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Volume-1

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NODIA EDITIONS LLP
125, Sector 6, Vidyadhar Nagar, Jaipur 302039
Phone :+91 9024037387
email : mail@nodia.in

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State Service (Preliminary) Examination
Syllabus

PAPER-I GENERAL STUDIES

1. **History of India**
   - Concepts and Ideas - Ancient Indian Knowledge Tradition, Bharatvarsha, Vedas, Upanishad, Aranyaka, Brahman Granth, Shaddarshan, Smritiyan, Rit Sabha-Samiti, Gantantra(Republic), Varnashrama, Purushartha, Rin Sanskara, Panch Mahayagya/Yagya, Principle of Karma, Bodhisatva, Teerthankar.
   - Salient features, Events and their administrative, Social and Economic Systems of Ancient and Medieval India.
   - India's cultural heritage- Artforms, literature, festivals and events.
   - Social and Religious Reform Movements in 19th and 20th century.
   - Independence Struggle and Indian National Movement.
   - Integration and Reorganization of India after Independence.

2. **History, Culture and Literature of Madhya Pradesh**
   - Major Events and Major Dynasties of Madhya Pradesh.
   - Contribution of Madhya Pradesh in Freedom Movement.
   - Major Arts and Sculpture of Madhya Pradesh.
   - Major Tribes and Dialects of Madhya Pradesh.
   - Major Festivals, Folk Music, Folk Arts and Folk literature of Madhya Pradesh.
   - Important literary Creators of Madhya Pradesh and their Literary Creations.
   - Major Tourist Places of Religious, Cultural and Archaeological Importance in Madhya Pradesh.
   - World Heritage sites in Madhya Pradesh.
   - Important Tribal Personalities of Madhya Pradesh.

3. **Geography of India**
   - Mountains, Hills, Plateaus, Rivers and Lakes.
   - Climate phenomena- El Nino, La Nina, Southern Oscillation,Western Disturbance, Consequences of Climate Change.
   - Natural Resources – Forest, Minerals, Water Resources.
   - Major Crops, Food Security, Green Revolution, Strategies for the Second Green Revolution.

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- Conventional and Non-Conventional sources of energy.
- Natural hazards and disasters in India, Major cyclones in India.
- Population growth, distribution and Density, Rural-Urban Migration.

4. **Geography of Madhya Pradesh**
   - Forest, Forest Produce, Rivers, Hills and Plateaus.
   - Climate - Seasons, Temperature, Rainfall.
   - Natural Resources- Soils and Major Mineral resources.
   - Major Crops, Water Resources, Irrigation and Irrigation Projects.
   - Conventional and Non-Conventional Sources of Energy.
   - Major Industries of Madhya Pradesh.
   - Population Growth, Distribution and Density, Urbanisation.

5. **Constitutional System of India and Madhya Pradesh**
   - Constituent Assembly.
   - Federal Executive, President and Parliament.
   - Supreme Court and Judicial System.
   - Constitutional Amendments.
   - Fundamental Rights and Duties of Citizens, Duties and Directive Principle of State.
   - National and Regional Constitutional/Statutory Commissions and Institutions.
   - Constitutional System of Madhya Pradesh (Governor, Cabinet, Legislative Assembly, High Court).
   - Three-Tier Panchayati Raj and Civil Administration system. in Madhya Pradesh
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6. **Economy of India and Madhya Pradesh**
   - Corrent Situation of Madhya Pradesh in Indian Economy.
   - Population and Human Resources Development- Education, Health and Skills in Madhya Pradesh.
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   - Self-Reliant/Atma Nirbhar Madhya Pradesh, One District One Product (ODOP).
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   - Recent Trends in Indian Economy– Agriculture, Industry and Service sectors.
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7. **Science, Environment and Health**
   - Preliminary Knowlegde of Main Branches of Science.
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   - Setellite and Space Technology Achivment of India in the Field of Space Science.
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   - Health Policy and Programmes, Infectious disease and its Prevention and Health Indicator.
   - Concept of Sustainable Development and SDG's.
   - Environmental Factors, Biodiversity and Ecosystem.
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8. **International, National and Current Events of Madhya Pradesh**
   - International Current Events.
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9. **Information and Communication Technology**
   - Basic Knowledge of Computer.
   - Electronics, Information and Communication Technology.
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   - Internet and Social Networking Platforms.

10. **Tribes of Madhya Pradesh- Heritage, Folk Culture and Folk Literature**
    - The Geographical distribution of the Tribes in Madhya Pradesh, Constitutional Provisions Related to Tribes.
    - Major Tribes of Madhya Pradesh, Particularly Vulnerable Tribal Groups (PVTG) and Tribal Welfare Programs.
    - Tribal Culture of Madhya Pradesh- Customs, Traditions, Special Arts Festivals, Dialects and Literature.
    - Madhya Pradesh Tribals' Contribution to the Freedom Movement of India and Tribal Personalities of Madhya Pradesh, Important Institutes, Museums and Publications related to tribes of Madhya Pradesh.
    - Folk Culture and Literature of Madhya Pradesh.

CHAPTER 01

Ancient Indian Knowledge Tradition : Vedic And Philosophical Concepts

1. Given below are two statements regarding the Yajurveda:
Statement I: It is divided into two major branches known as Shukla and Krishna.
Statement II: The Shukla Yajurveda contains both hymns and prose explanations mixed together.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

2. How does the Samkhya school define 'Prakriti'?
(A) The conscious, observing principle that remains inactive
(B) The powerful cosmic illusion that binds the human soul
(C) The primordial material cause of the entire universe
(D) The supreme creator deity responsible for cosmic order

3. Which of the following statements regarding the chronology of the Vedic period is correct?
(A) The Early Vedic period is characterized by the composition of all four Vedas.
(B) The Later Vedic period spans approximately from 1500 BCE to 1000 BCE.
(C) The Early Vedic period is associated only with the composition of the Rigveda.
(D) Iron was widely used and mentioned frequently in the Early Vedic period texts.

4. Consider the following statements about Buddhist schools:
I. Hinayana emphasizes individual liberation.
II. Mahayana introduced the worship of Buddha as a deity.
III. Vajrayana incorporates tantric practices.
IV. Theravada is a major sub-school of Mahayana.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

5. Which text category serves as a transitional bridge between the ritualistic Brahmanas and the philosophical Upanishads?
(A) Vedangas
(B) Aranyakas
(C) Smritis
(D) Puranas

6. Which Indian philosophical tradition places the most extreme emphasis on Ahimsa, leading to practices like wearing masks to avoid inhaling insects?
(A) Advaita Vedanta
(B) Jainism
(C) Vajrayana Buddhism
(D) Nyaya

7. In the Ancient Indian Knowledge Tradition, what does the term 'Shruti' specifically refer to?
(A) Ancient texts that are remembered and passed down through written scripts
(B) Knowledge revealed by a divine source and transmitted orally
(C) Formal philosophical debates conducted in the courts of ancient kings
(D) Specific rules of grammar and phonetics formulated by early linguists

8. In the Nyaya school of philosophy, what is the primary means of obtaining valid knowledge (Pramana)?

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(A) Memory (Smriti)
(B) Perception (Pratyaksha)
(C) Intuition (Pratibha)
(D) Faith (Shraddha)

9. Given below are two statements regarding Charvaka philosophy:
Statement I: It accepts only perception (Pratyaksha) as a valid source of knowledge.
Statement II: It believes in the existence of the soul post-death.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

10. Which of the following is not a recognized meaning of the term 'Upanishad'?
(A) Sitting down near a teacher
(B) Secret doctrine
(C) Performance of physical sacrifices
(D) Knowledge that destroys ignorance

11. Match the items in List I with those in List II.
List I: (Philosophical School)
P. Jainism
Q. Buddhism
R. Vedanta
S. Yoga
List II: (Core Concept)
1. Pratityasamutpada (Dependent Origination)
2. Anekantavada (Many-sidedness)
3. Chitta Vritti Nirodha (Cessation of mind modifications)
4. Brahman (Ultimate Reality)
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

12. Match the items in List I with those in List II.
List I: (Veda)
P. Rigveda
Q. Samaveda
R. Yajurveda
S. Atharvaveda
List II: (Priest)
1. Udgatri
2. Hotri
3. Brahman
4. Adhvaryu
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-2, Q-4, R-1, S-3

13. Which of the following is an exception to the Astika (orthodox) schools of Indian philosophy?
(A) Charvaka
(B) Samkhya
(C) Nyaya
(D) Mimamsa

14. What was the primary purpose of the Brahman Granths in the Vedic tradition?
(A) To explain the mystical meaning of the secret Upanishadic teachings
(B) To serve as a manual for the lifestyle of forest-dwelling hermits
(C) To detail the procedures and significance of Vedic sacrificial rituals
(D) To lay down the laws and social duties for all the local citizens

15. Identify the incorrect statement regarding the concept of Karma.
(A) Sanchita karma refers to the accumulated karma of past lives.
(B) Prarabdha karma is the portion of past karma currently bearing fruit.
(C) Agami karma refers to the karma being created in the present.
(D) The law of karma completely rejects the concept of human free will.

16. The geographical and cultural concept of 'Bharatvarsha' is earliest described in detail in which of the following texts?
(A) Puranas
(B) Arthashastra
(C) Rigveda
(D) Upanishads

17. A student is analyzing a situation where a spiritual aspirant delays their own nirvana to help others achieve enlightenment. This concept is most aligned with:
(A) Bodhisatva in Mahayana Buddhism

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(B) Tirthankar in Jainism
(C) Arhat in Hinayana Buddhism
(D) Jivanmukta in Advaita Vedanta

18. Which Veda is most known for containing spells, charms, and practical knowledge regarding medicine and everyday life?
(A) Atharvaveda
(B) Rigveda
(C) Samaveda
(D) Yajurveda

19. Select the correct sequential order of the first four stages (angas) of Patanjali's Ashtanga Yoga.
(A) Niyama, Yama, Asana, Pranayama
(B) Yama, Niyama, Asana, Pranayama
(C) Asana, Pranayama, Yama, Niyama
(D) Yama, Asana, Niyama, Pranayama

20. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The Mimamsa school of philosophy emphasizes the performance of Vedic rituals.
Reason (R): Mimamsa believes that rituals are essential to generate unseen merit (Apurva) leading to heaven.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. According to Adi Shankaracharya, 'Maya' is best described as:
(A) The philosophical belief in the absolute non-existence of the world
(B) The realization of the permanent and unchangeable reality of Brahman
(C) The illusionary power that conceals reality and projects the world
(D) The gradual accumulation of sinful deeds across many past lifetimes

22. The Samaveda is primarily derived from the hymns of which other Veda?
(A) Yajurveda
(B) Rigveda
(C) Atharvaveda
(D) It contains entirely independent hymns

23. What is the fundamental nature of 'Brahman' as described in Advaita Vedanta?
(A) A personal god with distinct physical attributes
(B) The individual soul separate from the universe
(C) The physical material constituting the cosmos
(D) The ultimate, unchanging, infinite reality

24. In Jain philosophy, what does the concept of 'Syadvada' represent?
(A) The belief in the absolute and singular nature of truth
(B) The rejection of the existence of an eternal creator god
(C) The rigorous principle regarding strict non-violence to all
(D) The theory of relative or conditioned predication

25. The Vaisheshika school is best known for its development of which of the following concepts?
(A) The detailed theory of karma and the cycle of physical rebirth
(B) The atomic theory regarding the material universe (Paramanu-vada)
(C) The foundational eightfold path of meditation and mental focus
(D) The metaphysical concept of non-dualism known as Advaita

26. Identify the incorrect statement concerning the structure of the Rigveda.
(A) It is divided into ten mandalas.
(B) Mandalas 2 to 7 are considered the oldest parts of the text.
(C) The tenth mandala contains hymns reflecting philosophical speculation.
(D) The Purusha Sukta is found in the second mandala.

27. The term 'Dharma' in the Vedic tradition primarily denotes:
(A) The cosmic and moral order that sustains the entire universe
(B) The performance of specific religious acts and ritual worship
(C) The process of achieving the ultimate liberation of the soul
(D) The discovery of the physical laws governing

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celestial motion

28. Consider the following statements regarding the major Upanishads:
I. Chandogya Upanishad contains the Mahavakya 'Tat Tvam Asi'.
II. Mandukya Upanishad details the four states of consciousness.
III. Mundaka Upanishad is the source of the phrase 'Satyameva Jayate'.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

29. Which Vedanta tradition was propounded by Ramanujacharya?
(A) Advaita
(B) Dvaita
(C) Vishishtadvaita
(D) Shuddhadvaita

30. Which of the following correctly pairs the philosophical school with its founder?
(A) Nyaya - Kanada
(B) Vaisheshika - Gautama
(C) Yoga - Jaimini
(D) Samkhya - Kapila

31. The 'Brahmasutra', a foundational text of Vedanta philosophy, was composed by:
(A) Kapila
(B) Kanada
(C) Badarayana
(D) Jaimini

32. Find the odd one out among the following Indian philosophical texts.
(A) Yoga Sutras
(B) Dhammapada
(C) Nyaya Sutras
(D) Samkhya Karika

33. Which of the following pairs is correctly matched?
(A) Astika - One who necessarily believes in a personal God
(B) Nastika - One who rejects the authority of the Vedas
(C) Lokayata - A school advocating severe asceticism
(D) Mimamsa - A school rejecting the concept of Dharma

34. Match the items in List I with those in List II.
List I: (Astika Darshana)
P. Nyaya
Q. Samkhya
R. Mimamsa
S. Yoga
List II: (Epistemological Focus)
1. Emphasizes dualism of Purusha and Prakriti
2. Emphasizes valid means of knowledge and syllogism
3. Emphasizes practical meditation and mental control
4. Emphasizes hermeneutics of Vedic rituals
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

35. In the context of Vedic sacrifices, the 'Hotri' priest was responsible for:
(A) Invoking the gods by reciting hymns from the Rigveda
(B) Singing hymns from the Samaveda
(C) Performing manual rituals and muttering Yajurveda mantras
(D) Supervising the entire sacrifice to prevent errors

36. Which philosophical viewpoint is most appropriate to describe the fundamental doctrine of Buddhism regarding the self?
(A) Anatman (No-soul)
(B) Anekantavada
(C) Jiva (Eternal soul)
(D) Paramatman

37. Which of the following is the odd one out in the context of the 'Prasthanatrayi' of Vedanta philosophy?
(A) Rigveda Samhita
(B) Upanishads
(C) Brahmasutra
(D) Bhagavad Gita

38. The musical tradition of ancient India traces its earliest roots to which text?

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(A) Rigveda
(B) Natya Shastra
(C) Gandharva Veda
(D) Samaveda

39. All of the following are considered 'Purusharthas' (aims of human life) in ancient Indian tradition except:
(A) Dharma
(B) Artha
(C) Kama
(D) Samsara

40. Which school of philosophy would be the most appropriate framework to analyze the logical structure of a debate in ancient India?
(A) Yoga
(B) Vedanta
(C) Charvaka
(D) Nyaya

41. Consider the following statements about the geographical and cultural idea of 'Bharatvarsha' in ancient texts:
I. It is described as the land north of the ocean and south of the snowy mountains.
II. It was conceptualized purely as a political empire under one king.
III. It signifies a cultural unity despite political fragmentation.
IV. The Vishnu Purana explicitly defines its boundaries.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

42. What is the primary cause of human suffering (Dukkha) according to Buddhist philosophy?
(A) Displeasing the gods
(B) Failure to perform Vedic sacrifices
(C) Ignorance (Avidya) and craving (Trishna)
(D) Lack of material wealth

43. Which statement best describes the concept of 'Atman' in Upanishadic thought?
(A) The temporary mental faculty that perishes with the body
(B) The eternal, true self that is identical with Brahman
(C) A product derived from personal karma and material nature
(D) A physical organ of consciousness located in the heart

44. Consider the following texts:
I. Brahmasutra
II. Rigveda Samhita
III. Early Upanishads
IV. Brahmanas
Which of the following represents the generally accepted chronological order of their historical development?
(A) II, IV, III, I
(B) II, III, IV, I
(C) IV, II, III, I
(D) II, IV, I, III

45. The 'Mundaka Upanishad' categorizes knowledge into two types: Para (higher) and Apara (lower). What constitutes 'Para' knowledge?
(A) The technical knowledge regarding Vedic ritual sacrifices
(B) The secular knowledge of Sanskrit grammar and astronomy
(C) The knowledge by which the imperishable Brahman is realized
(D) The practical knowledge involving royal warfare and statecraft

46. In ancient Indian knowledge transmission, the 'Guru-Shishya Parampara' heavily relied on:
(A) Printed textbooks distributed widely
(B) Oral memorization and recitation techniques
(C) Engraving texts on stone pillars
(D) Studying foreign philosophical texts

47. The term 'Tirthankar' in Jainism refers to:
(A) A historical figure who constructed physical bridges over large rivers
(B) A spiritual teacher who builds a path across the cycle of rebirth
(C) The supreme and eternal creator deity of the complex Jain pantheon
(D) A powerful monarch who provided financial support to Jain monasteries

48. All of the following are recognized categories (Padarthas) in Vaisheshika philosophy except:

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(A) Dravya (Substance)
(B) Purusha (Consciousness)
(C) Guna (Quality)
(D) Karma (Action)

49. Consider the following statements regarding the core teachings of Mahayana Buddhism:
I. Emphasis on achieving personal Arhatship.
II. Veneration of Bodhisatvas.
III. The concept of Sunyata (Emptiness).
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

50. If a practitioner is focusing on completely withdrawing their senses from external objects, they are practicing which limb of Ashtanga Yoga?
(A) Asana
(B) Dharana
(C) Pratyahara
(D) Dhyana

51. The 'Bhagavad Gita' is fundamentally a synthesis of which three paths to liberation?
(A) Dharma, Artha, and Kama
(B) Yama, Niyama, and Asana
(C) Sanchita, Prarabdha, and Agami
(D) Karma, Bhakti, and Jnana

52. Given below are two statements regarding the Atharvaveda:
Statement I: It contains the earliest references to medicinal practices in ancient India.
Statement II: It was universally accepted as a Veda simultaneously with the Rigveda.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

53. Practical knowledge of relative predication in Jain philosophy suggests that:
(A) Reality has only one true and singular manifestation
(B) The materialistic view that only the physical world is real
(C) Reality is complex and possesses multiple aspects
(D) The theory that the soul is a temporary phenomenon

54. Which of the following is correctly paired?
(A) Madhvacharya - Advaita
(B) Nimbarkacharya - Vishishtadvaita
(C) Vallabhacharya - Shuddhadvaita
(D) Ramanujacharya - Dvaita

55. Given below are two statements regarding the 'Lokayatas':
Statement I: They accepted inference (Anumana) as the primary source of valid knowledge.
Statement II: They believed that consciousness emerges from a specific combination of material elements.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

56. What is the meaning of 'Purusha' in the Samkhya philosophy?
(A) The pure, inactive consciousness
(B) The physical body of a human being
(C) The active, material cause of the world
(D) The supreme creator God

57. What was a primary effect of the strict oral tradition in ancient Indian knowledge transmission?
(A) The development of rigorous mnemonic and phonetic techniques
(B) The complete loss of the original Vedic literature over time
(C) A lack of standard pronunciation across different regions
(D) A decline in the overall philosophical depth of the texts

58. Consider the following statements about ancient Indian Knowledge tradition:
I. Shruti literature is considered human-

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authored (Paurusheya).
II. Smriti literature derives its authority from Shruti.
III. The Vedangas are considered a part of Shruti.
IV. The Upanishads are also known as Vedanta.
V. Aranyakas focus primarily on urban civic laws.

Which of the above statement(s) is/are incorrect?
(A) I, II, and IV only
(B) I, III, and V only
(C) II, III, and IV only
(D) III, IV, and V only

59. The ancient university of Ujjain in the Madhya Pradesh region was historically a major center for the study of:
(A) The specific study of medieval Islamic theology
(B) Modern and ancient Western philosophical traditions
(C) Astronomy, mathematics, and Classical Sanskrit literature
(D) Practical knowledge related to oceanic navigation

60. Identify the incorrect statement regarding the Vaisheshika school.
(A) It categorizes all experiences into seven Padarthas.
(B) It fundamentally disagrees with the logic systems developed by Nyaya.
(C) It asserts that the universe is made of eternal atoms (Paramanus).
(D) It recognizes space (Dik) and time (Kala) as distinct substances.

61. The 'Taittiriya Upanishad' famously elaborates on the concept of 'Pancha Kosha'. What does this refer to?
(A) The five types of sacred sacrificial fires used in Vedic rites
(B) The five major rivers mentioned in early Vedic geography
(C) The five sheaths that envelop the individual human soul
(D) The five spiritual paths leading to liberation from samsara

62. The term 'Smriti' translates literally to:
(A) That which is remembered
(B) That which is heard
(C) That which is written
(D) That which is debated

63. Identify the odd one out regarding the concepts found in the Upanishads.
(A) Apurva
(B) Brahman
(C) Atman
(D) Moksha

64. Consider the following statements about the 'Brahman Granths':
I. They are prose texts attached to the Vedas.
II. Aitareya Brahmana is attached to the Rigveda.
III. Shatapatha Brahmana is attached to the Samaveda.
IV. They provide theological and ritualistic explanations.

Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

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65. All of the following are part of the 'Triratna' (Three Jewels) of Jainism except:
(A) Right Livelihood (Samyak Ajiva)
(B) Right Faith (Samyak Darshana)
(C) Right Knowledge (Samyak Jnana)
(D) Right Action/Conduct (Samyak Charitra)

66. A person performing their social and occupational duties without attachment to the results is practicing a concept primarily highlighted in:
(A) Bhagavad Gita (Karma Yoga)
(B) Nyaya Sutras
(C) Charvaka Samhita
(D) Ashtadhyayi

67. The concept of 'Rta' in the Early Vedic period represents:
(A) The ritual of animal sacrifice
(B) The physical wealth of a tribe
(C) The cosmic, moral, and natural order
(D) A specific type of agricultural tax

68. Identify the incorrect statement regarding the concept of 'Dharma' in Indian tradition.

(A) It is derived from the root 'dhri', meaning to hold or sustain.
(B) It solely applies to religious rituals and excludes social duties.
(C) It is considered one of the four Purusharthas.
(D) Varna-dharma and Ashrama-dharma are its specific social applications.

69. What was the effect of the Jain and Buddhist emphasis on Prakrit and Pali languages?
(A) The democratization of philosophical knowledge to the common people
(B) The total and complete extinction of the Sanskrit language in India
(C) The strict confinement of philosophical debates to royal court settings
(D) The systematic translation of all traditional Vedas into the Pali tongue

70. Which of the following statements correctly describes the 'Aranyakas'?
(A) Textual collections that are entirely independent of the earlier Brahmanas
(B) Ancient materials containing materialist philosophies opposing the Vedas
(C) A bridge between the ritualistic Brahmanas and philosophical Upanishads
(D) Compilations used for magical spells and charms for commoners

71. Given below are two statements regarding the 'Vedangas':
Statement I: There are six Vedangas, which include Shiksha, Kalpa, and Vyakarana.
Statement II: They were developed to aid in the proper pronunciation and application of Vedic mantras.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

72. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The Upanishads are often referred to as 'Vedanta'.
Reason (R): They appear at the end of the Vedic texts and represent the culmination of Vedic thought.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

73. Which of the following concepts is the odd one out because it belongs to Buddhist philosophy rather than Vedic or Jain traditions?
(A) Ashtanga Yoga
(B) Pancha Mahavrata
(C) Purushartha
(D) Ashtangika Marga (Eightfold Path)

74. Which ancient text provides significant insight into statecraft, governance, and economic policy, reflecting practical ancient knowledge?
(A) Yajnavalkya Smriti
(B) Samaveda
(C) Arthashastra
(D) Yoga Sutra

75. The 'Bhaishajya Suktas' which deal with diseases, their causes, and cures are found in:
(A) Rigveda
(B) Samaveda
(C) Yajurveda
(D) Atharvaveda

76. Given below are two statements regarding Sanskrit in the ancient Indian knowledge tradition:
Statement I: Classical Sanskrit was standardized by Panini in his work Ashtadhyayi.
Statement II: Sanskrit served as the lingua franca for philosophical discourse across different regions of India.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

77. The phrase "Ekam Sat Vipra Bahudha Vadanti" is found in which ancient text?

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(A) Mundaka Upanishad
(B) Bhagavad Gita
(C) Arthashastra
(D) Rigveda

78. What is the central theme of the 'Katha Upanishad'?
(A) Detailed instructions on the construction of sacrificial altars
(B) The comprehensive rules governing Sanskrit grammar and syntax
(C) A historical account of the royal genealogy of ancient kings
(D) A dialogue between Nachiketa and Yama about the nature of the soul

79. Match the items in List I with those in List II.
List I: (Buddhist Text)
P. Sutta Pitaka
Q. Vinaya Pitaka
R. Abhidhamma Pitaka
S. Jatakas
List II: (Description)
1. Rules of monastic discipline
2. Philosophical and psychological discourses
3. Stories of the previous lives of the Buddha
4. Core discourses and teachings of the Buddha
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

80. Identify the correctly matched pair regarding Buddhist Councils.
(A) First Council - Pataliputra
(B) Second Council - Rajagriha
(C) Third Council - Vaishali
(D) Fourth Council - Kashmir

81. All of the following are components of the Jain 'Pancha Mahavrata' except:
(A) Ahimsa (Non-violence)
(B) Satya (Truth)
(C) Tapas (Severe austerity)
(D) Asteya (Non-stealing)

82. A philosopher argues that an earthen pot is merely a transformation of clay, and the effect already exists in the material cause. This reasoning aligns with which Samkhya doctrine?
(A) Satkaryavada
(B) Asatkaryavada
(C) Syadvada
(D) Vivartavada

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83. The 'Mandukya Upanishad', the shortest of the major Upanishads, is most appropriately known for its detailed analysis of:
(A) The creation of the physical universe from primordial water
(B) The specific duties and ethical responsibilities of a king
(C) The physical anatomy and physiological systems of the human body
(D) The sacred syllable 'OM' and the four states of consciousness

84. The doctrine of 'Pratityasamutpada' (Dependent Origination) is the foundational concept of which tradition?
(A) Jainism
(B) Nyaya
(C) Buddhism
(D) Mimamsa

85. The philosophy of 'Advaita Vedanta' uses the analogy of a rope mistaken for a snake in the dark. What concept does this illustrate?
(A) The core spiritual principle of universal non-violence
(B) The causal theory known as Satkaryavada in Samkhya
(C) Maya or the concept of illusionary superimposition
(D) The theory of relative predication known as Syadvada

86. Identify the incorrect statement about the concept of 'Moksha'.
(A) It signifies liberation from the cycle of birth and death (Samsara).
(B) Charvaka philosophy considers Moksha as the ultimate goal of human life.
(C) In Advaita Vedanta, it is achieved by removing ignorance (Avidya).
(D) Different philosophical schools prescribe different paths to achieve it.

87. Consider the following ancient scholars:
I. Mahavira
II. Adi Shankaracharya

III. Patanjali
IV. Panini
Which of the following represents the correct chronological order of these scholars?
(A) IV, I, III, II
(B) I, IV, III, II
(C) IV, III, I, II
(D) I, III, IV, II

88. Consider the following statements about the 'Shaddarshan' (Six Schools):
I. They all accept the authority of the Vedas.
II. Nyaya and Vaisheshika are considered allied schools.
III. Samkhya and Yoga form another allied pair.
IV. Purva Mimamsa and Uttara Mimamsa (Vedanta) are entirely unrelated.
V. They all ultimately aim at the liberation of the soul (Moksha).
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

89. Given below are two statements regarding the 'Shaddarshan':
Statement I: All six orthodox schools were established simultaneously in the same century.
Statement II: They evolved over centuries through continuous debate and the writing of commentaries (Bhashyas).
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

90. Select the correct evolutionary sequence of the universe as posited by the Samkhya philosophy.
(A) Prakriti → Mahat (Buddhi) → Ahamkara → Manas and Senses
(B) Prakriti → Ahamkara → Mahat (Buddhi) → Manas and Senses
(C) Purusha → Prakriti → Manas → Ahamkara
(D) Mahat → Purusha → Prakriti → Senses

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91. What was the primary cause for the rise of heterodox (Nastika) sects like Jainism and Buddhism in the 6th century BCE?
(A) The widespread invention of advanced agricultural tools
(B) Rigidification of the Varna system and complex Vedic rituals
(C) Frequent invasions from external forces disrupting social life
(D) The sudden discovery and adoption of complex written scripts

92. What was the primary effect of the development of the 'Nyaya' syllogism (five-part argument) on Indian knowledge traditions?
(A) It actively discouraged the practice of open philosophical debates
(B) It successfully replaced the Vedas as the supreme authority of truth
(C) It established a rigorous framework for logic and philosophical debate
(D) It directly led to the sudden decline of mathematics in ancient India

93. Identify the incorrect pair regarding the types of Pramanas accepted by different schools.
(A) Charvaka - Accepts only Pratyaksha as a valid source
(B) Buddhism - Accepts Pratyaksha and Anumana exclusively
(C) Vaisheshika – Pratyaksha, Anumana, Upamana, and Shabda
(D) Samkhya - Recognizes Pratyaksha, Anumana, and Shabda

94. In Jainism, what does the concept of 'Aparigraha' mean?
(A) The core spiritual principle of universal non-violence
(B) The ethical practice involving strict non-stealing of goods
(C) Non-attachment or non-possession of material goods
(D) The observance of celibacy and absolute moral chastity

95. Given below are two statements regarding 'Vishishtadvaita':
Statement I: It argues that the individual souls and the universe are the body of Brahman.
Statement II: It rejects the path of Bhakti

(devotion) for liberation.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

96. Which statement is correct about the 'Brahman Granths'?
(A) They are composed entirely in a complex poetic and rhythmical meter
(B) They constitute the earliest prose literature in Indo-Aryan history
(C) They were written specifically to oppose the ritualistic Vedic sacrifices
(D) They contain no mythical stories or ancient legends within their texts

97. Match the items in List I with those in List II.
List I: (Upanishad)
P. Aitareya Upanishad
Q. Chandogya Upanishad
R. Taittiriya Upanishad
S. Prashna Upanishad
List II: (Associated Veda)
1. Samaveda
2. Atharvaveda
3. Rigveda
4. Krishna Yajurveda
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-1, R-4, S-2

98. Identify the correctly matched pair regarding the concepts of Maya and Reality.
(A) Advaita - The world is empirically real but transcendentally illusionary
(B) Samkhya - The physical world is an illusion created by a supreme God
(C) Charvaka - The world is an illusion projected solely by the human mind
(D) Nyaya - The physical world does not exist independently of the perceiver

99. A debate focuses on whether words have a natural, eternal relationship with their meanings. Which philosophical school primarily championed the idea that the connection between a word and its meaning is eternal?
(A) Charvaka
(B) Mimamsa
(C) Buddhism
(D) Vaisheshika

100. According to Jainism, the universe is uncreated and eternal, composed of two fundamental categories known as:
(A) Purusha and Prakriti
(B) Brahman and Maya
(C) Jiva and Ajiva
(D) Sunya and Vijnana

101. All of the following are part of the 'Prasthanatrayi' (the three sources of Vedanta) except:
(A) Manusmriti (Dharma Prasthana)
(B) Upanishads (Shruti Prasthana)
(C) Bhagavad Gita (Smriti Prasthana)
(D) Brahmasutras (Nyaya Prasthana)

102. The term 'Dvaita' in Vedanta philosophy refers to the dualism between:
(A) The dualism between God (Brahman) and individual souls
(B) The dualism between the primordial Male and Female principles
(C) The dualism between the mental realm and physical matter
(D) The dualism between the ethical forces of Good and Evil

103. Which is the most appropriate description of 'Nirguna Brahman' in Upanishadic philosophy?
(A) Brahman endowed with all auspicious qualities
(B) Brahman without attributes, beyond human conceptualization
(C) A lesser deity responsible for destruction
(D) The physical manifestation of the universe

104. Identify the incorrect statement concerning the 'Yoga' philosophy.
(A) It accepts the metaphysics of the Samkhya school.
(B) It introduces the concept of Ishvara (God) as a special Purusha.
(C) It aims at the cessation of the modifications of the mind (Chitta Vritti Nirodha).
(D) Samadhi is the initial, preparatory stage of

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Ashtanga Yoga.

105. The concept of 'Jivanmukti' means:
(A) Liberation attained only after physical death
(B) The transmigration of the soul into an animal body
(C) Liberation attained while living in the physical body
(D) Rebirth in a heavenly realm

106. In the context of Ancient Indian Knowledge, what does the term 'Pramana' mean?
(A) A state of deep sleep
(B) A valid means of knowledge
(C) The ultimate reality
(D) The cycle of rebirth

107. Given below are two statements regarding the 'Puranas':
Statement I: They played a crucial role in bringing Vedic concepts to the common people through stories.
Statement II: They strictly avoid discussing geographical concepts like Bharatvarsha.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

108. Which of the following statements about the 'Brihadaranyaka Upanishad' is correct?
(A) It contains the famous dialogue between Yajnavalkya and Maitreyi
(B) It is considered the youngest and the shortest of all the Upanishads
(C) It focuses exclusively on the technical rules for building fire altars
(D) It belongs to the specific tradition of the Atharvaveda Samhita

109. Who among the following is traditionally considered the author of the 'Nirukta', an ancient treatise on etymology and semantics?
(A) Panini
(B) Pingala
(C) Bharata Muni
(D) Yaska

110. All of the following are true about the Charvaka philosophy except:
(A) It denies the existence of heaven, hell, and the afterlife.
(B) It considers earth, water, fire, and air as the only elements.
(C) It accepts the authority of the Vedas only for moral guidance.
(D) It equates the soul with the conscious physical body.

NODIA

111. The philosophical doctrine of 'Sunyata' (Emptiness) was primarily systematized by which Buddhist philosopher?
(A) Ashvaghosha
(B) Vasubandhu
(C) Buddhaghosa
(D) Nagarjuna

112. Which of the following is the odd one out based on the division of Vedic literature?
(A) Samhita
(B) Purana
(C) Brahmana
(D) Aranyaka

113. An environmentalist arguing that elements of nature have intrinsic life and value could find philosophical backing in which ancient concept?
(A) The Charvaka school's philosophical concept of pure materialism
(B) The Nyaya school's logical focus on the structure of the syllogism
(C) Jain concept of Jiva existing even in elements like water and earth
(D) The foundational Buddhist concept of Anatman or the lack of a soul

114. Identify the incorrect pair regarding the Vedangas.
(A) Shiksha - Phonetics
(B) Nirukta - Astrology
(C) Kalpa - Ritual rules
(D) Chhanda - Meter

115. The 'Upavedas' are applied knowledge systems attached to the Vedas. Which of the following is the Upaveda of the Atharvaveda?
(A) Ayurveda
(B) Dhanurveda

(C) Gandharvaveda
(D) Shilpaveda (or Sthapatyaveda)

116. Which statement most appropriately captures the legacy of the ancient Indian knowledge tradition in modern times?
(A) It has been entirely replaced by Western empirical science.
(B) It is only studied by historians and has no practical application today.
(C) Its strict caste-based knowledge transmission is still widely enforced.
(D) Its concepts like Yoga and holistic well-being are recognized globally.

117. Which of the following texts is the odd one out as it is a secular, grammatical treatise rather than a core philosophical or religious text?
(A) Chandogya Upanishad
(B) Shatapatha Brahmana
(C) Samkhya Sutra
(D) Ashtadhyayi

118. The ancient Indian text 'Sushruta Samhita' is a foundational work primarily in the field of:
(A) Mathematics
(B) Architecture
(C) Astronomy
(D) Surgery and medicine

119. The term 'Hinayana', meaning 'Lesser Vehicle', was a term originally coined by:
(A) Mahayana Buddhists
(B) Jain scholars
(C) Hindu reformers
(D) British historians

120. Which of the following scholars is associated with the compilation of the 'Yoga Sutras'?
(A) Patanjali
(B) Veda Vyasa
(C) Shankara
(D) Ramanuja

121. Given below are two statements regarding the 'Ashrama' system:
Statement I: It divided a human lifespan into four stages: Brahmacharya, Grihastha, Vanaprastha, and Sannyasa.
Statement II: It was universally practiced by all sections of the society without exception.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

122. Identify the correct pair regarding the states of consciousness in the Mandukya Upanishad.
(A) Jagrat - Deep Sleep
(B) Sushupti - Waking State
(C) Turiya - The state of intense dreaming
(D) Svapna - Dream State

123. What is the fundamental problem of human existence according to the Samkhya philosophy?
(A) The historical lack of significant scientific progress
(B) The failure to construct grand temples and ritual sites
(C) The non-discrimination (Aviveka) between Purusha and Prakriti
(D) The inability to accumulate enough amount of positive karma

124. Which of the following texts is the odd one out as it is primarily a legal and social code (Dharmashastra) rather than a pure philosophical text?
(A) Brahma Sutra
(B) Manusmriti
(C) Nyaya Sutra
(D) Mimamsa Sutra

125. The Rigvedic battle known as the 'Battle of Ten Kings' (Dasharajna) took place on the banks of which river?
(A) Saraswati
(B) Sindhu (Indus)
(C) Parushni (Ravi)
(D) Ganga

126. Which of the following was a direct effect of the Upanishadic focus on inner realization over external rituals?
(A) The creation of a philosophical climate for later ascetic movements
(B) The complete and total abandonment of all Vedic sacrifices immediately

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(C) The rapid and organized militarization of the traditional Brahmin class
(D) The definitive shift towards widespread monotheistic idol worship practices

127. What is the most appropriate translation of 'Tat Tvam Asi', a Mahavakya from the Chandogya Upanishad?
(A) All this is Brahman.
(B) Thou art That.
(C) Consciousness is Brahman.
(D) I am Brahman.

NODIA

128. Identify the incorrect statement about the 'Forest Books' (Aranyakas).
(A) They were generally meant to be studied in the seclusion of the forest.
(B) They mark the transition from ritualism to philosophic thought.
(C) They focus on the symbolic and spiritual meaning of sacrifices.
(D) They completely reject the authority of the Samhitas.

129. A modern physicist observes that all matter is composed of basic, indivisible particles interacting in space. Which ancient Indian philosophical school shares a conceptually similar view?
(A) Mimamsa
(B) Vaisheshika
(C) Advaita Vedanta
(D) Yoga

130. The concept of 'Apurva' in the Mimamsa philosophy is defined as:
(A) An unseen potency generated by rituals that yields future results
(B) The physical remains of ash left after a sacred Vedic fire sacrifice
(C) The general cosmic illusion of the material and physical world
(D) A state of deep and focused meditation achieved through mental control

ANSWERS

1. (C) Statement I is correct but Statement II is incorrect.
The Yajurveda is a liturgical collection of mantras used in Vedic sacrifices. It is bifurcated into two primary traditions known as the Shukla or White Yajurveda and the Krishna or Black Yajurveda. While the Krishna branch blends sacrificial formulas with prose commentary, the Shukla branch maintains a distinct separation by containing only the hymns themselves.

2. (C) The primordial material cause of the entire universe
In Samkhya philosophy, Prakriti is the foundational material cause of the manifest universe. It is composed of three gunas: Sattva, Rajas, and Tamas. Unlike the conscious and inactive Purusha, Prakriti is characterized as being unconscious yet inherently active, serving as the source from which all physical and mental phenomena eventually evolve through cosmic transformation.

3. (C) The Early Vedic period is associated only with the composition of the Rigveda.
The chronology of the Vedic period is divided into two distinct phases. The Early Vedic period, roughly dated between 1500 and 1000 BCE, is specifically defined by the oral composition of the Rigveda. In contrast, the Later Vedic period saw the development of the remaining three Vedas, Brahmanas, Aranyakas, and the philosophical inquiries found within the early Upanishads.

4. (A) I, II, and III only
Buddhist schools represent diverse philosophical evolutions. Hinayana focuses on individual liberation through self-discipline, while Mahayana introduces the worship of the Buddha as a divine being and emphasizes the Bodhisattva path. Vajrayana incorporates esoteric tantric practices for spiritual attainment. However, Theravada is the primary surviving branch of the Hinayana tradition and is not a sub-school of the Mahayana branch.

5. (B) Aranyakas
Aranyakas serve as a critical bridge within Vedic literature, connecting the ritualistic focus of the Brahmanas with the metaphysical depth of the Upanishads. These "Forest Books" shift the emphasis from the physical performance of sacrifices toward symbolic interpretations and internal meditation. They represent a significant transition toward the more abstract philosophical inquiries that characterize the culmination of Vedic thought.

6. (B) Jainism
Jainism is renowned for its uncompromising commitment to the principle of Ahimsa, or non-violence. Practitioners believe that all living entities, including microscopic organisms, possess a soul and deserve protection. This conviction leads to extreme precautionary measures, such as wearing cloth masks to prevent the accidental inhalation of insects and sweeping the ground to avoid inadvertently harming small life forms.

7. (B) Knowledge revealed by a divine source and transmitted orally
The term Shruti literally translates to that which is heard. It refers to the most authoritative category of Indian sacred literature, believed to be divine revelations received by ancient sages or Rishis. This knowledge was preserved with meticulous accuracy through a rigorous oral tradition long before being committed to writing, encompassing the four Vedas and their associated philosophical commentaries.

8. (B) Perception (Pratyaksha)
The Nyaya school of philosophy provides a systematic framework for logic and epistemology. It identifies four valid means of obtaining knowledge, with perception being the primary and most direct source. Perception involves the immediate contact between the senses and their respective objects. Through this direct experience, an individual gains certain and non-erroneous knowledge about the physical world and its properties.

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9. (C) Statement I is correct but Statement II is incorrect.
Charvaka is a radical materialist school that strictly rejects metaphysical claims. It posits that perception is the only reliable source of valid knowledge, dismissing inference and testimony. Consequently, the school denies the existence of any transcendental reality, such as a soul that survives death. For Charvakas, consciousness is merely a temporary byproduct of the physical body's specific material composition.

10. (C) Performance of physical sacrifices
The term Upanishad carries several layers of meaning centered on spiritual education. Etymologically, it suggests sitting down near a teacher to receive confidential instructions. Philosophically, it refers to a secret doctrine or the higher knowledge that destroys ignorance and leads to liberation. Unlike the earlier Brahmanas, the Upanishads focus on internal realization and the nature of reality rather than external rituals.

11. (D) P-2, Q-1, R-4, S-3
Different Indian schools are defined by unique foundational concepts. Jainism centers on Anekantavada, the theory of the many-sidedness of reality. Buddhism is based on Pratityasamutpada, explaining the dependent origination of all phenomena. Vedanta focuses on Brahman as the ultimate reality. The Yoga school defines its practice as Chitta Vritti Nirodha, which involves the complete cessation of the modifications of the mind.

12. (C) P-2, Q-1, R-4, S-3
Each of the four Vedas is traditionally associated with a specific specialized priest during complex sacrificial ceremonies. The Hotri recites the hymns of the Rigveda. The Udgatri is responsible for singing the musical chants of the Samaveda. The Adhvaryu performs the manual ritual actions according to the Yajurveda. Finally, the Brahman priest supervises the entire ceremony and ensures its overall accuracy.

13. (A) Charvaka
In Indian philosophy, schools are classified as Astika or Nastika based on their acceptance of Vedic authority. The six orthodox schools, including Samkhya, Nyaya, and Mimamsa, recognize the Vedas as a valid source of knowledge. Charvaka, alongside Buddhism and Jainism, is categorized as a heterodox school because it explicitly rejects the divine authority and ritualistic injunctions found within the Vedas.

14. (C) To detail the procedures and significance of Vedic sacrificial rituals
The Brahmanas are a category of Vedic literature composed primarily in prose. Their primary objective is to provide exhaustive instructions for the performance of sacrificial rites and to explain the symbolic meaning behind these actions. By detailing the proper recitation of mantras and the sequence of rituals, they serve as essential manuals for priests conducting ceremonies intended to maintain cosmic and social order.

15. (D) The law of karma completely rejects the concept of human free will.
The law of karma is a complex framework of cause and effect across lifetimes. Accumulated past actions are known as Sanchita, while the portion currently manifesting is Prarabdha. Actions being performed now are termed Agami. Importantly, the tradition does not view karma as rigid fatalism that rejects free will. Instead, individuals have the agency to shape their future through conscious and ethical choices.

16. (A) Puranas
While various ancient texts mention the Indian subcontinent, the Puranas offer the earliest comprehensive and detailed descriptions of Bharatvarsha as a distinct geographical and cultural unit. These texts define the land's boundaries, specifically identifying it as the region situated north of the ocean and south of the Himalayas. They emphasize a shared cultural identity and moral order that unifies diverse regional groups.

17. (A) Bodhisatva in Mahayana Buddhism
In the Mahayana Buddhist tradition, a Bodhisattva is a spiritual aspirant who has reached a high level of enlightenment but voluntarily delays their final nirvana. This choice is motivated by profound compassion for all sentient beings. Rather than seeking individual liberation, the Bodhisattva vows to remain in the cycle of birth and death to guide and assist others in achieving their own spiritual awakening.

NODIA

18. (A) Atharvaveda
The Atharvaveda is the fourth Veda and differs significantly from the earlier three in its content and focus. It contains a diverse collection of spells, charms, and incantations intended for practical everyday use. These verses address various aspects of human life, including the curing of diseases through herbal medicine, protection from malevolent forces, and the promotion of harmony within families and the broader community.

19. (B) Yama, Niyama, Asana, Pranayama
Patanjali's Yoga Sutras outline an eight-limbed path designed to lead practitioners toward mental clarity and spiritual liberation. The sequential order of the first four external stages is crucial for foundational discipline. It begins with Yama, representing ethical restraints, followed by Niyama, which denotes personal observances. Only after establishing this moral foundation does the practitioner progress to Asana, or physical postures, and then to Pranayama.

20. (A) Both A and R are true and R is the correct explanation of A.
The Mimamsa school focuses on the investigation of Dharma through the correct interpretation of Vedic texts. It emphasizes that the meticulous performance of rituals is the primary duty of humans. This emphasis is grounded in the belief that such actions produce Apurva, an unseen transcendental power or merit. This potency eventually brings about desired results, such as the attainment of heaven after physical death.

21. (C) The illusionary power that conceals reality and projects the world
Within the framework of Advaita Vedanta, Adi Shankaracharya utilizes the concept of Maya to explain the relationship between Brahman and the empirical world. Maya is described as an inscrutable cosmic power that performs two functions: it conceals the true, non-dual nature of Brahman and projects the appearance of a manifold universe. Consequently, the world is viewed as a deceptive superimposition upon ultimate reality.

22. (B) Rigveda
The Samaveda is essentially a liturgical collection intended for chanting during sacrifices. Most of its verses are not original but are directly adapted from the Rigveda, specifically chosen for their lyrical and rhythmic qualities. These hymns are rearranged and set to musical notations, serving as the script for the Udgatri priest. This close relationship highlights the Samaveda's role as the musical application of Rigvedic poetry.

23. (D) The ultimate, unchanging, infinite reality
Advaita Vedanta posits that Brahman is the single, non-dual, and absolute reality of the universe. It is characterized as being beyond all names, forms, and attributes, often described as Sat-Chit-Ananda, or existence-consciousness-bliss. This ultimate reality is unchanging and infinite, serving as the substratum for all temporary appearances. Realization of the identity between the individual soul and this universal Brahman is considered the path to liberation.

24. (D) The theory of relative or conditioned predication
Syadvada is a fundamental doctrine in Jain logic that highlights the complexity and multidimensionality of reality. It asserts that truth and reality are perceived differently from various perspectives, and no single view is absolute. Therefore, any philosophical statement must be qualified with the term 'syat' or 'perhaps'. This approach encourages intellectual humility and the recognition that human knowledge of the ultimate truth is inherently limited.

25. (B) The atomic theory regarding the material universe (Paramanu-vada)
The Vaisheshika school is distinguished by its analytical approach to the physical universe. It developed an early version of atomic theory known as Paramanu-vada, which posits that the material world is composed of eternal, indivisible, and invisible atoms. These atoms combine in specific ways to form larger objects. This school seeks to understand reality by categorizing everything that exists into distinct ontological entities called Padarthas.

26. (D) The Purusha Sukta is found in the second mandala.
The Rigveda is structured into ten books known as mandalas. Mandalas 2 through 7 are considered the family books and represent the oldest core of the text. The tenth mandala is a later addition

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containing more abstract philosophical and social reflections. Specifically, the Purusha Sukta, which describes the cosmic sacrifice and the origin of the four social orders, is found in the tenth mandala.

27. (A) The cosmic and moral order that sustains the entire universe
In the Vedic tradition, Dharma is a multifaceted concept that signifies the underlying order of the universe. It encompasses the laws that govern the natural world, the moral principles that guide human behavior, and the social duties that maintain community stability. Derived from the root 'dhri', it implies that which sustains and upholds the cosmos, ensuring that every element functions according to its inherent nature.

28. (D) I, II, and III
Major Upanishads contain foundational insights that have shaped Indian philosophy. The Chandogya Upanishad features the profound Mahavakya 'Tat Tvam Asi'. The Mandukya Upanishad provides a psychological analysis of consciousness through the four states of waking, dreaming, deep sleep, and the transcendental Turiya. Additionally, the Mundaka Upanishad is the source of 'Satyameva Jayate', emphasizing that truth alone triumphs, which serves as India's national motto.

29. (C) Vishishtadvaita
Ramanujacharya was the primary exponent of Vishishtadvaita, or qualified non-dualism. This school of Vedanta argues that while Brahman is the ultimate reality, individual souls and the material universe are distinct yet eternally dependent parts of Brahman, forming his body. Unlike pure non-dualism, this tradition emphasizes that liberation is achieved through Bhakti, or intense devotion to a personal god who possesses infinite auspicious and divine qualities.

30. (D) Samkhya - Kapila
Each of the six orthodox schools of Indian philosophy is traditionally attributed to a specific foundational sage. Sage Kapila is recognized as the founder of the Samkhya school, which explores the dualism of consciousness and matter. In contrast, Gautama founded Nyaya, focusing on logic. Kanada established the Vaisheshika school's atomic theory, while Jaimini systematized Mimamsa rituals. These attributions provide historical and intellectual lineage for each school.

31. (C) Badarayana
The Brahmasutra is a foundational text of the Vedanta tradition, designed to synthesize the diverse and sometimes conflicting teachings of the Upanishads. It is traditionally attributed to the sage Badarayana. Written in a highly condensed aphoristic style, the text requires extensive commentaries to be understood. It serves as one of the three pillars of Vedanta, providing a logical and systematic framework for the philosophy of Brahman.

32. (B) Dhammapada
The Yoga Sutras, Nyaya Sutras, and Samkhya Karika are all foundational texts belonging to the Astika or orthodox schools of Indian philosophy, which acknowledge the authority of the Vedas. In contrast, the Dhammapada is a central scripture of Buddhism, which is a Nastika or heterodox tradition. It contains a collection of ethical sayings and teachings attributed to the Buddha, focusing on the path to enlightenment.

33. (B) Nastika - One who rejects the authority of the Vedas
The classification of Indian philosophical schools into Astika and Nastika depends solely on their stance toward the Vedas. An Astika school accepts the Vedas as an authoritative source of knowledge, regardless of their belief in a personal deity. A Nastika school, such as Buddhism, Jainism, or Charvaka, is defined by its rejection of Vedic authority. This distinction is the primary criterion used to categorize traditional systems.

34. (D) P-2, Q-1, R-4, S-3
Indian philosophical schools possess distinct areas of intellectual focus. Nyaya specializes in epistemology and the formal rules of logic. Samkhya explores the metaphysical dualism between the conscious Purusha and the material Prakriti. Mimamsa is dedicated to the hermeneutics and scientific interpretation of Vedic sacrificial rituals. Yoga provides a practical methodology for mental discipline and achieving control over one's psychological states to reach higher consciousness.

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35. (A) Invoking the gods by reciting hymns from the Rigveda
During complex Vedic sacrificial ceremonies, the Hotri priest played a vital role by serving as the invoker. His primary responsibility was the precise recitation of hymns and verses from the Rigveda to invite the deities to the sacrificial ground. Through these recitations, the Hotri established a connection between the human and divine realms, ensuring that the gods were properly honored and petitioned during the ritual.

36. (A) Anatman (No-soul)
Buddhism is unique among major Indian religions for its doctrine of Anatman, or the non-existence of a permanent, eternal soul. It argues that what is commonly perceived as a 'self' is actually a dynamic collection of five changing aggregates known as skandhas. This perspective contrasts sharply with the Vedic belief in an eternal Atman and the Jain concept of Jiva, emphasizing the impermanent nature of all phenomena.

37. (A) Rigveda Samhita
The Prasthanatrayi refers to the three foundational sources of authority in the Vedanta school of philosophy. These include the Upanishads, which provide the revealed knowledge; the Brahmasutra, which offers logical systematization; and the Bhagavad Gita, which provides practical and ethical guidance. While the Rigveda Samhita is a sacred Vedic text, it is not formally part of this specific tripartite scriptural canon used for Vedantic inquiry.

38. (D) Samaveda
The Samaveda is traditionally regarded as the foundational source of the Indian musical tradition. Unlike the Rigveda, which focuses on poetic meter, the Samaveda emphasizes the melody and rhythm used when chanting mantras during sacrificial rituals. It introduced specific musical notations and scales that eventually evolved into the complex systems of Indian classical music. Consequently, it is celebrated as the Veda of melodies and chants.

39. (D) Samsara
The Purusharthas are the four legitimate goals or aims of human life in the Indian tradition. These include Dharma (righteousness), Artha (economic well-being), Kama (pleasure), and Moksha (spiritual liberation). Samsara, on the other hand, is not a goal but refers to the ongoing cycle of birth, death, and rebirth from which individuals seek to be liberated. It represents the worldly condition that the Purusharthas aim to navigate or transcend.

40. (D) Nyaya
The Nyaya school provides the most comprehensive framework for analyzing the structure and validity of philosophical debates. It focuses on epistemology and logic, establishing rigorous criteria for what constitutes valid knowledge and sound reasoning. By defining different types of arguments and identifying logical fallacies, Nyaya served as the essential toolkit for scholars across various traditions to engage in intellectual discourse and defend their respective philosophical positions.

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41. (B) I, III, and IV only
The concept of Bharatvarsha in ancient literature reflects a sophisticated cultural and geographical consciousness. It is explicitly defined in texts like the Vishnu Purana by its physical boundaries between the mountains and the sea. Rather than being a monolithic political entity, it represented a shared civilization characterized by common social and moral values. This cultural unity persisted even during periods of political fragmentation when multiple regional kingdoms coexisted.

42. (C) Ignorance (Avidya) and craving (Trishna)
According to the Four Noble Truths of Buddhism, the fundamental cause of human suffering is not external but internal. It arises from ignorance regarding the true nature of reality and the resulting craving or attachment to impermanent things. This cycle of desire and disappointment keeps individuals bound to the cycle of rebirth. Overcoming suffering requires the elimination of these mental poisons through wisdom, ethical conduct, and meditation.

43. (B) The eternal, true self that is identical with Brahman
In Upanishadic philosophy, Atman refers to the innermost essence or the true self of an individual. It is described as eternal, unchanging, and distinct from the temporary physical body

and mental faculties. A central teaching of the Upanishads is the fundamental identity between the individual Atman and the universal reality known as Brahman. Realizing this essential unity is the ultimate goal of spiritual inquiry and leads to liberation.

44. (A) II, IV, III, I
The historical development of Vedic and Vedantic literature followed a logical sequence over several centuries. It began with the Rigveda Samhita, the oldest layer of sacred hymns. This was followed by the Brahmanas, which explained ritualistic practices. Subsequently, the Upanishads emerged, shifting focus toward philosophical and internal realizations. Finally, the Brahmasutra was composed much later to provide a systematic and logical summary of the diverse Upanishadic teachings.

45. (C) The knowledge by which the imperishable Brahman is realized
The Mundaka Upanishad makes a crucial distinction between two types of knowledge. Lower or Apara knowledge encompasses all worldly sciences, including the study of the Vedas for ritual purposes, grammar, and astronomy. In contrast, higher or Para knowledge is specifically the spiritual wisdom that allows an aspirant to realize the eternal and imperishable Brahman. This higher knowledge is considered superior because it leads directly to ultimate liberation and truth.

46. (B) Oral memorization and recitation techniques
The Guru-Shishya Parampara was the bedrock of knowledge transmission in ancient India. Since the most sacred texts were not written down for centuries, they were preserved through a sophisticated oral tradition. Students lived with their teachers and mastered texts through rigorous memorization and precise recitation. This method ensured that the exact pronunciation, rhythm, and meaning of the knowledge were passed down accurately from one generation to the next.

47. (B) A spiritual teacher who builds a path across the cycle of rebirth
In Jainism, a Tirthankar is a supreme spiritual teacher who has attained full enlightenment and conquered the cycle of rebirth. The term literally means a ford-maker, symbolizing one who builds a spiritual bridge or path across the ocean of worldly suffering. There are twenty-four Tirthankars in the current cosmic age, with Mahavira being the last. They serve as divine guides for humanity by teaching the path of non-violence and self-discipline.

48. (B) Purusha (Consciousness)
The Vaisheshika school categorizes all reality into several fundamental ontological categories called Padarthas. These include Dravya (substance), Guna (quality), and Karma (action), among others. While Vaisheshika acknowledges the existence of individual souls, the specific term Purusha as a primary category of pure consciousness is central to the Samkhya and Yoga traditions. Vaisheshika focuses more on the analysis of the material world and its inherent qualities and relations.

49. (B) II and III only
Mahayana Buddhism introduced significant shifts from earlier traditions. It moved away from the goal of individual Arhatship, emphasizing instead the ideal of the Bodhisattva who works for the salvation of all. Key philosophical developments include the veneration of divine figures and the complex concept of Sunyata, or the emptiness of inherent existence in all phenomena. These features define the Mahayana as the 'Great Vehicle' designed to accommodate a broader range of practitioners.

50. (C) Pratyahara
Pratyahara is the fifth limb of Patanjali's Ashtanga Yoga and serves as a vital bridge between external practices and internal meditation. It involves the conscious withdrawal of the senses from their external objects. By turning the attention inward and disengaging from sensory distractions, the practitioner gains control over the mind's tendencies to wander. This mastery is a necessary prerequisite for achieving deeper states of concentration and eventual absorption in meditation.

51. (D) Karma, Bhakti, and Jnana
The Bhagavad Gita is celebrated as a masterful synthesis of the various paths toward spiritual liberation. It integrates the path of action (Karma Yoga), emphasizing selfless service; the path

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of devotion (Bhakti Yoga), focusing on love for the divine; and the path of knowledge (Jnana Yoga), highlighting the realization of the true self. By presenting these paths as complementary rather than contradictory, the text offers a comprehensive spiritual framework for diverse temperaments.

52. (C) Statement I is correct but Statement II is incorrect.
The Atharvaveda holds a unique place in Vedic literature. It contains the Bhaishajya Suktas, which provide the earliest systematic references to medicinal herbs and healing practices in India. However, it was not universally accepted as a Veda simultaneously with the Rigveda. For a long period, the tradition recognized only the 'Trayi Vidya' consisting of the first three Vedas. The Atharvaveda was formally incorporated into the Vedic canon at a later stage.

53. (C) Reality is complex and possesses multiple aspects
The Jain principle of relative predication reflects a pluralistic view of reality. It suggests that every object or phenomenon possesses an infinite number of attributes, and human perception is always limited to specific viewpoints. Therefore, no single description can capture the entire truth. This philosophical stance encourages tolerance and the understanding that different viewpoints, while seemingly contradictory, may all capture different valid aspects of the same complex and multifaceted underlying reality.

54. (C) Vallabhacharya - Shuddhadvaita
Different philosophers within the Vedanta tradition developed distinct interpretations of the relationship between Brahman and the individual soul. Vallabhacharya propounded Shuddhadvaita, or pure non-dualism, which emphasizes the divine grace of Krishna. Other major systems include Shankaracharya's Advaita, Ramanujacharya's Vishishtadvaita, and Madhvacharya's Dvaita. Correctly matching these founders with their respective schools is essential for understanding the historical development of Indian metaphysical thought.

55. (D) Statement I is incorrect but Statement II is correct.
The Lokayatas, or Charvakas, held a strictly materialistic worldview. They rejected inference as a reliable source of knowledge because it cannot be verified through direct experience, accepting only perception. A core belief of this school was that consciousness is not an eternal or independent entity. Instead, they argued that awareness emerges from a particular combination of material elements, much like how the intoxicating power of liquor arises during fermentation.

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56. (A) The pure, inactive consciousness
In Samkhya metaphysics, the universe is explained through the interplay of two eternal principles. Purusha is the principle of pure, infinite, and inactive consciousness. It is the silent witness that remains separate from the changes of the material world. Unlike the active and productive Prakriti, Purusha does not create or transform; its mere presence triggers the evolutionary process of matter. Realizing the distinction between these two is the path to spiritual liberation.

57. (A) The development of rigorous mnemonic and phonetic techniques
The commitment to preserving sacred knowledge without writing led to the development of sophisticated mnemonic techniques in ancient India. Sages created various recitation methods, such as Pada-patha and Ghana-patha, to ensure that not a single syllable of the Vedas was altered over millennia. This focus on phonetic precision and structural integrity allowed the literature to survive with remarkable consistency across diverse regions, making the oral tradition highly reliable.

58. (B) I, III, and V only
Several common misconceptions exist regarding the classification of ancient Indian literature. Shruti is considered divine revelation and not human-authored, whereas Smriti is human-authored. The Vedangas, while essential for Vedic study, are classified as Smriti rather than Shruti. Furthermore, the Aranyakas focus on symbolic meditations and the spiritual meaning of rituals in forest settings, rather than urban civic laws, which are typically found in the Dharmashastras or other social codes.

59. (C) Astronomy, mathematics, and Classical Sanskrit literature
Historically, Ujjain was one of the most prominent centers of learning in ancient India. It was especially famous for its contributions to the sciences, serving as a hub for the study of astronomy and mathematics. Renowned scholars like Varahamihira were associated with this region. Additionally, the city was a flourishing center for classical Sanskrit literature and culture, benefiting from its strategic location and the patronage of various dynasties that valued intellectual pursuits.

60. (B) It fundamentally disagrees with the logic systems developed by Nyaya.
The Vaisheshika and Nyaya schools are considered allied systems because they share a realistic ontological outlook and complementary methodologies. While Vaisheshika focuses on the categorization of the physical world and its atomic structure, Nyaya provides the logical and epistemological framework for validating knowledge. They are so closely linked that they eventually merged into a single tradition known as Navya-Nyaya, showing that they do not fundamentally disagree on logical principles.

61. (C) The five sheaths that envelop the individual human soul
The Taittiriya Upanishad introduces the psychological and spiritual concept of the Pancha Kosha, or the five sheaths. These layers represent varying levels of the human personality, ranging from the physical body to the innermost core of bliss. The sheaths include the food sheath, vital air sheath, mental sheath, intellectual sheath, and finally the bliss sheath. Understanding these layers helps the spiritual aspirant peel back the external aspects of existence to realize the true self.

62. (A) That which is remembered
The term Smriti refers to a secondary category of Indian sacred literature that is considered human-authored and based on memory. Unlike Shruti, which is believed to be divine revelation, Smriti texts were composed to explain and apply the timeless truths of the Vedas to specific social and historical contexts. This category includes a wide range of literature, such as the Dharma Shastras, Puranas, and the great epics, serving as practical guides for living.

63. (A) Apurva
Brahman, Atman, and Moksha are central themes of the Upanishads, representing the ultimate reality, the true self, and the state of liberation. In contrast, the concept of Apurva is specific to the Mimamsa school of philosophy. It refers to the unseen potency or causal link that connects a performed ritual to its future results. While Upanishads focus on knowledge and realization, Mimamsa is concerned with the mechanics and metaphysical efficacy of Vedic sacrifices.

64. (B) I, II, and IV only
The Brahmanas are prose texts integrated into the Vedic corpus to explain the theological and ritualistic significance of the hymns. Each Veda has specific Brahmanas associated with it; for example, the Aitareya Brahmana belongs to the Rigveda. However, the Shatapatha Brahmana, which is the most exhaustive and influential of these texts, is actually attached to the Yajurveda, specifically the Shukla Yajurveda, rather than the Samaveda. These texts are essential for understanding ritualism.

65. (A) Right Livelihood (Samyak Ajiva)
The Three Jewels or Triratna represent the essential path to liberation in Jainism. These consist of Right Faith (Samyak Darshana), which involves belief in the teachings; Right Knowledge (Samyak Jnana), which is the correct understanding of reality; and Right Conduct (Samyak Charitra), which is the practice of ethical life. While Right Livelihood is a component of the Buddhist Eightfold Path, it is not listed as one of the specific three jewels in Jainism.

66. (A) Bhagavad Gita (Karma Yoga)
The concept of performing one's duty without attachment to the outcomes is the core teaching of Karma Yoga as presented in the Bhagavad Gita. Krishna advises Arjuna to focus on the action itself rather than the fruits of labor. This approach allows an individual to remain equanimous in both success and failure, transforming daily work into a form of spiritual practice. It emphasizes that social and occupational responsibilities are vital paths toward spiritual growth.

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67. (C) The cosmic, moral, and natural order
Rta is a fundamental concept in the Early Vedic period that represents the universal order governing the entire cosmos. It encompasses the regular cycles of nature, such as the rising of the sun and the changing seasons, as well as the moral laws that should guide human behavior. Deities like Varuna were considered the guardians of Rta. This concept eventually evolved into the broader idea of Dharma, signifying the principles that maintain cosmic harmony.

68. (B) It solely applies to religious rituals and excludes social duties.
Dharma is a comprehensive term in Indian tradition that far exceeds the narrow scope of religious rituals. While it includes ritualistic practices, its primary focus is on the moral and ethical duties of individuals within society. This includes Varna-dharma, based on one's social role, and Ashrama-dharma, based on one's stage of life. It is considered one of the four essential goals of human existence, providing a framework for living a balanced and righteous life.

69. (A) The democratization of philosophical knowledge to the common people
The choice by Jain and Buddhist teachers to use vernacular languages like Prakrit and Pali was a revolutionary move in ancient India. While Sanskrit was the language of the elite and the Vedic priesthood, these common languages allowed philosophical and ethical teachings to reach the masses. This democratization of knowledge facilitated the rapid spread of these movements among people from all social backgrounds, breaking the monopoly of the priestly class over spiritual discourse.

70. (C) A bridge between the ritualistic Brahmanas and philosophical Upanishads
Aranyakas occupy a unique transitional position in the development of Vedic literature. They were originally intended for hermits living in the forest who could no longer perform elaborate city-based rituals. Consequently, these texts focus on the symbolic and meditative aspects of sacrifices. By moving away from purely physical actions toward abstract interpretation, they paved the way for the profound metaphysical inquiries found in the Upanishads, marking a shift toward higher philosophical speculation.

71. (A) Both Statement I and Statement II are correct.
The six Vedangas were developed as auxiliary sciences to assist in the correct study and preservation of the Vedas. These include Shiksha (phonetics), Kalpa (ritual instructions), Vyakarana (grammar), Nirukta (etymology), Chhanda (meter), and Jyotisha (astrology). They were essential because the efficacy of Vedic mantras was believed to depend entirely on their accurate pronunciation and proper application in rituals. These sciences reflect the highly systematic and analytical nature of ancient Indian traditions.

72. (A) Both A and R are true and R is the correct explanation of A.
The term Vedanta literally means the end of the Veda. This label is appropriately applied to the Upanishads for two reasons. Firstly, they appear chronologically at the end of the Vedic literature, following the Samhitas and Brahmanas. Secondly, and more importantly, they represent the philosophical culmination and the final spiritual purpose of the entire Vedic corpus. Thus, the name signifies both the physical position of the texts and the peak of their intellectual achievement.

73. (D) Ashtangika Marga (Eightfold Path)
The Ashtangika Marga, or Eightfold Path, is a fundamental teaching of Buddhism that outlines the practical steps to ending suffering and achieving Nirvana. In contrast, Ashtanga Yoga belongs to the Vedic Yoga tradition, the Pancha Mahavrata refers to the five great vows of Jainism, and the Purusharthas are the four goals of life in broader Hindu tradition. Identifying the Eightfold Path as uniquely Buddhist is essential for distinguishing between these diverse spiritual frameworks.

74. (C) Arthashastra
The Arthashastra, traditionally attributed to Chanakya, is a monumental treatise on statecraft, economic policy, and military strategy. It provides a detailed and pragmatic analysis of how a kingdom should be governed to ensure prosperity and security. The text covers a vast array of topics, including taxation, legal systems, diplomacy, and the duties of a king. It stands as a testament to the sophisticated practical knowledge and political

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realism present in ancient Indian intellectual history.

75. (D) Atharvaveda
The Atharvaveda is the primary source for ancient Indian medical knowledge through its Bhaishajya Suktas. These hymns contain detailed information about various diseases, their perceived causes, and their treatments, which often involved a combination of medicinal herbs and spiritual chants. This scientific and practical content served as the foundational layer for the later development of Ayurveda, the traditional Indian system of medicine, highlighting the Veda's concern with the physical well-being of individuals.

76. (A) Both Statement I and Statement II are correct.
Sanskrit played a central role in the ancient Indian knowledge tradition. Panini's seminal work, the Ashtadhyayi, provided a rigorous and standardized grammatical framework for Classical Sanskrit, ensuring linguistic stability for centuries. Furthermore, Sanskrit functioned as a universal language for intellectual exchange. This allowed scholars from geographically diverse regions to engage in sophisticated philosophical debates and share knowledge, transcending local linguistic barriers and fostering a unified intellectual and cultural atmosphere across the subcontinent.

77. (D) Rigveda
The famous phrase "Ekam Sat Vipra Bahudha Vadanti," which translates to "Truth is one, but the wise call it by many names," is found in the Rigveda. This statement is one of the earliest expressions of philosophical pluralism and religious tolerance in human history. It suggests that while the ultimate reality or truth is singular, it can be perceived and described in various ways by different people, reflecting the inclusive nature of Vedic thought.

78. (D) A dialogue between Nachiketa and Yama about the nature of the soul
The Katha Upanishad is one of the most popular and philosophical Upanishads, structured as a dramatic dialogue. It features the young seeker Nachiketa, who travels to the realm of death to question Yama about what happens to the soul after physical death. Yama's teachings to Nachiketa explore the nature of the eternal self, the path to liberation, and the difference between the pleasant and the good, providing deep insights into spiritual life and immortality.

79. (B) P-4, Q-1, R-2, S-3
The Buddhist canon is organized into distinct collections with specific purposes. The Sutta Pitaka contains the core teachings and discourses of the Buddha. The Vinaya Pitaka focuses on the rules and regulations for monastic life. The Abhidhamma Pitaka offers a more advanced philosophical and psychological analysis of the teachings. Finally, the Jatakas are popular folk stories that recount the previous lives of the Buddha, illustrating the gradual cultivation of virtues on the path.

80. (D) Fourth Council - Kashmir
The four major Buddhist councils were pivotal events that shaped the development and spread of the tradition. The First Council was held at Rajagriha shortly after the Buddha's death. The Second Council took place at Vaishali, while the Third Council was convened in Pataliputra under King Ashoka. The Fourth Council, which eventually led to the formal rise of Mahayana Buddhism, was held in Kashmir under the patronage of the Kushan emperor Kanishka.

81. (C) Tapas (Severe austerity)
The Pancha Mahavrata represents the five great vows taken by Jain monks to ensure a life of rigorous ethical purity. These include Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (chastity), and Aparigraha (non-possession). While Tapas, or austerity, is a highly valued practice in Jainism for shedding karma, it is not listed as one of the specific five foundational vows. These vows are essential for minimizing harm and detaching oneself from worldly influences.

82. (A) Satkaryavada
Satkaryavada is the causal theory of the Samkhya school, which asserts that the effect pre-exists in its material cause in a latent form. For example, the oil is already present in the seed, and the pot is present in the clay; the process of production merely makes the latent manifest. This theory stands in opposition to Asatkaryavada, which

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claims that the effect is a new creation that did not exist before the causal process.

83. (D) The sacred syllable 'OM' and the four states of consciousness
Despite being the shortest Upanishad, the Mandukya is highly influential for its psychological depth. It provides a detailed analysis of the sacred syllable 'OM' and correlates its sounds with four distinct states of consciousness. These include the waking state, the dreaming state, the deep sleep state, and finally the Turiya, or the fourth state, which represents pure consciousness beyond all dualities. This analysis serves as a comprehensive map for understanding the human mind and reality.

84. (C) Buddhism
Pratityasamutpada, or Dependent Origination, is the central pillar of Buddhist philosophy. It teaches that all phenomena arise in dependence upon various causes and conditions, and nothing possesses an independent, permanent essence. This concept is used to explain the cycle of birth, suffering, and death through the twelve-linked chain of causation. By understanding and breaking these links, particularly ignorance and craving, an individual can achieve liberation from the cycle of rebirth and attain enlightenment.

85. (C) Maya or the concept of illusionary superimposition
Advaita Vedanta uses the rope and snake analogy to illustrate how the human mind misperceives reality. Just as a rope is mistaken for a snake in dim light, the absolute Brahman is mistaken for the diverse material world due to ignorance. The 'snake' has no independent existence and vanishes when correct knowledge or light is applied. This illustrates the concept of Maya, which projects an illusionary appearance upon the single, unchanging, and underlying truth.

86. (B) Charvaka philosophy considers Moksha as the ultimate goal of human life.
Moksha is recognized by most Indian philosophical schools as the ultimate liberation from the cycle of birth and death. However, the Charvaka school is an exception because of its radical materialism. Charvakas do not believe in a soul, an afterlife, or the cycle of rebirth; therefore, they completely reject the concept of Moksha. For them, the only goal of life is the pursuit of worldly pleasure and the avoidance of pain during physical existence.

87. (B) I, IV, III, II
The chronology of ancient Indian scholars spans over a millennium. Mahavira, the 24th Tirthankar of Jainism, lived in the 6th century BCE. Panini, the great grammarian, is generally dated to around the 4th century BCE. Patanjali, known for the Yoga Sutras, likely lived in the 2nd century BCE. Much later, in the 8th century CE, Adi Shankaracharya revitalized Advaita Vedanta. This sequence highlights the long and continuous evolution of Indian intellectual and spiritual thought.

88. (A) I, II, III, and V only
The six orthodox schools of Indian philosophy share several common features, including the acceptance of Vedic authority and the ultimate goal of achieving Moksha. They are traditionally grouped into allied pairs due to shared methodologies: Nyaya with Vaisheshika, and Samkhya with Yoga. However, Purva Mimamsa and Uttara Mimamsa (Vedanta) are not entirely unrelated; they are considered complementary parts of the same Vedic tradition, focusing on ritual action and philosophical knowledge respectively.

89. (D) Statement I is incorrect but Statement II is correct.
The six orthodox schools did not emerge at once but evolved gradually over several centuries. Their development was characterized by the initial composition of foundational sutras followed by centuries of intellectual refinement through extensive commentaries known as Bhashyas. Scholars from different schools engaged in vigorous debate, which forced each tradition to clarify its arguments and strengthen its logical foundations. This dynamic process ensured that the schools remained intellectually vibrant and responsive to competing philosophical challenges.

90. (A) Prakriti → Mahat (Buddhi) → Ahamkara → Manas and Senses
Samkhya philosophy provides a detailed evolutionary map of the manifest universe. It begins with the unmanifest Prakriti. When the

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equilibrium of the three gunas is disturbed, the first product to emerge is Mahat or cosmic intelligence (Buddhi). From Mahat comes Ahamkara or the ego-principle. This ego then bifurcates to produce the mind (Manas), the five sensory organs, the five organs of action, and eventually the subtle and gross material elements.

91. (B) Rigidification of the Varna system and complex Vedic rituals
The 6th century BCE was a period of significant social and religious upheaval in India. The established Vedic religion had become increasingly dominated by expensive and complex sacrificial rituals controlled by the priestly class. Additionally, the Varna system had grown more rigid and exclusionary. Movements like Jainism and Buddhism rose as a response to these conditions, offering more accessible spiritual paths that emphasized individual ethical conduct and non-violence while rejecting the authority of the priesthood.

92. (C) It established a rigorous framework for logic and philosophical debate
The development of the five-part syllogism by the Nyaya school had a profound impact on the Indian intellectual tradition. It provided a standardized and rigorous method for presenting and defending philosophical arguments. By establishing clear rules for inference and evidence, Nyaya transformed debates from mere rhetoric into structured logical inquiries. This framework was adopted across various traditions, including Buddhism and Jainism, facilitating a culture of systematic reasoning that became a hallmark of ancient Indian systems.

93. (C) Vaisheshika – Pratyaksha, Anumana, Upamana, and Shabda
Different schools of philosophy recognize different numbers of valid means of knowledge (Pramanas). While the Nyaya school accepts four—perception, inference, comparison (Upamana), and testimony (Shabda)—the Vaisheshika school is more restrictive. Vaisheshika recognizes only two valid Pramanas: perception (Pratyaksha) and inference (Anumana). They argue that comparison and testimony can be reduced to forms of inference. Understanding these epistemological differences is key to distinguishing between the methodologies of various schools of thought.

94. (C) Non-attachment or non-possession of material goods
Aparigraha is one of the five great vows (Pancha Mahavrata) in Jainism and is also a key ethical restraint in Yoga. It refers to the practice of non-attachment and the limitation of material possessions to the bare minimum required for life. The concept is based on the idea that excessive possession leads to greed and attachment, which are major obstacles to spiritual progress. By practicing Aparigraha, individuals cultivate mental freedom and reduce their impact on the environment.

95. (C) Statement I is correct but Statement II is incorrect.
Vishishtadvaita, propounded by Ramanuja, offers a unique vision of non-dualism where Brahman is the organic whole, while souls and matter are his inseparable parts or body. This school does not reject the path of devotion; on the contrary, it considers Bhakti (devotion) and Prapatti (self-surrender) as the most effective and essential means for achieving liberation. For Ramanuja, knowledge of the scriptures is necessary, but it is through the grace of God that the soul attains salvation.

96. (B) They constitute the earliest prose literature in Indo-Aryan history
The Brahmanas represent a significant linguistic and literary milestone as they constitute the earliest known prose literature in Indo-Aryan history. While the earlier Samhitas were composed in poetic verse for recitation, the Brahmanas utilized prose to provide technical explanations and theological interpretations of the rituals. This shift in literary style reflects a move toward more analytical and systematic thinking, as the authors sought to codify the complex procedures and meanings associated with the Vedic tradition.

97. (D) P-3, Q-1, R-4, S-2
Each major Upanishad is historically and traditionally attached to one of the four Vedas. The Aitareya Upanishad belongs to the Rigveda. The Chandogya Upanishad is part of the Samaveda tradition. The Taittiriya Upanishad is associated

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with the Krishna Yajurveda. Finally, the Prashna Upanishad is linked to the Atharvaveda. This organizational structure shows how the philosophical reflections of the Upanishads were organically developed within the specific priestly traditions and literary lineages of the different Vedic schools.

98. (A) Advaita - The world is empirically real but transcendentally illusionary
Advaita Vedanta posits a multi-level theory of reality. From a worldly or empirical perspective (Vyavaharika), the universe is real and functions according to causal laws. However, from the ultimate or transcendental perspective (Paramarthika), only the non-dual Brahman is real, and the manifold world is an illusion or Maya. In contrast, Samkhya and Nyaya are realistic schools that view the material world as objectively real and existing independently of the perceiver's mind or any divine projection.

99. (B) Mimamsa
The Mimamsa school was deeply invested in the philosophy of language and its relationship to Vedic authority. It argued that the relationship between words and their meanings is not arbitrary or conventional but is natural and eternal. This doctrine was crucial for their defense of the Vedas as self-validating and eternal knowledge (Apaurusheya). By establishing the eternal nature of words, they aimed to prove that the ritual commands of the Vedas possess objective and unchanging authority.

100. (C) Jiva and Ajiva
Jainism presents a dualistic cosmology where the entire universe is categorized into two fundamental and eternal categories. Jiva represents the living, conscious soul, which is characterized by knowledge and perception. Ajiva encompasses all non-living, insentient matter and categories such as space, time, and motion. According to Jain thought, the interaction between these two categories, specifically the influx of material karma into the soul, is the cause of worldly existence and the cycle of rebirth.

101. (A) Manusmriti (Dharma Prasthana)
The Prasthanatrayi consists of three specific texts that serve as the foundational authorities for all schools of Vedanta. These are the Upanishads (Shruti Prasthana), the Bhagavad Gita (Smriti Prasthana), and the Brahmasutras (Nyaya Prasthana). While the Manusmriti is a highly influential text in the Dharma Shastra tradition and provides social and legal codes, it is not part of this specific tripartite scriptural foundation used for the metaphysical and theological inquiries of the Vedanta philosophy.

102. (A) The dualism between God (Brahman) and individual souls
The Dvaita school of Vedanta, founded by Madhvacharya, is characterized by its strict dualism. It rejects the idea that the soul and God are identical. Instead, it posits five fundamental and eternal differences: between God and individual souls, between God and matter, between individual souls, between souls and matter, and between different types of matter. This perspective emphasizes that the individual soul remains eternally distinct from the supreme Brahman even after achieving spiritual liberation.

103. (B) Brahman without attributes, beyond human conceptualization
In Upanishadic philosophy, especially within the Advaita tradition, Brahman is often described in two ways. Nirguna Brahman refers to the ultimate reality in its absolute, unconditioned state, free from any qualities, attributes, or names. It is beyond human language and conceptualization, often described through the negative process of 'neti neti' (not this, not this). This concept contrasts with Saguna Brahman, which is the same reality perceived through the lens of human attributes and personal divinity.

104. (D) Samadhi is the initial, preparatory stage of Ashtanga Yoga.
In Patanjali's Ashtanga Yoga, Samadhi is not the initial stage but the eighth and final limb of the path. It represents the state of perfect concentration and absorption where the practitioner's mind becomes one with the object of meditation. The path begins with ethical and physical foundations like Yama and Asana. Samadhi is the culmination of long and disciplined practice, leading to the ultimate goal of spiritual liberation and the cessation of all mental modifications.

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105. (C) Liberation attained while living in the physical body
Jivanmukti is a significant concept in Indian philosophy, particularly in Advaita Vedanta and Samkhya. It refers to the state where an individual achieves spiritual liberation while still alive in their physical body. Such a person has removed the ignorance that binds the self to the world and remains unaffected by pleasure or pain. Although their past karma continues to sustain the physical body until death, they are internally free from the cycle of rebirth and suffering.

106. (B) A valid means of knowledge
The term Pramana is a foundational concept in Indian epistemology, referring to the various means or instruments through which a person can obtain valid and accurate knowledge about reality. Different philosophical schools recognize different numbers and types of Pramanas, such as perception, inference, and verbal testimony. The systematic study of Pramanas was essential for establishing the reliability of philosophical claims and for engaging in logical discourse across various intellectual traditions in ancient India.

107. (C) Statement I is correct but Statement II is incorrect.
The Puranas were instrumental in popularizing Vedic knowledge and values by presenting them through engaging narratives, myths, and legends. This made abstract philosophical concepts more accessible to the general population. Furthermore, the Puranas contain extensive discussions on a wide range of subjects, including cosmology, genealogy, and geography. They explicitly describe the geographical and cultural concept of Bharatvarsha, defining its boundaries and sacred landscapes, which helped foster a sense of cultural unity.

108. (A) It contains the famous dialogue between Yajnavalkya and Maitreyi
The Brihadaranyaka Upanishad is one of the oldest and most significant texts in the Upanishadic corpus. It is famous for containing profound philosophical dialogues, most notably the conversation between the sage Yajnavalkya and his wife Maitreyi concerning the nature of the eternal self and immortality. This text also provides some of the earliest and most detailed expositions on the concepts of Atman and Brahman, playing a foundational role in the development of the Advaita Vedanta tradition.

109. (D) Yaska
Yaska is the traditionally recognized author of the Nirukta, which is one of the six Vedangas or auxiliary sciences of the Vedas. This ancient treatise focuses on the field of etymology and the systematic interpretation of Vedic words. Yaska's work was revolutionary because it established a methodology for understanding the origins and meanings of terms based on their roots, which was essential for the correct interpretation and preservation of the sacred and often archaic Vedic hymns.

110. (C) It accepts the authority of the Vedas only for moral guidance.
Charvaka is a radical materialist and atheist school that rejects all forms of supernaturalism. It explicitly denies the authority of the Vedas, viewing them as the inventions of clever priests to ensure their own livelihood through rituals. For Charvakas, there is no afterlife, no god, and no objective moral law derived from scripture. They advocate for a life based on empirical evidence and sensory pleasure, making them the most heterodox of all ancient Indian philosophical systems.

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111. (D) Nagarjuna
Nagarjuna was the most influential Buddhist philosopher after the Buddha himself and is the primary founder of the Madhyamaka school of Mahayana Buddhism. He is renowned for systematizing the doctrine of Sunyata, or emptiness. Nagarjuna argued that all things are 'empty' because they lack an inherent, independent essence and exist only in dependence on other factors. This profound insight was intended to help practitioners detach from all fixed views and achieve a middle path to enlightenment.

112. (B) Purana
Vedic literature is traditionally divided into four distinct layers that reflect its historical and philosophical development. These are the Samhitas (hymns), Brahmanas (ritual texts), Aranyakas (forest meditations), and Upanishads (philosophical treatises). These four categories

are collectively considered Shruti, or revealed knowledge. In contrast, the Puranas are classified as Smriti literature. While they are highly important for understanding Indian culture and mythology, they are not part of the core four-fold division of the original Vedic corpus.

113. (C) Jain concept of Jiva existing even in elements like water and earth
Jain philosophy provides a unique ecological perspective by asserting that life or Jiva exists not only in humans and animals but also in elements of the natural world such as water, earth, fire, and air. These are known as one-sensed beings. This belief leads to a profound respect for nature and an ethical commitment to minimize harm to even the most basic elements. This ancient worldview aligns with modern environmental arguments regarding the intrinsic value and interconnectedness of all life.

114. (B) Nirukta - Astrology
The six Vedangas represent a systematic body of knowledge designed to aid in the study and application of the Vedas. While Shiksha correctly refers to phonetics and Kalpa to ritual rules, the pair linking Nirukta with astrology is incorrect. Nirukta is specifically the science of etymology and word interpretation. The auxiliary science dedicated to astrology and the calculation of auspicious times for Vedic rituals is known as Jyotisha. These distinctions are vital for understanding the different scientific disciplines in ancient India.

115. (D) Shilpaveda (or Sthapatyaveda)
Each of the four Vedas is associated with a secondary or applied knowledge system known as an Upaveda. The Rigveda is linked to Ayurveda (medicine), the Samaveda to Gandharvaveda (music and dance), and the Yajurveda to Dhanurveda (military science). The Atharvaveda is traditionally associated with Shilpaveda or Sthapatyaveda, which encompasses the sciences of architecture, sculpture, and various arts and crafts. This shows that the Vedic tradition recognized and integrated both spiritual and practical worldly knowledge.

116. (D) Its concepts like Yoga and holistic well-being are recognized globally.
The legacy of the ancient Indian knowledge tradition remains highly relevant in the modern era, transcending its historical and geographical origins. Concepts like Yoga, meditation, and Ayurveda have gained immense global recognition for their contributions to holistic health and psychological well-being. Far from being obsolete, these traditions are increasingly studied and integrated into modern lifestyles and wellness programs worldwide. This highlights the enduring practical value and the universal appeal of ancient Indian philosophical and scientific insights.

117. (D) Ashtadhyayi
The Chandogya Upanishad, Shatapatha Brahmana, and Samkhya Sutra are all core religious or philosophical texts belonging to the Vedic and orthodox traditions. In contrast, Panini's Ashtadhyayi is primarily a secular, scientific work dedicated to the study of linguistics. It is a masterpiece of grammar that established the rules for Classical Sanskrit. While it was essential for the correct reading of sacred texts, its focus is the structural analysis of language rather than metaphysical speculation or ritual instruction.

118. (D) Surgery and medicine
The Sushruta Samhita is a foundational text in the ancient Indian medical tradition of Ayurveda. It is particularly renowned for its advanced descriptions of surgical procedures, including plastic surgery and cataract removal, making Sushruta famous as the father of surgery. The text also provides detailed information on various diseases, herbal medicines, and anatomy. It reflects the sophisticated empirical and practical scientific knowledge that was developed in ancient India alongside its more famous spiritual and philosophical traditions.

119. (A) Mahayana Buddhists
The term Hinayana, which literally translates to the 'Lesser Vehicle', was originally coined by proponents of the Mahayana, or 'Great Vehicle'. This terminology was used during the historical development of Buddhism to distinguish the new, more universalist Mahayana path from the older, more traditional schools that focused on

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individual monastic discipline and liberation. While the term is historical, many modern scholars and practitioners of those earlier traditions prefer to use the name Theravada, which means the 'Teaching of the Elders'.

120. (A) Patanjali
Patanjali is traditionally credited with the compilation of the Yoga Sutras, which is the foundational text of the Yoga school of philosophy. Rather than inventing the practices, Patanjali systematically organized the existing traditions of meditation and mental discipline into a coherent philosophical framework. His work outlines the eight limbs of yoga, providing a comprehensive guide for achieving mental clarity and spiritual liberation. This text remains the most authoritative and influential source for the practice of yoga in the modern world.

121. (C) Statement I is correct but Statement II is incorrect.
The Ashrama system was a conceptual framework that divided an ideal human life into four progressive stages: student life (Brahmacharya), householder life (Grihastha), retirement (Vanaprastha), and total renunciation (Sannyasa). This system aimed to balance worldly duties with spiritual goals. However, it was not universally practiced by all sections of society. In reality, its application was primarily focused on the upper classes, and many individuals might skip certain stages or never reach the stage of full renunciation.

122. (D) Svapna - Dream State
The Mandukya Upanishad identifies four distinct states of consciousness. Jagrat refers to the waking state of external awareness. Svapna is the dream state where the mind is active with internal objects. Sushupti is the state of deep, dreamless sleep characterized by a lack of awareness and a sense of unity. The fourth state, Turiya, is the transcendental background of pure consciousness that underlies and transcends the other three, representing the ultimate realization of the true self.

123. (C) The non-discrimination (Aviveka) between Purusha and Prakriti
In Samkhya philosophy, the root cause of human suffering and bondage is identified as Aviveka, or the lack of discrimination between the two fundamental principles of Purusha and Prakriti. Because of ignorance, the pure consciousness of Purusha mistakenly identifies with the changing modifications of Prakriti, leading to the experience of pleasure and pain. Liberation is achieved through Viveka-jnana, the discriminative knowledge that allows the Purusha to realize its eternal independence and separate nature from all material phenomena.

124. (B) Manusmriti
The Brahma Sutra, Nyaya Sutra, and Mimamsa Sutra are all foundational texts dedicated to metaphysical, logical, or ritualistic philosophical inquiry. In contrast, the Manusmriti is primarily a Dharmashastra, focusing on legal codes and social ethics. It provides detailed rules for social behavior, the duties of different classes, and the administration of justice. While it contains some philosophical reflections, its main objective is to establish the norms and laws that govern a stable and righteous society.

125. (C) Parushni (Ravi)
The Battle of the Ten Kings, or Dasharajna, is a significant historical event described in the Rigveda. It involved a conflict between the Bharata tribe, led by King Sudas, and a confederation of ten other tribes. The battle took place on the banks of the Parushni river, which is identified with the modern Ravi river in the Punjab region. Sudas emerged victorious, which helped establish the dominance of the Bharatas and shaped the early political landscape of the Vedic period.

126. (A) The creation of a philosophical climate for later ascetic movements
The shift in the Upanishads toward internal realization and the pursuit of knowledge over external ritualism had a profound impact on Indian spirituality. It created an intellectual and social environment that valued renunciation and meditation. This climate was essential for the emergence of various ascetic and śramaṇa movements, including Buddhism and Jainism. By emphasizing that the ultimate truth is found within the self, the Upanishads challenged the absolute supremacy of the ritualistic priesthood and redefined spiritual life.

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127. (B) Thou art That.
The Mahavakya 'Tat Tvam Asi' is found in the Chandogya Upanishad during a dialogue between the sage Uddalaka Aruni and his son Shvetaketu. 'Tat' refers to the absolute, universal reality (Brahman), while 'Tvam' refers to the individual self (Atman). The phrase "Thou art That" asserts the fundamental identity between the individual soul and the supreme reality. This realization of non-duality is considered the highest form of spiritual wisdom and the key to liberation in the Advaita tradition.

128. (D) They completely reject the authority of the Samhitas.
While Aranyakas represent a shift away from the physical performance of sacrifices, they do not reject the authority of the earlier Vedic Samhitas. Instead, they provide symbolic and internal interpretations of the hymns used in those rituals. They were intended for forest-dwellers who sought the spiritual essence of the Vedic tradition. By reinterpreting rather than rejecting the earlier texts, they maintain the continuity of the Vedic tradition while paving the way for the more radical philosophical inquiries of the Upanishads.

129. (B) Vaisheshika
A modern physicist's focus on the atomic structure of matter aligns most closely with the Vaisheshika school. This school developed an early and sophisticated version of atomism, arguing that the material world is composed of eternal, indivisible atoms of four types: earth, water, fire, and air. Like modern science, Vaisheshika sought to understand the universe through a realistic analysis of its fundamental parts and their qualities, making it one of the most scientific traditions in ancient Indian philosophy.

130. (A) An unseen potency generated by rituals that yields future results
In the Mimamsa school, the concept of Apurva explains how a ritual performed in the present can yield results in the future, such as after the death of the performer. It refers to an unseen spiritual potency or transcendental merit that is generated at the moment a ritual is completed correctly. This potency remains with the individual and serves as the causal link that eventually brings about the promised rewards, ensuring the logical efficacy of the Vedic sacrificial system.

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CHAPTER 02

Ancient Indian Social and Institutional Concepts

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1. In ancient Indian literature, the concept of Bharatvarsha primarily represents which of the following?
(A) A strictly political administrative empire established by Maurya rulers
(B) A civilizational and cultural identity spanning from the Himalayas to the ocean
(C) A small geographical region restricted to the upper Gangetic plains
(D) A specific religious territory exclusively reserved for Vedic sages

2. Match List I with List II and select the correct answer using the codes given below.
List I: (Smriti Texts)
P. Manusmriti
Q. Yajnavalkya Smriti
R. Narada Smriti
S. Parashara Smriti
List II: (Key Characteristics)
1. Exclusively deals with judicial processes and civil law
2. Prescribes codes primarily for the Kali Yuga
3. Most ancient and comprehensive code of social conduct
4. Highly systematic, forms the basis of the Mitakshara legal school
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-4, R-3, S-2

3. Consider the following statements regarding the Manusmriti:
Statement I: It systematically outlines the duties of the four Varnas and four Ashramas.
Statement II: It strictly advocates for the equality of all genders in property inheritance.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

4. Identify the odd one out among the ancient regions commonly associated with the historical geography of Bharatvarsha.
(A) Avanti
(B) Chedi
(C) Dasarna
(D) Magadha

5. Which ancient text provides the famous verse defining the geographical boundaries of Bharatvarsha as the land north of the ocean and south of the snowy mountains?
(A) Vishnu Purana
(B) Rigveda
(C) Arthashastra
(D) Manusmriti

6. Consider the following statements regarding the Yajnavalkya Smriti:
I. It is systematically divided into three sections: Achara, Vyavahara, and Prayaschitta.
II. It forms the foundation of the Dayabhaga school of Hindu law prevalent in Bengal.
III. It recognizes documentary evidence as a valid proof in judicial proceedings.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

7. According to the social codes of Manusmriti, which of the following is an exception to the general rules of marriage?
(A) Savarna marriages are generally encouraged.
(B) Marriage within the same Gotra is strictly prohibited.
(C) Anuloma marriages are tolerated under specific conditions.
(D) Pratiloma marriages are viewed favorably and highly promoted.

8. Read the following Assertion (A) and Reason (R) and select the correct answer from the options given below:
Assertion (A): The Vajji confederacy was one of the most powerful republican states in ancient India.
Reason (R): The Vajji confederacy derived its strength from a centralized hereditary monarchy that suppressed all tribal councils.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. Which of the following statements is the most appropriate regarding the cultural unification of Bharatvarsha?
(A) It was achieved primarily through the continuous military conquests of various regional emperors.
(B) It was entirely dependent on the forced imposition of a single uniform administrative system.
(C) It was fostered by common spiritual traditions, pilgrimage networks, and the Sanskrit language.
(D) It emerged as a defensive response only after the large-scale arrival of external invaders.

10. Which of the following represents the correct sequence of the evolutionary stages of the Varna system in ancient India?
(A) Occupational fluidity → Hereditary rigidification → Varna to Jati proliferation → Emergence of untouchability
(B) Varna to Jati proliferation → Occupational fluidity → Emergence of untouchability → Hereditary rigidification
(C) Hereditary rigidification → Varna to Jati proliferation → Occupational fluidity → Emergence of untouchability
(D) Emergence of untouchability → Occupational fluidity → Hereditary rigidification → Varna to Jati proliferation

11. Identify the incorrect pair regarding ancient democratic institutions.
(A) Sabha - Council of elders
(B) Gana - An assembly restricted only to Brahmin scholars
(C) Samiti - General assembly of the people
(D) Vidatha - Earliest folk assembly with diverse functions

12. Match the following Sanskaras and select the correct answer using the codes given below.
List I: (Sanskara)
P. Garbhadhana
Q. Vidyarambha
R. Vivaha
S. Antyesti
List II: (Life Event)
1. Initiation of formal learning/alphabets
2. Last rites or funeral ceremony
3. Conception ritual
4. Marriage ceremony
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

13. The term 'Smriti' in ancient Indian tradition literally translates to which of the following?
(A) That which is heard
(B) That which is written
(C) That which is remembered
(D) That which is spoken

14. Consider the following statements about the Vaishya Varna in ancient India:
Statement I: Over time, their primary occupation shifted predominantly to trade and commerce.
Statement II: They were excluded from the right to undergo the Upanayana (sacred thread) ceremony.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are

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incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

15. Identify the incorrect statement regarding the governance of ancient Indian republics.
(A) Executive power was often held by an elected chief or a small council.
(B) Decision-making involved discussions and voting in an assembly hall called Santhagara.
(C) The republics lacked any form of social hierarchy or class distinctions.
(D) Voting was conducted using pieces of wood called Salaka.

16. Arrange the following four Ashramas in the correct chronological order as prescribed in ancient texts.
I. Sanyasa
II. Grihastha
III. Brahmacharya
IV. Vanaprastha
Select the correct order from the options given below:
(A) III, II, IV, I
(B) III, IV, II, I
(C) II, III, I, IV
(D) II, IV, III, I

17. Identify the correct statement regarding the relationship between Shruti and Smriti in ancient Indian jurisprudence.
(A) Smriti texts hold a higher primary authority than Shruti texts.
(B) In case of a conflict between Shruti and Smriti, the Shruti prevails.
(C) Shruti texts are considered human compositions, while Smriti texts are divine revelations.
(D) Smriti texts are strictly philosophical, containing no social codes.

18. Consider the following statements about the concept of Dharma in ancient India:
I. It is derived from the Sanskrit root 'dhri', meaning to uphold or sustain.
II. It is entirely rigid and does not vary according to a person's life stage (Ashrama) or social class (Varna).
III. Apaddharma allows for exceptions to normal duties during times of extreme distress.
IV. It encompasses both individual morality and societal obligations.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

19. According to ancient social codes, which of the following was NOT considered a primary duty of a Brahmin?
(A) Teaching and studying the sacred Vedic texts
(B) Performing various religious sacrifices and rituals
(C) Receiving and giving various types of charitable gifts
(D) Engaging in agriculture and cattle rearing as a primary profession

20. Match List I with List II and select the correct answer using the codes given below.
List I: (Yagya)
P. Brahmayagya
Q. Pitryagya
R. Manushyayagya
S. Bhutayagya
List II: (Beneficiary/Action)
1. Guests and fellow human beings
2. All living creatures (animals, birds)
3. Sages and ancient seers through scriptural study
4. Ancestors through Tarpan
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

21. The proliferation of various Smritis over time was primarily an effect of which of the following causes?
(A) The need to adapt social laws to changing regional and temporal circumstances
(B) The widespread destruction of the original Vedic texts by various foreign invaders
(C) The political transition from a democratic republican system to a centralized monarchy
(D) The mandatory administrative orders issued

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by the powerful Mauryan emperors

22. Consider the following statements:
Statement I: Dharma as a Purushartha functions as the foundational regulatory principle for the other three goals.
Statement II: Ancient thinkers believed that material wealth (Artha) acquired through Adharma (unrighteousness) brings ultimate satisfaction.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

23. Identify the negative/exception regarding the assigned roles of the Kshatriya Varna.
(A) Performing religious rituals for clients to earn a livelihood
(B) Protecting the people from various external and internal threats
(C) Administering legal justice and ruling the designated territory
(D) Studying and preserving the knowledge of the sacred texts

24. Select the correct chronological sequence of the following major Sanskaras in an individual's life.
(A) Pumsavana → Jatakarma → Chudakarana → Upanayana
(B) Jatakarma → Pumsavana → Upanayana → Chudakarana
(C) Upanayana → Jatakarma → Chudakarana → Pumsavana
(D) Pumsavana → Chudakarana → Jatakarma → Upanayana

25. Which of the following statements correctly identifies the historical controversy surrounding the Manusmriti?
(A) Its rigid codification of caste hierarchies and discriminatory laws against women and Shudras have drawn severe criticism.
(B) Its original manuscripts were written in an ancient script that remains largely undeciphered by modern historians.
(C) It advocates for the total abolition of the traditional monarchy in favor of establishing ancient village republics.
(D) Its core legal principles were heavily influenced by the adoption of ancient Greek and Hellenistic philosophical thought.

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26. Consider the following statements regarding the Kamasutra tradition:
I. It was authored by the ancient sage Vatsyayana.
II. It condemns the pursuit of Dharma and Artha in favor of Kama.
III. It provides insights into the urban culture, aesthetics, and social life of ancient India.
IV. It outlines sixty-four arts (Kalas) to be cultivated for a refined life.
V. It views Kama as an essential component of a balanced Trivarga.
Which of the above statement(s) is/are incorrect?
(A) II only
(B) I and IV only
(C) III and V only
(D) II, IV, and V only

27. Identify the odd one out concerning the traditional roles assigned to the four Varnas.
(A) The maintenance of local defense and administrative functions
(B) Total and mandatory renunciation of all social ties at birth
(C) The systematic preservation and teaching of sacred knowledge
(D) Dedicated service to the other three sections of ancient society

28. Read the following Assertion (A) and Reason (R) and select the correct answer from the options given below:
Assertion (A): The ancient Indian joint family system was overwhelmingly patriarchal.
Reason (R): The oldest male member (Karta) generally held absolute authority over household decisions and ancestral property.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. In applying the concepts of ancient legal texts, how does Yajnavalkya Smriti significantly differ from Manusmriti?
(A) It completely rejects the Varnashrama Dharma.
(B) It provides a more liberal view on women's property rights.
(C) It focuses solely on religious rituals without mentioning civil law.
(D) It is written in Prakrit rather than Sanskrit.

30. Consider the following statements about the Upanayana Sanskara:
Statement I: It marks the beginning of the Brahmacharya Ashrama and formal education.
Statement II: It involves the bestowing of the sacred thread (Yajnopavita), symbolizing a 'second birth' (Dvija).
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

31. Identify the exception among the elements of the Saptanga theory (seven limbs of the state) formulated to secure 'Artha' and sovereignty.
(A) Swami (King)
(B) Tirthankar (Spiritual Teacher)
(C) Amatya (Ministers)
(D) Kosha (Treasury)

32. Match List I with List II and select the correct answer using the codes given below.
List I: (Forms of Marriage)
P. Brahma
Q. Daiva
R. Gandharva
S. Rakshasa
List II: (Characteristics)
1. Marriage by mutual consent and love without parental involvement
2. Giving the daughter to a priest during a sacrifice
3. Giving the daughter with dowry to a learned man of good character
4. Marriage by capture or abduction
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-4, R-3, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

33. The famous commentary on the Yajnavalkya Smriti, known as 'Mitakshara', was authored by which ancient scholar?
(A) Medhatithi
(B) Kulluka Bhatta
(C) Jimutavahana
(D) Vijnaneshwara

34. Consider the following statements about Dharma and Adharma:
Statement I: Dharma leads to social cohesion and spiritual elevation.
Statement II: Adharma is characterized by deceit, cruelty, and actions that disrupt the cosmic and social order.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

35. Identify the odd one out among the traditional paths (Margas) recommended for attaining Moksha.
(A) Jnana Marga (Path of Knowledge)
(B) Bhakti Marga (Path of Devotion)
(C) Himsa Marga (Path of Violence)
(D) Karma Marga (Path of Action)

36. Arrange the following elements of Kautilya's Saptanga Theory (Seven Limbs of the State) in the traditional sequence representing the core of the state.
I. Amatya (Minister)
II. Swami (King)
III. Janapada (Territory/Population)
IV. Durg (Fort)
Select the correct order:
(A) II, I, III, IV
(B) I, II, IV, III
(C) III, IV, II, I
(D) II, III, I, IV

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37. In the context of ancient Vedic society, which of the following best defines the 'Sabha'?
(A) An exclusive council of elders and prominent figures
(B) A general assembly of all the tribal people
(C) A military regiment assigned to protect the king
(D) A guild of merchants and artisans

38. Consider the following statements regarding the Tirthankars:
I. They are considered entirely human souls who achieved omniscient knowledge (Kevala Jnana).
II. Mahavira was the 24th and last Tirthankar of the present cosmic age.
III. They taught the necessity of animal sacrifice to please the gods.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

39. Identify the incorrect pair regarding the concept of liberation in different philosophical schools.
(A) Advaita Vedanta - Realization of the oneness of Atman and Brahman
(B) Charvaka - Spiritual ascension to a heavenly realm after death
(C) Jainism - Kaivalya (infinite knowledge and liberation from karma)
(D) Buddhism - Nirvana (extinguishing of the flames of desire and ignorance)

40. Match the following concepts from the Arthashastra and select the correct answer using the codes given below.
List I: (Concept)
P. Matsya Nyaya
Q. Mandala Siddhanta
R. Shadgunya
S. Gudhapurusha
List II: (Meaning)
1. Spies or secret agents
2. Six-fold policy of foreign relations
3. Theory of inter-state relations and geopolitics
4. Law of the fishes (anarchy where the strong devour the weak)
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

41. Which Vedic text refers to the Sabha and Samiti as the two daughters of Prajapati?
(A) Rigveda
(B) Atharvaveda
(C) Samaveda
(D) Yajurveda

42. Consider the following well-known Bodhisatvas in Mahayana tradition:
I. Avalokiteshvara
II. Manjushri
III. Maitreya
IV. Agni
Which of the above statement(s) represents an incorrect inclusion?
(A) I and II
(B) II and III
(C) IV only
(D) I, III, and IV

43. Which of the following is NOT one of the traditional three debts (Traya Rin) recognized in ancient Indian thought?
(A) Raja Rin (Debt to the king)
(B) Deva Rin (Debt to the gods)
(C) Rishi Rin (Debt to the sages/teachers)
(D) Pitri Rin (Debt to the ancestors)

44. Which of the following features makes the ancient Samiti a democratic institution in nature?
(A) Its ability to elect, re-elect, or occasionally banish the king
(B) Its composition consisting entirely of hereditary and absolute monarchs
(C) Its strict and systematic exclusion of all commoners from its proceedings
(D) Its sole and exclusive focus on organizing large-scale religious sacrifices

45. Consider the following statements about Ahimsa:
Statement I: Jainism advocates a more extreme and rigorous form of Ahimsa, extending even to microscopic life forms, compared to Buddhism.
Statement II: Buddhism's approach to Ahimsa follows the 'Middle Path', focusing primarily on

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intent and avoiding unnecessary harm.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

46. Which of the following is an exception to the practices generally associated with the Antyesti Sanskara?
(A) Celebrating the event with a large village fair and festive dances
(B) The ritual cremation of the deceased body according to local custom
(C) The chanting of Vedic hymns for the peace of the departed soul
(D) The offering of Pinda (rice balls) to the lineage of ancestors

47. The term 'Gantantra' in ancient India specifically refers to a system of governance where:
(A) The ruler derives political power and legitimacy from divine right alone.
(B) The daily administration is entirely controlled by high-ranking military generals.
(C) Power is vested in an assembly of representatives rather than a single hereditary monarch.
(D) Laws and social codes are dictated exclusively by the class of religious priests.

48. Consider the following statements about the concept of Dana:
Statement I: It acted as a vital mechanism for the redistribution of wealth in ancient society.
Statement II: It was believed to generate immense spiritual merit (Punya) for the donor.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

49. Identify the odd one out among the components of the Panch Mahayagya.
(A) Devayagya
(B) Ashvamedhayagya
(C) Pitryagya
(D) Manushyayagya

50. The rise of republican traditions (Gantantras) in ancient India during the 6th century BCE was primarily a reaction to which of the following?
(A) The periodic invasion of the Indian subcontinent by the expanding Achaemenid Empire
(B) The total and sudden collapse of large-scale agricultural production in the Gangetic plains
(C) The widespread and voluntary adoption of various foreign legal and social systems
(D) The increasing complexity and rigidity of Vedic rituals and orthodox monarchies

51. Consider the following factors regarding the proliferation of Jatis in ancient India:
I. Assimilation of various tribal and indigenous groups into the Brahmanical fold
II. Guilds of artisans and craftsmen gradually freezing into hereditary castes
III. The social classification of off-springs from Anuloma and Pratiloma marriages
IV. The arrival of foreign groups who were integrated into society
V. The mandate of the Rigveda to create thousands of castes
Which of the above statement(s) identifies the correct historical factors?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, and V only
(D) I, II, and IV only

52. Identify the incorrect statement regarding the traditional classification of Karma.
(A) Sanchita Karma refers to the accumulated karma of past lives.
(B) Nitya Karma refers exclusively to the negative actions that lead to punishment in hell.
(C) Prarabdha Karma is the portion of past karma that is bearing fruit in the present life.

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(D) Kriyamana or Agami Karma refers to actions being performed in the present that will affect the future.

53. An administrator studying the governance mechanisms of ancient Mahajanapada republics like the Shakyas and Mallas would find their detailed procedural rules (such as seating arrangements and quorum) primarily recorded in which of the following?
(A) Ancient Upanishadic and Vedantic literature
(B) The mythological accounts found in the Puranas
(C) Early Buddhist texts such as the Vinaya Pitaka
(D) Early Tamil poetry known as Sangam literature

54. Consider the following statements regarding the relationship between Religion, Society, and State in ancient India:
Statement I: The state was a theocracy headed by priests who held all executive power.
Statement II: The state functioned as the protector of Dharma and patronized various religious sects, though the king typically held secular executive power.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

55. According to ancient texts, all of the following are considered social consequences of Adharma EXCEPT:
(A) Erosion of trust within the community
(B) Economic prosperity and equality for all
(C) Ecological disasters and frequent famines
(D) Breakdown of the family structure and moral values

56. Kautilya's perspective on the Purusharthas emphasizes which of the following?
(A) Kama is the supreme and final goal of all human existence.
(B) Moksha is the only goal a ruling monarch should ever pursue.
(C) Dharma is entirely irrelevant in the practical affairs of statecraft.
(D) Artha is the root of Dharma and Kama, making it the most critical for a king.

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57. Identify the odd one out among the five great vows (Pancha Mahavrata) championed by Mahavira.
(A) Ahimsa (Non-violence toward all)
(B) Satya (Absolute truthfulness in speech)
(C) Asteya (The practice of non-stealing)
(D) Syadvada (The theory of multiple viewpoints)

58. If an ancient king focuses on constructing irrigation works, promoting trade routes, and maintaining a treasury, he is primarily fulfilling the duties associated with which Purushartha?
(A) Artha
(B) Dharma
(C) Kama
(D) Moksha

59. Which of the following highlights an exception to the absolute rule of Ahimsa as discussed in ancient texts on statecraft (Rajadharma)?
(A) Hunting for mere entertainment by the members of the royal family
(B) The use of proportionate force (Danda) to protect citizens and uphold justice
(C) Engaging in unprovoked expansionist wars against peaceful neighboring states
(D) Torturing political opponents for personal revenge and administrative control

60. The ancient concept of 'Rajadharma' dictates that:
(A) The king is above all laws and can rule in a completely arbitrary manner.
(B) The central state should possess and control all forms of private wealth.
(C) The king's duty is to protect subjects and uphold Dharma, to which he is subject.
(D) The ruler must voluntarily renounce the throne after exactly ten years.

61. Identify the incorrect statement regarding the kinship structures in ancient India.
(A) Marriage within the same Gotra (sagotra

marriage) was highly encouraged and mandatory.
(B) The 'Kula' represented the extended family or clan tracing descent from a common ancestor.
(C) The 'Gotra' indicated an exogamous unit sharing a common mythical sage ancestor.
(D) Kinship ties heavily influenced economic cooperation and political alliances.

62. Identify the correct statement regarding the duties of a king as per Rajadharma.
(A) The king must levy the maximum possible taxes regardless of a local famine.
(B) The king must strictly follow and prioritize only the Kama Purushartha.
(C) The king should completely disband the military to promote absolute Ahimsa.
(D) The happiness and welfare of the subjects constitute the happiness of the king.

63. Identify the correct pair regarding inter-varna marriages in ancient India.
(A) Anuloma - Marriage between a lower varna man and a higher varna woman
(B) Pratiloma - Marriage between a higher varna man and a lower varna woman
(C) Savarna - Marriage outside one's own varna
(D) Anuloma - Marriage between a higher varna man and a lower varna woman

64. The construction of the Great Stupa at Sanchi and its subsequent expansions by various dynasties is an example of which aspect of ancient statecraft?
(A) The systematic destruction of all non-Vedic religious faiths
(B) The strict and legal enforcement of the ancient Varna system
(C) The royal patronage of diverse religious and social institutions
(D) The absolute separation of arts and all state-sponsored expenditure

65. Which of the following is considered one of the 'unapproved' (Aprakrasta) forms of marriage according to the Smritis?
(A) Brahma
(B) Paishacha
(C) Daiva
(D) Arsha

66. Historical evidence from ancient India, such as Ashoka's edicts, generally indicates which policy regarding different religious and social sects?
(A) Forced conversions to a single state religion favored by the king
(B) The total and permanent banning of both Jainism and Buddhist faiths
(C) The deportation of all foreign religious scholars from the kingdom
(D) Mutual tolerance, coexistence, and support for diverse religious sects

67. Identify the odd one out among the traditionally highly praised forms of Dana (charity) in ancient India.
(A) Anna-dana (Gift of food)
(B) Vidya-dana (Gift of knowledge)
(C) Abhaya-dana (Gift of fearlessness/ protection)
(D) Krodha-dana (Gift of anger)

68. Which of the following is the most appropriate statement regarding the legacy of ancient Indian social institutions on modern India?
(A) They have been completely eradicated and have no influence on modern society.
(B) Their structural remnants still influence modern social dynamics and culture.
(C) Only the ancient taxation system has survived into modern political times.
(D) Modern India has officially adopted the Manusmriti as its primary legal code.

69. Identify the incorrect statement regarding the curriculum and life in a traditional Gurukul.
(A) The Gurukul provided a highly luxurious lifestyle with servants for the students.
(B) Education included both spiritual texts (Para Vidya) and worldly sciences (Apara Vidya).
(C) Students were required to practice strict celibacy (Brahmacharya) and discipline.
(D) Begging for alms (Bhiksha) was a common practice to teach humility.

70. Kautilya's 'Arthashastra' is fundamentally a treatise on:
(A) Statecraft, economic policy, and military strategy
(B) Ancient systems of grammar and human

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linguistics
(C) Practical medical sciences and advanced surgical techniques
(D) Elaborate temple architecture and rock-cut sculpture

71. Which of the following is NOT a characteristic consequence of the practice of untouchability in ancient and early medieval India?
(A) Equal representation in the royal court and military leadership
(B) Spatial segregation, with marginalized groups forced to live outside the main village or city limits
(C) Prohibition from drawing water from common public wells
(D) Denial of access to Vedic education and major temples

72. Which prominent ancient city served as the capital of the Licchavi republic?
(A) Rajagriha
(B) Pataliputra
(C) Kashi
(D) Vaishali

73. Identify the correct pair representing how a modern Constitutional ideal addresses an ancient social evil.
(A) Article 17 of the Indian Constitution - Abolition of Untouchability
(B) Article 17 of the Indian Constitution - Abolition of the Gurukul system
(C) Article 14 of the Indian Constitution - Promotion of the Varna system
(D) Article 14 of the Indian Constitution - Mandating the Panch Mahayagya

74. The ancient Malla republic, famous in both Buddhist and Jain texts, had its two main political centers at which of the following places?
(A) Kushinagara and Pava
(B) Kapilavastu and Lumbini
(C) Ujjain and Mahishmati
(D) Mathura and Indraprastha

75. The conceptual origin of the fourfold Varna system is first found in which specific hymn of the Rigveda?
(A) Purusha Sukta
(B) Nasadiya Sukta
(C) Hiranyagarbha Sukta
(D) Nadistuti Sukta

76. The concept of Ashramas in ancient India is best defined as:
(A) Four successive stages of a person's life dedicated to specific goals
(B) Four types of distinct architectural dwellings for the elite classes
(C) Four different schools of competing philosophical and logical thought
(D) Four seasonal festivals aimed at honoring the lineage of ancestors

77. The term 'Purushartha' fundamentally refers to:
(A) The physical strength of a warrior
(B) The four holistic aims or goals of human life
(C) The supreme deity in Vedic mythology
(D) The mandatory taxes paid to the state

78. The primary purpose of the Panch Mahayagya (five great sacrifices) in daily life was to:
(A) To display the wealth of the householder to the neighbors
(B) To gather political support for the local tribal chieftain
(C) To atone for unintentional harm and express gratitude to the cosmos
(D) To completely replace the performance of the Ashvamedha Yagya

79. The traditional joint family system in ancient India is structurally defined by:
(A) A nuclear setup consisting only of parents and their unmarried children
(B) A multi-generational household sharing a common residence and property
(C) A matriarchal system where property strictly passes from mother to daughter
(D) A communal living arrangement with no formal concept of biological kinship

80. Identify the correct statement concerning the Varnashrama Dharma.
(A) It divides society strictly based on the economic wealth accumulated during one's lifetime.
(B) It was entirely and permanently abandoned by the ruling elites during the Gupta period.
(C) It promotes the practice of total asceticism

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for all individuals from the moment of birth.
(D) It represents a synthesis of social stratification (Varna) and individual life stages (Ashrama).

81. Identify the correct pair regarding the Ashrama system and its primary focus.
(A) Brahmacharya - The dedicated pursuit of Kama (sensual desire)
(B) Vanaprastha - The systematic accumulation of Artha (material wealth)
(C) Grihastha - Discharge of the three social debts (Rin)
(D) Sanyasa - The establishment of a large and prosperous family

82. The ancient concept of 'Trivarga' consists of three of the four Purusharthas. Identify the incorrect statement regarding Trivarga.
(A) It comprises Dharma, Artha, and Kama.
(B) Moksha is excluded from the Trivarga framework.
(C) It emphasizes the balance of worldly responsibilities and desires.
(D) It includes Moksha but excludes Artha.

83. Identify the correct statement regarding the performance of Panch Mahayagya.
(A) It was considered the exclusive duty of the wandering ascetic (Sanyasi).
(B) It was performed only once in a lifetime during the marriage ceremony.
(C) It involved the massive and ritualistic sacrifice of thousands of animals.
(D) It was a daily obligation strictly prescribed for the Grihastha (householder).

84. In the context of the joint family, the concept of 'Coparcenary' primarily deals with:
(A) The right of the king to confiscate all forms of family wealth
(B) The division of labor among various types of agricultural workers
(C) The equal distribution of all ancestral wealth to female daughters
(D) The shared rights of male lineage members over ancestral property by birth

85. Which of the following is the most appropriate description of the social implication of the Varnashrama Dharma in ancient times?
(A) It functioned exclusively as a tool to promote rapid industrialization and global trade.
(B) It ensured absolute social and economic equality across all professional and labor classes.
(C) It provided a framework to balance societal stability with individual spiritual development.
(D) It encouraged and normalized continuous warfare among different competing societal groups.

86. When comparing Vanaprastha and Sanyasa, which conceptual distinction is practically applied by ancient texts?
(A) Sanyasa involves managing household wealth, while Vanaprastha requires begging for daily food.
(B) Vanaprastha is exclusively for women, while Sanyasa is reserved only for male practitioners.
(C) Vanaprastha allows limited family contact, while Sanyasa requires complete severance of ties.
(D) There is no practical difference as the two terms are used as synonyms in all Smritis.

87. According to ancient Indian ethics, the pursuit of Artha and Kama without the guiding framework of Dharma leads to which of the following effects?
(A) Moral decay, exploitation, and societal chaos
(B) The accelerated and easy achievement of Moksha
(C) Universal social harmony and economic prosperity
(D) The sudden and total collapse of the Varna system

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88. A householder offering a portion of food to birds, dogs, and insects before eating is practicing which environmental concept of ancient India?
(A) Brahmayagya
(B) Devayagya
(C) Bhutayagya
(D) Pitryagya

89. Which of the following accurately describes the position of women during the Early Vedic (Rigvedic) period?
(A) They were completely barred from attending

public assemblies like Vidatha.
(B) Practices like Sati and strict Purdah (veiling) were universally mandated.
(C) They enjoyed high status, had education, and could compose Vedic hymns.
(D) They were legally classified as property with no rights under the state.

90. The evolution from the fourfold Varna system to the complex Jati (caste) system was primarily caused by:
(A) The strict enforcement of social equality laws by various Buddhist kings
(B) The complete and sudden abandonment of agriculture in favor of hunting
(C) The proliferation of occupational groups, tribal integration, and marriages
(D) The administrative decree issued by a single and powerful ancient emperor

91. What does the term 'Sanskara' literally mean in the context of ancient Indian traditions?
(A) To destroy or dismantle existing social structures
(B) To measure land and property for taxation purposes
(C) To isolate an individual from the rest of society
(D) To refine, purify, and perfect the human personality

92. Which of the following is the most appropriate psychological basis for the Purushartha framework?
(A) It attempts to strictly suppress all human desires and natural instincts from early childhood.
(B) It focuses entirely on material wealth generation while ignoring all individual spiritual needs.
(C) It integrates various human drives—moral, material, sensual, and spiritual—into a balanced life pattern.
(D) It dictates that every individual must become a wandering ascetic by the time they reach age thirty.

93. The practice of Devayagya (Homa) primarily involves:
(A) Studying and reciting ancient sacred scriptures
(B) Feeding the poor and welcoming unknown guests
(C) Offering ritual water to the deceased ancestors
(D) Offering oblations into the sacred fire for the deities

94. The gradual decline in the status of women in the Later Vedic and Smriti periods was an effect of which of the following factors?
(A) The periodic rise of various foreign philosophical and cultural schools
(B) The rigidification of the Varna system and loss of access to Vedic education
(C) The transition from an agricultural economy to a purely industrial system
(D) The sudden and total extinction of the Kshatriya class in ancient times

95. Which of the following is the most appropriate explanation for the historical origins of untouchability in ancient India?
(A) It was a concept imported from ancient Rome and other European states.
(B) It emerged from ritual purity and pollution associated with certain occupations.
(C) It was designed specifically to punish political rebels and state enemies.
(D) It resulted from the massive overpopulation of various ancient urban cities.

96. How many major Sanskaras are traditionally recognized in standard ancient texts like the Grihya Sutras?
(A) 4
(B) 12
(C) 16
(D) 24

97. In the context of Purushartha, the term 'Dharma' is best defined as:
(A) The cosmic law, moral order, and righteous duties upholding society
(B) The specific religious rituals performed within temples
(C) The dedicated pursuit of aesthetic pleasures and arts
(D) The accumulation of absolute political and military power

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98. Which of the following highlights the significance of Bhutayagya in ancient thought?
(A) It was used as a method to predict the outcomes of future wars.
(B) It served as a mechanism to control various local trade networks.
(C) It represents an early awareness of ecological balance and animal welfare.
(D) It was exclusively performed by kings to expand their existing territory.

99. Identify the correct statement regarding female education in ancient India.
(A) Women were completely forbidden from learning fine arts or social sciences.
(B) The Manusmriti strongly advocated for women to study the Vedas with men.
(C) There are no historical records of any educated women in ancient India.
(D) Gargi and Maitreyi were scholars who engaged in philosophical debates.

100. In ancient texts, the term 'Chandala' was frequently used to describe:
(A) The highest-ranking ministers serving in the king's administrative court
(B) Foreign merchants engaged in the large-scale trading of gold and gems
(C) Forest-dwelling ascetics who had finally achieved the state of Moksha
(D) A marginalized group relegated to tasks like handling corpses and criminals

101. The regular performance of Sanskaras across an individual's lifespan had which of the following sociopsychological effects?
(A) It instilled a sense of deep and permanent alienation from the community.
(B) It removed all functional and social differences between the various Varnas.
(C) It eliminated the future need for formal education or spiritual training.
(D) It integrated the individual into the culture and marked life transitions.

102. As a Purushartha, 'Artha' represents:
(A) The ultimate liberation from the cycle of birth and death
(B) The fulfillment of various physical and emotional desires
(C) Material wealth, political power, and economic well-being
(D) The regular performance of daily religious sacrifices

103. Which of the following best captures the ethical foundation of Manushyayagya (Atithi Yagya)?
(A) "Atithi Devo Bhava" (The guest is equivalent to God)
(B) "Might is right" in all political and social dealings
(C) "An eye for an eye" as a standard for justice
(D) "Survival of the fittest" in the natural and social world

104. In ancient Indian legal texts, the concept of 'Stridhana' refers to:
(A) The property and gifts given to a woman over which she held ownership rights
(B) The annual taxes paid by women to the local temple or religious authority
(C) The wealth acquired by a woman that strictly belonged to her husband's family
(D) The compulsory dowry demanded by the groom's family during the marriage

105. What is the fundamental meaning of 'Moksha' in the Purushartha framework?
(A) Achieving ultimate political dominance over all competing regions
(B) Accumulating vast amounts of material wealth before reaching death
(C) Having a large number of male descendants to continue the lineage
(D) Spiritual liberation from Samsara (the cycle of birth and rebirth)

106. The concept of a 'Tirthankar' in Jainism refers to:
(A) A pioneer who has conquered the cycle of rebirth and created a ford across Samsara
(B) A militant leader tasked with the protection of all Jain temple complexes
(C) A king who donates vast amounts of land and wealth to the Jain Sangha
(D) A scholar who translates various ancient sacred texts into the Prakrit language

107. According to the ancient Dharmashastras, how many forms of marriage (Vivaha) are traditionally classified?
(A) Four

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(B) Six
(C) Eight
(D) Ten

108. The concept of 'Rin' in ancient Indian social ethics refers to:
(A) The monetary taxes paid annually to the village headman
(B) The legal penalties imposed by the state for committing crimes
(C) The geographical boundaries defining the limits of an empire
(D) The innate debts or obligations an individual is born with

109. Who among the following is recognized as the first Tirthankar of Jainism, credited with establishing the foundational principles of the religion?
(A) Parshvanatha
(B) Mahavira
(C) Rishabhanatha (Adinatha)
(D) Neminatha

110. The concept of 'Dana' in ancient Indian social ethics primarily emphasizes:
(A) The compulsory collection of state revenues by the local administration
(B) The forceful extraction of tributes from various conquered foreign states
(C) The voluntary giving of wealth, food, or knowledge without expecting a return
(D) The systematic hoarding of personal wealth for the use of future generations

111. According to traditional texts, an individual primarily repays the Pitri Rin (debt to ancestors) through which of the following actions?
(A) Studying the sacred Vedic scriptures
(B) Performing various sacrifices to the gods
(C) Raising a family and ensuring the continuation of the lineage
(D) Donating personal wealth to the state treasury

112. What is the primary role of the 24 Tirthankars in the Jain tradition?
(A) To act as creator gods who judge the actions of human souls
(B) To rule over earthly kingdoms and expand the ancient Jain empire
(C) To strictly enforce the Varna system within the Jain social body
(D) To serve as spiritual guides and supreme examples of liberation

113. The Gurukul system of ancient India is best defined as:
(A) A modern university with thousands of students residing in urban hostels
(B) A residential schooling system where students lived with the Guru in an ashram
(C) A military boot camp designed exclusively for training the Kshatriya class
(D) A guild-based training center for urban merchants and skilled craftsmen

114. What is the most appropriate social significance of the concept of Rin?
(A) It fostered a sense of interconnectedness and reciprocal duty towards society, nature, and heritage.
(B) It created a lifelong burden of financial debt leading to poverty.
(C) It ensured that individuals remained subservient to the ruling monarch.
(D) It promoted isolated asceticism from a very young age for all classes.

115. Vardhamana Mahavira was born into a prominent Kshatriya clan known as the Jnatrikas, located near which ancient city?
(A) Sravasti
(B) Vaishali
(C) Ujjain
(D) Vidisha

116. The Guru-Shishya parampara (tradition) placed the highest value on which of the following?
(A) The payment of heavy tuition fees before starting any formal education
(B) The spiritual, moral, and intellectual bond between the teacher and disciple
(C) The rote learning of texts without any understanding of their true meaning
(D) The construction of grand and expensive school buildings for the students

117. The principle of Karma in ancient Indian philosophy is best defined as:
(A) The unquestioning obedience to a king's administrative orders

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(B) The strategic process of acquiring land through military conquest
(C) The predestined fate that cannot be altered by any human effort
(D) The universal law where every action has a corresponding consequence

118. Identify the correct pair representing the 'Triratna' (Three Jewels) of Jainism essential for liberation.
(A) Right Faith, Right Knowledge, Right Conduct
(B) Right Speech, Right Action, Right Livelihood
(C) Right Meditation, Right Effort, Right Mindfulness
(D) Right Ritual, Right Sacrifice, Right Charity

119. An ancient village resolving disputes related to marriage, occupation, and social conduct internally through a council of elders belonging to the same caste represents the functioning of which institution?
(A) The imperial judiciary
(B) The Sabha
(C) The Jati Panchayat
(D) The Samiti

120. According to the principle of Karma, the continuous cycle of birth, death, and rebirth (Samsara) is an effect of:
(A) The arbitrary will of the various Vedic deities
(B) The failure to pay annual taxes to the ruling monarch
(C) The accumulation of unresolved karmic debts and desires
(D) The physical destruction of ancient structural temples

121. The magnificent rock-cut Jain sculptures at Gwalior and the ancient temples of Khajuraho reflect the deep historical influence of which philosophy?
(A) The Bodhisatva ideal
(B) Charvaka materialism
(C) The Tirthankar tradition
(D) Ajivika fatalism

122. A civil servant performing duties impartially without craving for personal rewards or promotions is practically applying which ancient concept popularized by the Bhagavad Gita?
(A) Sakama Karma
(B) Vikarma
(C) Akarma
(D) Nishkama Karma

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123. In Buddhism, the 'Bodhisatva' ideal fundamentally represents a being who:
(A) Delays final Nirvana out of compassion to help others achieve liberation
(B) Seeks immediate personal enlightenment without concern for other beings
(C) Believes that the physical world is the only objective and final reality
(D) Advocates for violent rebellion against the rule of various unjust kings

124. Which of the following statements correctly illustrates the relative nature of Dharma in social life?
(A) Dharma strictly requires everyone, regardless of age or profession, to fight in wars.
(B) What is considered Dharma for a soldier in battle may be considered Adharma for an ascetic.
(C) Adharma is rewarded in the Kali Yuga according to the Vedas.
(D) The concept of Dharma was borrowed from foreign travelers.

125. Identify the correct statement comparing the Bodhisatva ideal in different Buddhist traditions.
(A) Theravada Buddhism completely rejects the existence of Bodhisatvas.
(B) In Mahayana, a Bodhisatva must belong to the Brahmin Varna.
(C) The concept originated in ancient Greek philosophy and was adopted later.
(D) The Bodhisatva ideal is the central focus of Mahayana Buddhism.

126. The emphasis on supreme compassion (Karuna) and service in the Bodhisatva ideal had which of the following social effects in ancient India?
(A) It led to the rigidification of the caste system throughout India.
(B) It encouraged the establishment of hospitals and charitable institutions.
(C) It promoted isolationist tendencies among

the general urban populace.
(D) It caused a drastic decline in large-scale trade and global commerce.

127. The Namakarana Sanskara, typically performed shortly after birth, involves which of the following customs?
(A) The formal naming of the child based on astrological alignments and lineage
(B) The child's first consumption of solid food during a public ceremony
(C) The ritual shaving of the child's head to symbolize spiritual purity
(D) The formal initiation of the child into the study of the sacred Vedas

128. As a social principle in ancient India, Ahimsa (non-violence) is most appropriately viewed as:
(A) A dynamic moral force promoting social harmony, vegetarianism, and mutual respect
(B) A sign of physical weakness and total cowardice in the class of warriors
(C) An irrelevant concept limited entirely to forest-dwelling and isolated ascetics
(D) A legal tool used exclusively to punish criminals within the urban state

129. Identify the correct statement regarding the role of aesthetics in ancient Indian society.
(A) Aesthetic pursuits were strictly and legally forbidden for the Grihastha.
(B) Only the Shudra Varna was traditionally allowed to practice the fine arts.
(C) The cultivation of fine arts was an integral part of fulfilling the Kama Purushartha.
(D) Aesthetics had no meaningful connection to religious or temple architecture.

130. 'Kama' as a Purushartha is defined not just as sensual pleasure but encompasses:
(A) The aggressive military conquest of various neighboring territories
(B) The aesthetic enjoyment of life, arts, literature, and human affections
(C) The total renunciation of all worldly attachments and social bonds
(D) The strict and lifelong adherence to difficult ascetic rituals

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ANSWERS

1. (B) A civilizational and cultural identity spanning from the Himalayas to the ocean
Bharatvarsha represents a civilizational and cultural identity defined by geographical boundaries from the Himalayas to the Indian Ocean. Ancient texts like the Puranas describe it as a land where diverse communities share a common heritage. This concept transcends mere political administration, emphasizing a unified cultural landscape sustained by shared traditions, languages, and sacred geography across the subcontinent.

2. (A) P-3, Q-4, R-1, S-2
Manusmriti is the most ancient and comprehensive social code. Yajnavalkya Smriti is systematic and central to the Mitakshara legal school. Narada Smriti focuses specifically on judicial procedures and civil law, distinguishing it from earlier religious-social codes. Parashara Smriti is traditionally considered the most relevant for the Kali Yuga, providing guidelines adapted for the complexities of the current age.

3. (C) Statement I is correct but Statement II is incorrect.
Manusmriti provides a detailed framework for the four Varnas and the four stages of life known as Ashramas. It defines the duties and social expectations for each group to maintain order. However, it does not advocate for gender equality in inheritance. Instead, it places significant restrictions on women's property rights, reflecting the patriarchal social structure of the era.

4. (D) Magadha
Avanti, Chedi, and Dasarna are often categorized as specific regional territories or Mahajanapadas in central India. While Magadha was also a Mahajanapada, it eventually evolved into a centralized imperial power that sought to politically unify these diverse regions. In the context of early historical geography, Magadha is distinguished by its unique trajectory toward becoming the dominant empire of the subcontinent.

5. (A) Vishnu Purana
The Vishnu Purana contains the famous verse describing Bharatvarsha as the land located north of the sea and south of the Himalayas. It identifies the inhabitants of this region as the descendants of Bharata. This definition is crucial for understanding the ancient Indian perception of their territory as a distinct geographical and cultural unit unified by common physical boundaries.

6. (C) I and III only
The Yajnavalkya Smriti is systematically organized into three chapters: Achara, Vyavahara, and Prayaschitta. It introduced significant legal advancements, including the formal recognition of written documents as evidence. While it is the foundation of the Mitakshara school, the Dayabhaga school prevalent in Bengal is actually based on the works of Jimutavahana, rather than being directly derived from Yajnavalkya's framework.

7. (D) Pratiloma marriages are viewed favorably and highly promoted.
Manusmriti generally favors Savarna marriages where both partners belong to the same Varna. It tolerates Anuloma marriages, where a man marries a woman from a lower Varna. However, Pratiloma marriages, involving a woman from a higher Varna and a man from a lower Varna, were strictly discouraged and viewed unfavorably. Such unions were often blamed for the social proliferation.

8. (C) A is true but R is false.
The Vajji confederacy, centered at Vaishali, was a prominent republican state or Gana-Sangha in ancient India. Its strength was derived from a collaborative system involving various tribal clans and assemblies, rather than a centralized monarchy. The reasoning provided is incorrect because the Vajji state actively resisted hereditary monarchical structures, relying instead on the collective decision-making of its constituent leaders.

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9. (C) It was fostered by common spiritual traditions, pilgrimage networks, and the Sanskrit language.
The cultural unification of ancient India was primarily achieved through shared spiritual beliefs, the widespread use of Sanskrit as a scholarly language, and the establishment of pilgrimage networks. These factors created a cohesive identity that transcended local political boundaries. Unlike administrative systems imposed by force, these cultural elements fostered a deep sense of belonging to a common civilization across the subcontinent.

10. (A) Occupational fluidity → Hereditary rigidification → Varna to Jati proliferation → Emergence of untouchability
The Varna system initially exhibited occupational fluidity during the Early Vedic period. Over time, these categories became hereditary and rigid. This was followed by the proliferation of Jatis due to factors like occupational specialization and tribal integration. Finally, the concept of untouchability emerged as certain groups were marginalized and excluded based on notions of ritual purity and pollution for specific tasks.

11. (B) Gana - An assembly restricted only to Brahmin scholars
The term Gana refers to an ancient republican or tribal assembly where power was shared among a group of representatives or clan elders. It was not restricted solely to Brahmin scholars. Instead, it represented a form of collective governance characteristic of the Gana-Sanghas. These institutions allowed for discussion and shared decision-making, contrasting with the absolute authority found in centralized monarchical systems.

12. (A) P-3, Q-1, R-4, S-2
Garbhadhana is the ritual performed at the time of conception to ensure a healthy offspring. Vidyarambha marks the beginning of formal education, specifically the learning of alphabets. Vivaha is the marriage ceremony that initiates the householder stage of life. Antyesti consists of the final funeral rites, symbolizing the transition of the soul after death and the end of the journey.

13. (C) That which is remembered
The word Smriti is derived from the Sanskrit root meaning to remember. These texts represent the secondary authority in Indian tradition, consisting of human compositions based on memory and tradition. Unlike Shruti, which is considered divine revelation, Smriti texts include social codes, laws, and epics that were passed down and codified to guide the conduct of individuals within the society.

14. (C) Statement I is correct but Statement II is incorrect.
The Vaishya Varna was originally associated with agriculture and cattle rearing, but over time, their primary focus shifted toward trade, commerce, and artisan activities. They played a crucial role in the economic stability of the state. Contrary to being excluded, Vaishyas were traditionally part of the Dvija or "twice-born" groups, meaning they were entitled to undergo the Upanayana ceremony.

15. (C) The republics lacked any form of social hierarchy or class distinctions.
Ancient Indian republics, or Gana-Sanghas, utilized sophisticated democratic processes, including voting with Salaka and discussions in the Santhagara. However, these states were not egalitarian in the modern sense. They still maintained social hierarchies and class distinctions, with power often concentrated in the hands of the Kshatriya clans. Commoners and marginalized groups were frequently excluded from core decision-making assemblies.

16. (A) III, II, IV, I
The four Ashramas follow a logical sequence for personal development. Brahmacharya is the stage of student life focused on education and celibacy. Grihastha is the householder stage dedicated to family and social duties. Vanaprastha involves gradual retirement and spiritual contemplation. Finally, Sanyasa is the stage of total renunciation, where an individual detaches from all worldly ties to seek ultimate liberation.

17. (B) In case of a conflict between Shruti and Smriti, the Shruti prevails.
In ancient Indian jurisprudence, Shruti represents primary divine revelation, while Smriti consists of traditional laws and social codes. Because Shruti is considered eternal and authorless, it holds higher authority. Therefore, in any instance where a conflict arises between

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the two, the principles of Shruti must prevail. Smriti is viewed as valid only as long as it aligns with Vedas.

18. (B) I, III, and IV only
Dharma is derived from the root 'dhri', signifying that which upholds existence. It encompasses both individual morality and societal obligations. While it provides a general framework, it is not entirely rigid; it varies according to an individual's life stage and social class. Furthermore, the concept of Apaddharma allows for flexibility in performing duties during times of extreme crisis or distress.

19. (D) Engaging in agriculture and cattle rearing as a primary profession
The primary duties of a Brahmin were centered on spiritual and intellectual activities, including studying and teaching the Vedas, performing sacrifices, and giving or receiving charitable gifts. While some Brahmins engaged in other professions during crises, agriculture and cattle rearing were traditionally the primary occupations assigned to the Vaishya Varna. Brahmins were expected to focus on the preservation of sacred knowledge.

20. (A) P-3, Q-4, R-1, S-2
Brahmayagya involves studying and teaching the scriptures to honor ancient sages. Pitryagya consists of offerings like Tarpan to ancestors. Manushyayagya focuses on hospitality toward guests and fellow humans. Bhutayagya is the practice of providing food to animals and other living creatures. These five daily sacrifices were intended to help the householder repay their debts to various forces in the universe.

21. (A) The need to adapt social laws to changing regional and temporal circumstances
The creation of multiple Smriti texts over time was primarily driven by the need to adapt social and legal codes to changing regional conditions and temporal circumstances. As society evolved, existing laws required reinterpretation or modification to remain relevant. These texts provided localized and era-specific guidelines, ensuring that foundational principles of Dharma could be applied effectively across the diverse subcontinent.

22. (C) Statement I is correct but Statement II is incorrect.
Dharma serves as the essential regulatory framework that guides the pursuit of material wealth and physical desires. It ensures that these goals are achieved through ethical means. Ancient thinkers explicitly warned that wealth acquired through unrighteousness or Adharma leads to eventual suffering and social decay. Therefore, the pursuit of Artha must always be subordinated to moral principles for true satisfaction.

23. (A) Performing religious rituals for clients to earn a livelihood
The Kshatriya Varna was responsible for the protection of society, administration of justice, and the study of sacred texts. Performing religious rituals for clients to earn a livelihood was the exclusive professional domain of the Brahmin Varna. While a Kshatriya could sponsor or perform a sacrifice for himself, he did not act as a professional priest for others as his primary profession.

24. (A) Pumsavana → Jatakarma → Chudakarana → Upanayana
Pumsavana is a pre-natal ritual performed for the well-being of the fetus. Jatakarma takes place immediately after birth. Chudakarana, or the first tonsure, is performed during early childhood. Upanayana is the initiation ceremony marking the beginning of formal Vedic studies. This sequence reflects the traditional progression of rituals designed to refine and purify an individual from conception through their early education.

25. (A) Its rigid codification of caste hierarchies and discriminatory laws against women and Shudras have drawn severe criticism.
The Manusmriti is a subject of significant modern controversy due to its rigid codification of the caste system and its discriminatory stance toward women and Shudras. Critics point to its unequal legal punishments and restrictive social rules as foundational to long-standing social inequalities. These aspects have led to intense debate regarding its impact on Indian social history and modern ethics.

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26. (A) II only
The Kamasutra, authored by Vatsyayana, provides a comprehensive view of urban culture and aesthetics. It does not condemn Dharma and Artha; instead, it advocates for a balanced pursuit of all three goals, known as the Trivarga. It views Kama as an essential part of a refined life. The text outlines sixty-four arts to be mastered, reflecting sophisticated ancient life.

27. (B) Total and mandatory renunciation of all social ties at birth
Traditional Varna roles include the preservation of knowledge by Brahmins, administration and defense by Kshatriyas, and service by Shudras. Total renunciation of social ties is not a role assigned at birth. Instead, renunciation is associated with the Sanyasa Ashrama, which is typically a later stage of life. The Varna system was designed to organize active participation in society.

28. (A) Both A and R are true and R is the correct explanation of A.
Ancient Indian joint families were predominantly patriarchal, structured around the male lineage. The Karta, usually the eldest male, exercised significant authority over the household's financial and social affairs. He held legal control over ancestral property and was responsible for making major decisions for the extended family. This centralized authority reinforced the patriarchal nature of the social unit throughout history.

29. (B) It provides a more liberal view on women's property rights.
Yajnavalkya Smriti is often regarded as more progressive than Manusmriti in several legal aspects. Specifically, it provides a more liberal interpretation of women's rights to inherit property, particularly regarding the inheritance of a widow in the absence of male heirs. This legal advancement was later significantly expanded upon by the Mitakshara school of law, which drew heavily from Yajnavalkya's framework.

30. (A) Both Statement I and Statement II are correct.
The Upanayana ceremony marks a critical transition in an individual's life, signifying the start of formal education under a Guru. It initiates the Brahmacharya Ashrama. The ritual involves the investiture of the sacred thread, which symbolizes the individual's "second birth" into the spiritual and intellectual world. From this point, the student is referred to as a Dvija, reflecting their new status.

31. (B) Tirthankar
Kautilya's Saptanga theory identifies seven essential limbs of the state: Swami (King), Amatya (Ministers), Janapada (Territory/People), Durg (Fort), Kosha (Treasury), Danda (Army), and Mitra (Ally). A Tirthankar is a spiritual teacher in the Jain tradition and is not a component of the political structure of the state. These seven elements were considered vital for maintaining sovereignty and economic stability.

32. (A) P-3, Q-2, R-1, S-4
Brahma marriage involves giving a daughter to a learned man with a dowry. Daiva marriage occurs when a daughter is given to a priest during a sacrifice. Gandharva marriage is based on mutual love and consent without family involvement. Rakshasa marriage involves the abduction or capture of the bride. These classifications reflect the various social and cultural ways marriages were conducted.

33. (D) Vijnaneshwara
The Mitakshara is a highly influential legal commentary on the Yajnavalkya Smriti. It was authored by the scholar Vijnaneshwara in the 12th century. This text became a foundational source for Hindu law across most of India, excluding Bengal. It is particularly famous for its detailed rules regarding inheritance and the rights of family members to ancestral property, following systematic legal principles.

34. (A) Both Statement I and Statement II are correct.
Dharma is viewed as the fundamental principle that ensures social stability and spiritual growth. It promotes harmony through righteous conduct. In contrast, Adharma represents actions that violate the moral order, such as deceit and cruelty. Such behaviors are seen as disruptive to both the social structure and the cosmic balance, leading to suffering and chaos. Both concepts remain central ethics.

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35. (C) Himsa Marga (Path of Violence)
Traditional Indian philosophy recognizes several valid paths for attaining spiritual liberation or Moksha. These include the path of knowledge (Jnana), the path of devotion (Bhakti), and the path of selfless action (Karma). Himsa Marga, or the path of violence, is entirely contradictory to the ethical foundations of these spiritual traditions, which consistently emphasize non-violence and compassion as prerequisites for enlightenment.

36. (A) II, I, III, IV
Kautilya's Saptanga theory lists the components of the state in a hierarchical order of importance. The sequence begins with the Swami (King) as the head, followed by the Amatya (Ministers) as the advisors. Next comes the Janapada (Territory and Population), which provides the base, and then the Durg (Fort) for protection. This structure highlights the essential elements required for governance.

37. (A) An exclusive council of elders and prominent figures
In the Early Vedic period, the Sabha was a specialized assembly consisting of elders, scholars, and prominent members of the tribe. It performed judicial and advisory functions, acting as a check on the power of the king. Unlike the Samiti, which was a more general assembly of the common people, the Sabha focused on high-level administrative decisions and complex legal disputes.

38. (A) I and II only
Tirthankars are human souls who achieved absolute knowledge through rigorous self-discipline and meditation. Mahavira is historically recognized as the 24th Tirthankar. However, Jainism strongly opposes animal sacrifice and all forms of violence. The teaching of animal sacrifice mentioned in the third statement is fundamentally contrary to the core Jain principle of Ahimsa, which rejects harming any living being for rituals.

39. (B) Charvaka - Spiritual ascension to a heavenly realm after death
The Charvaka school was a materialistic philosophy that rejected the concepts of the soul, afterlife, and spiritual liberation. They believed that death was the final end and that the goal of life was to maximize physical pleasure. Therefore, the idea of spiritual ascension to a heavenly realm is entirely inconsistent with their rejection of any metaphysical reality beyond the physical world.

40. (A) P-4, Q-3, R-2, S-1
Matsya Nyaya refers to a state of lawlessness where the strong oppress the weak. Mandala Siddhanta is the geopolitical theory of inter-state relations based on concentric circles of friends and foes. Shadgunya outlines the six strategies of foreign policy, such as alliance or war. Gudhapurusha represents the network of secret agents used by the state for gathering intelligence and internal security.

41. (B) Atharvaveda
The Atharvaveda contains a verse that describes the Sabha and the Samiti as the two daughters of Prajapati, the creator deity. This metaphorical description underscores the importance and divine sanction of these two democratic institutions in early Indian society. It highlights their role in maintaining social order and assisting the ruler in governance, reflecting a balanced system of power and collective decision-making.

42. (C) IV only
Avalokiteshvara, Manjushri, and Maitreya are major Bodhisatvas in the Mahayana Buddhist tradition, representing compassion, wisdom, and the future Buddha respectively. Agni, however, is a primary Vedic deity representing fire and is not part of the Buddhist Bodhisatva pantheon. The inclusion of Agni in a list of Bodhisatvas is incorrect, as he belongs to an entirely different religious framework.

43. (A) Raja Rin (Debt to the king)
Ancient Indian thought recognizes three innate spiritual debts or "Traya Rin" that every individual must repay. These are Deva Rin (to the gods), Rishi Rin (to the sages/teachers), and Pitri Rin (to the ancestors). While paying taxes to the king was a civic duty, it was not classified as one of the three fundamental spiritual obligations for completion.

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44. (A) Its ability to elect, re-elect, or occasionally banish the king
The Samiti was a folk assembly of the Early Vedic period that represented the general population. Its democratic character is evidenced by its power to participate in the election of the king and its ability to banish an unjust ruler. This institution ensured that the king remained accountable to his subjects, reflecting an early form of collective governance and popular sovereignty.

45. (A) Both Statement I and Statement II are correct.
Both Jainism and Buddhism emphasize Ahimsa, but their applications differ. Jainism practices a more rigorous form, taking extreme precautions to avoid harming even microscopic organisms. Buddhism follows the "Middle Path," emphasizing the intention behind an action and the avoidance of unnecessary harm. While both reject violence, the Jain approach is characterized by its strict ascetic discipline and comprehensive concern.

46. (A) Celebrating the event with a large village fair and festive dances
Antyesti is the final Sanskara, involving the funeral rites and cremation of the deceased. It is a somber occasion marked by the chanting of Vedic hymns and the offering of Pinda to ancestors to ensure the soul's peace. Organizing a festive village fair or dances is entirely inconsistent with the respectful and mournful nature of these rites for the transition.

47. (C) Power is vested in an assembly of representatives rather than a single hereditary monarch.
The term Gantantra refers to an ancient Indian political system where sovereignty resided in a group or assembly rather than a single hereditary monarch. In these republics, decisions were made through discussion, consensus, or voting among representatives of various clans. This system of governance provided a significant alternative to the monarchical states, emphasizing collective leadership and participation of the elite.

48. (A) Both Statement I and Statement II are correct.
In ancient India, the practice of Dana, or charity, served both social and spiritual purposes. Socially, it acted as a mechanism for the redistribution of wealth, helping to support the needy and sustain religious and educational institutions. Spiritually, it was believed to earn Punya, or merit, which benefited the donor in this life and the next.

49. (B) Ashvamedhayagya
The Panch Mahayagya consists of five daily sacrifices performed by householders: Devayagya, Brahmayagya, Pitryagya, Manushyayagya, and Bhutayagya. These were simple rituals of gratitude and atonement. The Ashvamedhayagya, or horse sacrifice, was a massive and rare imperial ritual performed only by powerful kings to assert their political sovereignty. It does not belong to the category of daily household obligations.

50. (D) The increasing complexity and rigidity of Vedic rituals and orthodox monarchies
The emergence of republican traditions in the 6th century BCE was partly a reaction against the increasing rigidity of the Vedic ritualistic system and the absolute power of monarchies. These states often flourished in regions where tribal egalitarian values remained strong. They provided a social environment more conducive to heterodox movements like Buddhism and Jainism, which challenged traditional Brahmanical orthodoxy.

51. (A) I, II, III, and IV only
The development of thousands of Jatis was a complex historical process involving the integration of diverse tribal groups and foreign invaders into the social fold. Additionally, the transformation of professional guilds into hereditary units and the classification of children from mixed-varna marriages contributed significantly. The Rigveda itself does not contain a mandate to create thousands of castes beyond the Varnas.

52. (B) Nitya Karma refers exclusively to the negative actions that lead to punishment in hell.
The traditional classification of karma distinguishes between accumulated past actions, actions currently bearing fruit, and present actions affecting the future. Nitya Karma refers to obligatory daily duties, such as prayers or rituals, that a person is expected to perform to maintain spiritual discipline. It does not refer to negative actions or punishments, which are categorized differently in philosophical texts.

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53. (C) Early Buddhist texts such as the Vinaya Pitaka
Early Buddhist literature, particularly the Vinaya Pitaka, provides detailed accounts of the procedural rules followed by ancient republics like the Shakyas and Mallas. These texts describe how assemblies conducted meetings, the use of voting tickets, the requirement for a quorum, and managing discussions. Such records are invaluable for understanding the democratic and administrative sophistication of these ancient non-monarchical states.

54. (D) Statement I is incorrect but Statement II is correct.
Ancient Indian states were generally not theocracies; executive power was held by the king, not priests. The king's primary role was to act as the protector of Dharma, ensuring that social and moral orders were maintained. While the state patronized various religious sects and built temples, the administration remained distinct from the religious hierarchy, allowing secular governance and patronage.

55. (B) Economic prosperity and equality for all
Ancient texts describe Adharma as the violation of cosmic and moral laws, leading to negative societal outcomes. These include the breakdown of family values, erosion of community trust, and even ecological disasters. Economic prosperity and equality are considered the fruits of a society following Dharma. Adharma is associated with exploitation and chaos, which naturally prevent the achievement of widespread welfare.

56. (D) Artha is the root of Dharma and Kama, making it the most critical for a king.
Kautilya, in his Arthashastra, argues that Artha is the fundamental basis for the other Purusharthas. He believed that without a stable economy and a strong state, neither Dharma nor Kama could be successfully pursued or protected. Therefore, for a ruler, the acquisition and management of wealth and resources were the most critical priorities to ensure the overall welfare.

57. (D) Syadvada (The theory of multiple viewpoints)
The five great vows of Jainism are Ahimsa, Satya, Asteya, Brahmacharya, and Aparigraha. These are moral commitments for spiritual progress. Syadvada, while a central Jain concept, is an epistemological theory regarding the relativity of truth and multiple viewpoints. It is a philosophical doctrine rather than one of the five ethical vows prescribed for practitioners to refine their daily conduct.

58. (A) Artha
When a king focuses on infrastructure like irrigation, the promotion of trade, and the maintenance of a full treasury, he is directly engaged in the pursuit of Artha. This Purushartha involves the systematic management of resources and the economic well-being of the kingdom. Such activities are essential for providing material security necessary for subjects to pursue their own spiritual goals.

59. (B) The use of proportionate force (Danda) to protect citizens and uphold justice
While Ahimsa is a highly valued principle, ancient texts on statecraft recognize that a king must use force, known as Danda, to maintain order and protect the innocent. This is considered an exception to absolute non-violence because it is performed as a duty to prevent greater harm. The use of force must be proportionate and directed toward upholding the law.

60. (C) The king's duty is to protect subjects and uphold Dharma, to which he is subject.
Rajadharma refers to the specific duties and ethical codes assigned to a king. It dictates that the ruler's primary responsibility is the protection of his subjects and the preservation of the moral order. Crucially, the king himself is not above the law; he is subject to Dharma. His legitimacy and prosperity depend on his adherence to these righteous principles and welfare.

61. (A) Marriage within the same Gotra (sagotra marriage) was highly encouraged and mandatory.
In ancient Indian kinship, the Gotra served as an exogamous unit, meaning that marriage within the same Gotra was strictly prohibited. This rule was intended to prevent inbreeding and strengthen social alliances between different clans. In contrast, the Kula represented the immediate extended family. Kinship ties through these units were fundamental in determining inheritance, status, and the network of social support.

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62. (D) The happiness and welfare of the subjects constitute the happiness of the king.
A central tenet of Rajadharma, famously articulated by Kautilya, is that the king's own well-being is inseparable from the welfare of his subjects. A righteous ruler should prioritize the happiness and prosperity of the people over personal desires. This principle ensures that governance remains focused on service and justice, as the king's success is measured by the kingdom's contentment.

63. (D) Anuloma - Marriage between a higher varna man and a lower varna woman
Anuloma marriage refers to a union between a man of a higher Varna and a woman of a lower Varna, which was generally tolerated in ancient society. Conversely, Pratiloma marriage involves a man of a lower Varna and a woman of a higher Varna, which was strongly discouraged. Savarna marriages, where both partners belong to the same Varna, were considered ideal.

64. (C) The royal patronage of diverse religious and social institutions
The construction and continuous expansion of monuments like the Sanchi Stupa by various dynasties demonstrate the ancient Indian policy of royal patronage toward diverse religious traditions. Even rulers who personally followed Vedic traditions often supported Buddhist or Jain institutions. This practice reflects a sophisticated approach to statecraft where the king fostered social harmony and cultural richness by supporting various spiritual endeavors.

65. (B) Paishacha
Ancient Smritis classify eight forms of marriage, dividing them into approved and unapproved categories. Brahma, Daiva, and Arsha are among the approved forms based on ritual and consent. Paishacha, involving the seduction or violation of a woman who is sleeping or mentally unstable, is considered the most inferior and condemned form. It is strictly categorized as unapproved due to its exploitative nature.

66. (D) Mutual tolerance, coexistence, and support for diverse religious sects
Historical evidence, particularly from the edicts of Emperor Ashoka, reveals a state policy of Dhamma that emphasized mutual respect and tolerance among different religious sects. Ashoka urged subjects to honor all traditions and avoid criticizing others' faiths. This approach promoted social cohesion in a diverse empire, suggesting that the state's role was to provide a peaceful environment where various paths flourish.

67. (D) Krodha-dana (Gift of anger)
Traditional Indian ethics celebrate various forms of charity that benefit others, such as giving food, sharing knowledge, and providing protection from fear. These acts are believed to generate spiritual merit. Krodha-dana, which translates to the "gift of anger," is a contradictory and negative concept. Anger is viewed as a vice to be overcome, not as something to be shared or gifted.

68. (B) Their structural remnants still influence modern social dynamics and culture.
While modern India is a constitutional democracy with legal equality, many structural remnants of ancient social institutions, such as caste identities and kinship patterns, continue to influence contemporary social and cultural dynamics. These historical frameworks have evolved but remain relevant in areas like marriage, community networking, and local politics. Understanding this legacy is essential for analyzing the complex social fabric of history.

69. (A) The Gurukul provided a highly luxurious lifestyle with servants for the students.
Life in a traditional Gurukul was characterized by simplicity, discipline, and austerity rather than luxury. Students from all backgrounds were expected to live modestly, perform manual chores, and even beg for alms to cultivate humility. The education provided was holistic, covering both spiritual knowledge and practical sciences, but the lifestyle was intentionally designed to minimize worldly distractions and build strong character.

70. (A) Statecraft, economic policy, and military strategy
Kautilya's Arthashastra is a comprehensive and pragmatic treatise on the art of governance. It covers a wide range of topics, including internal administration, economic management, legal systems, and sophisticated military and foreign strategies. The text is designed as a manual for a ruler to acquire and maintain power while

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ensuring the prosperity of the state, making it a significant work.

71. (A) Equal representation in the royal court and military leadership
Untouchability resulted in severe social and spatial marginalization for certain groups. These individuals were forced to live outside main settlements, denied access to public resources, and barred from Vedic education and temple entry. Consequently, they were systematically excluded from positions of power, such as the royal court or military leadership. Equal representation is entirely inconsistent with the historical reality they faced.

72. (D) Vaishali
Vaishali was the prominent capital of the Licchavi republic, one of the leading clans of the Vajji confederacy. It was a major center of political and cultural activity in ancient India during the time of the Buddha and Mahavira. The city is famous for its democratic assembly hall and association with early republican traditions, representing a sophisticated alternative to monarchical systems.

73. (A) Article 17 of the Indian Constitution - Abolition of Untouchability
Article 17 of the Indian Constitution represents a direct legal and moral effort to rectify the ancient social evil of untouchability. It explicitly abolishes the practice in any form and makes its enforcement a punishable offense. This constitutional mandate aims to ensure human dignity and equality for those groups historically marginalized by the caste system, aligning modern democratic values with justice.

74. (A) Kushinagara and Pava
The Malla republic was an important Gana-Sangha in ancient India, closely associated with the final days of both Gautama Buddha and Vardhamana Mahavira. It had two distinct political centers located at Kushinagara and Pava. Kushinagara is famously the site where the Buddha attained Parinirvana, while Pava is where Mahavira attained Moksha. These locations highlight the republic's religious significance.

75. (A) Purusha Sukta
The Purusha Sukta is a famous hymn found in the tenth mandala of the Rigveda. It provides the earliest conceptual description of the fourfold Varna system through a metaphorical account of the sacrifice of a cosmic being. From his various body parts, the four groups—Brahmin, Rajanya, Vaishya, and Shudra—are said to have emerged, establishing a symbolic origin for social hierarchy.

76. (A) Four successive stages of a person's life dedicated to specific goals
The Ashrama system outlines four distinct stages of human life, each with specific duties and spiritual goals. These stages—Brahmacharya, Grihastha, Vanaprastha, and Sanyasa—are designed to provide a comprehensive framework for personal growth. By transitioning through these stages, an individual can balance material responsibilities with spiritual development, eventually leading toward the ultimate goal of liberation from the cycle of rebirth.

77. (B) The four holistic aims or goals of human life
Purushartha refers to the four fundamental goals that traditional Indian philosophy recommends for a fulfilling and balanced life. These include Dharma, Artha, Kama, and Moksha. This framework acknowledges the diverse needs and drives of human beings, integrating them into a coherent system where each goal supports the others, with Dharma serving as the guiding moral foundation for all human activities.

78. (C) To atone for unintentional harm and express gratitude to the cosmos
The Panch Mahayagya were five daily rituals intended for householders to acknowledge their interconnectedness with the universe. They served to atone for the unintentional harm caused to living beings during daily activities like cooking. By making offerings to sages, gods, ancestors, humans, and animals, individuals expressed gratitude and fulfilled their ethical obligations to the various forces that sustain life and society.

79. (B) A multi-generational household sharing a common residence and property
The traditional Indian joint family is characterized by several generations living together under one roof, sharing a common kitchen and pool of resources. This structure emphasizes collective identity and mutual support among relatives. It is typically patriarchal and patrilineal, with

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ancestral property held jointly by male members. This system provided economic security and formed the foundational unit of ancient Indian society.

80. (D) It represents a synthesis of social stratification (Varna) and individual life stages (Ashrama).
Varnashrama Dharma represents the comprehensive integration of the Varna system, which categorizes society into four functional groups, and the Ashrama system, which divides an individual's life into four developmental stages. This dual framework was designed to maintain social stability while providing a roadmap for spiritual evolution. It reflects the ancient Indian attempt to harmonize communal needs with personal meaning and liberation.

81. (C) Grihastha - Discharge of the three social debts (Rin)
The Grihastha or householder stage is central to the Ashrama system as it supports the other three stages. During this period, an individual is expected to marry, raise a family, and engage in economic activities. Crucially, the householder is responsible for discharging the three spiritual debts to the gods, sages, and ancestors, providing the material foundation for societal continuity.

82. (D) It includes Moksha but excludes Artha.
The concept of Trivarga focuses on the three goals relevant to life in the worldly realm: Dharma, Artha, and Kama. These three are considered interrelated and essential for a balanced social existence. Moksha, being the ultimate goal of spiritual liberation and transcendence from the world, is excluded from the Trivarga grouping. Therefore, any statement claiming Trivarga includes Moksha is factually incorrect.

83. (D) It was a daily obligation strictly prescribed for the Grihastha (householder).
The Panch Mahayagya are not grand, occasional sacrifices but are simple daily obligations specifically prescribed for the householder. While ascetics focus on internal meditation, the householder must perform these rituals to maintain ethical balance. These sacrifices—offered to gods, sages, ancestors, guests, and creatures—ensure individuals remain conscious of their duties toward the wider world while fulfilling their domestic household responsibilities.

84. (D) The shared rights of male lineage members over ancestral property by birth
In the context of the ancient Indian joint family, coparcenary refers to the legal right of male members within a lineage to share in the ownership of ancestral property. This right is acquired by birth rather than by succession after death. It ensures that the family wealth remains within the male line and provides economic security to all members of the coparcenary.

85. (C) It provided a framework to balance societal stability with individual spiritual development.
The Varnashrama Dharma was a sophisticated social framework aimed at balancing the functional requirements of society with the spiritual needs of the individual. By assigning specific roles through the Varna system and guiding life transitions through the Ashrama system, it sought to minimize social conflict and provide a stable environment. This allowed individuals to contribute to the collective while pursuing spiritual liberation.

86. (C) Vanaprastha allows limited family contact, while Sanyasa requires complete severance of ties.
Vanaprastha and Sanyasa represent the final two stages of life, but they differ in the degree of renunciation. In Vanaprastha, an individual retires for contemplation but may still maintain limited contact with their family. Sanyasa, however, is the stage of total renunciation. A Sanyasi must completely sever all worldly ties, including family relationships, to live as a wandering ascetic dedicated solely to Moksha.

87. (A) Moral decay, exploitation, and societal chaos
Ancient Indian ethics warn that the pursuit of Artha and Kama must always be regulated by Dharma. When material and sensual goals are sought without a moral framework, it inevitably leads to greed, exploitation, and the breakdown of social order. Such a society suffers from moral decay and internal conflict, as individuals prioritize their personal desires over collective well-being and justice.

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88. (C) Bhutayagya
Bhutayagya is the daily sacrifice performed by a householder to honor and sustain all living creatures. By offering food to animals, birds, and insects, the individual acknowledges that they share the world with other beings and accepts responsibility for their welfare. This practice reflects an early and profound ecological awareness, emphasizing compassion and the recognition of the divine presence in all life.

89. (C) They enjoyed high status, had education, and could compose Vedic hymns.
During the Early Vedic period, women enjoyed a relatively high status in society. They had access to education and participated in philosophical debates and religious rituals. Some women, known as Brahmavadinis, even composed Vedic hymns. Practices like Sati or strict veiling were not prevalent. Women also had a voice in local assemblies like the Vidatha, reflecting a more egalitarian social structure.

90. (C) The proliferation of occupational groups, tribal integration, and marriages
The transition from the fourfold Varna system to the complex Jati system was driven by several historical factors. As society became more specialized, new occupational groups emerged and eventually became hereditary castes. The integration of various tribes and foreign groups further diversified the structure. Additionally, the classification of children from mixed-varna marriages created new social categories, leading to the highly stratified Jatis.

91. (D) To refine, purify, and perfect the human personality
The term Sanskara is derived from roots meaning to refine or put together. In the context of Indian tradition, Sanskaras are life-cycle rituals intended to purify the individual and prepare them for various stages of life. They are believed to remove impurities and cultivate positive psychological qualities. Through these ceremonies, the human personality is refined and integrated into the society's moral framework.

92. (C) It integrates various human drives—moral, material, sensual, and spiritual—into a balanced life pattern.
The Purushartha framework is psychologically grounded in the recognition of the diverse nature of human desires and needs. It does not advocate for the suppression of natural instincts but rather for their balanced and ethical fulfillment. By integrating Dharma, Artha, Kama, and Moksha, it provides a comprehensive life plan that addresses the material, emotional, and spiritual dimensions of human existence today.

93. (D) Offering oblations into the sacred fire for the deities
Devayagya is one of the five daily sacrifices where a householder makes offerings into the sacred household fire to honor the deities. These offerings, typically consisting of ghee or grains, symbolize gratitude toward the natural and cosmic forces that sustain life. This ritual serves to maintain a connection between the individual and the divine, reinforcing the idea of cosmic harmony and balance.

94. (B) The rigidification of the Varna system and loss of access to Vedic education
The decline in the status of women during the Later Vedic and Smriti periods was primarily due to the increasing rigidity of the social structure. As the Varna system became hereditary, women's roles were increasingly confined to the domestic sphere. They lost the right to undergo the Upanayana ceremony and were subsequently barred from Vedic education, leading to a subordinate social position.

95. (B) It emerged from ritual purity and pollution associated with certain occupations.
Untouchability in ancient India emerged from deep-seated notions of ritual purity and pollution. Certain occupations, such as handling dead bodies or waste removal, were considered unclean. Over time, the groups performing these essential but stigmatized tasks were marginalized and excluded from the main social body. This exclusion eventually hardened into the practice of untouchability, believed to cause spiritual pollution for higher Varnas.

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96. (C) 16
While ancient texts like the Grihya Sutras mention various numbers of rituals, the tradition eventually standardized sixteen major ceremonies, known as the "Shodasha Sanskaras." These rituals cover the entire span of an individual's life, starting from before birth with conception rites and ending with final funeral rites. Each Sanskara is intended to mark a significant milestone and provide spiritual and social refinement.

97. (A) The cosmic law, moral order, and righteous duties upholding society
In the Purushartha framework, Dharma represents the overarching moral and cosmic law that sustains the universe and society. It encompasses the duties, virtues, and righteous conduct expected of an individual based on their position and life stage. Dharma acts as the ethical foundation for the pursuit of wealth and pleasure, ensuring that human actions contribute to social harmony and personal spiritual growth.

98. (C) It represents an early awareness of ecological balance and animal welfare.
Bhutayagya highlights the ancient Indian understanding of the interdependence of all life forms. By requiring householders to provide food for animals and insects, it promotes a culture of compassion and non-violence toward the environment. This ritual reflects an early form of ecological ethics, where human beings are seen as part of a larger biological community with a duty to protect diverse creatures.

99. (D) Gargi and Maitreyi were scholars who engaged in philosophical debates.
Gargi Vachaknavi and Maitreyi were prominent female scholars in ancient India who actively engaged in philosophical discussions. They are mentioned in the Brihadaranyaka Upanishad, where they debated complex spiritual ideas, showing that women had access to education and intellectual pursuits during the Vedic period, although opportunities were not equal for all women.

100. (D) A marginalized group relegated to tasks like handling corpses and criminals
In ancient legal and social texts, the term "Chandala" referred to a group that occupied the lowest tier of the social hierarchy, often described as outside the Varna system. They were assigned tasks considered ritually polluting, such as disposing of unclaimed bodies or executing criminals. Due to these associations, they faced extreme social segregation and were required to live outside town limits.

101. (D) It integrated the individual into the culture and marked life transitions.
The regular performance of Sanskaras across a person's life served to integrate them into the community and its shared values. These rituals provided a sense of continuity and meaning, marking the transition from one social role to another. By participating in these ceremonies, individuals were continuously reminded of their duties and the cultural heritage they belonged to, fostering a stable social identity.

102. (C) Material wealth, political power, and economic well-being
Artha represents the pursuit of the material and political resources necessary for a dignified and secure life. It includes the acquisition of wealth, the exercise of political influence, and the maintenance of economic stability. Within the Purushartha framework, Artha is considered a legitimate and necessary goal, as it provides the means to fulfill social obligations, support a family, and pursue higher spiritual goals.

103. (A) "Atithi Devo Bhava" (The guest is equivalent to God)
The ethical foundation of Manushyayagya is captured in the phrase "Atithi Devo Bhava," meaning the guest should be treated as a god. This practice emphasizes the duty of the householder to provide hospitality and food to visitors, especially those who arrive unannounced or in need. It fosters social solidarity, kindness, and a sense of universal brotherhood, making hospitality a sacred obligation.

104. (A) The property and gifts given to a woman over which she held ownership rights
Stridhana refers to property and assets a woman received at various times, such as during her marriage or from relatives. Crucially, in ancient Indian law, this wealth was considered the woman's own property, and she generally held exclusive rights to manage it. This concept

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provided a level of economic security for women within the patriarchal family structure, serving as a distinct female inheritance.

105. (D) Spiritual liberation from Samsara (the cycle of birth and rebirth)
Moksha is the ultimate and fourth goal in the Purushartha system, representing the final liberation of the soul from the cycle of birth and death. It involves the realization of one's true nature and the attainment of a state of eternal peace and bliss, free from worldly suffering. While other goals deal with life in the world, Moksha focuses on transcending material existence.

106. (A) A pioneer who has conquered the cycle of rebirth and created a ford across Samsara
In Jainism, a Tirthankar is a supreme spiritual teacher who has conquered their passions and attained omniscience. The word literally means "ford-maker," referring to someone who has created a path across the ocean of suffering for others to follow. They are perfected human beings who serve as the ultimate role models for those seeking spiritual liberation and enlightenment through rigorous ethical conduct.

107. (C) Eight
Traditional Indian legal texts classify eight distinct forms of marriage to cover various social, ritual, and emotional circumstances. These are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa, and Paishacha. The first four are generally considered approved or dharmic, while the latter four are viewed with varying degrees of disapproval. This classification system reflects the complex and diverse ways marriages were established.

108. (D) The innate debts or obligations an individual is born with
The concept of Rin refers to the ethical belief that every human being is born with certain spiritual and social debts. These obligations are owed to the divine forces, the teachers who preserved knowledge, and the ancestors who gave us life. Repaying these debts through rituals and raising a family is considered essential for moral integrity, emphasizing the interconnectedness of the individual.

109. (C) Rishabhanatha (Adinatha)
Rishabhanatha is recognized by the Jain tradition as the first of the twenty-four Tirthankars of the current era. He is credited with establishing the foundational principles of civilization, including the introduction of agriculture, arts, and the initial guidelines for social organization. His life and teachings represent the very beginning of the Jain path, marking him as the primary pioneer of spiritual liberation.

110. (C) The voluntary giving of wealth, food, or knowledge without expecting a return
Dana is the ethical practice of voluntary giving, characterized by the selfless offering of wealth, food, or knowledge. It is considered a vital virtue in ancient Indian thought, intended to benefit the recipient and generate merit for the donor. Dana must be performed without any expectation of return. It emphasizes the values of generosity, compassion, and the detachment from material possessions for growth.

111. (C) Raising a family and ensuring the continuation of the lineage
Pitri Rin, or the debt to one's ancestors, is one of the three fundamental obligations in ancient Indian ethics. It is based on the recognition that we owe our existence to our forefathers. An individual primarily repays this debt by entering the householder stage, marrying, and raising children. By ensuring the continuation of the family lineage, the individual honors their ancestral heritage.

112. (D) To serve as spiritual guides and supreme examples of liberation
The primary role of the twenty-four Tirthankars in Jainism is to serve as supreme spiritual guides for all living beings. Having attained complete enlightenment, they preach the path of non-violence, truth, and self-discipline that leads to liberation from the cycle of rebirth. They are viewed as the highest examples of human potential, demonstrating that any soul can achieve perfection and peace.

113. (B) A residential schooling system where students lived with the Guru in an ashram
The Gurukul was the traditional residential educational system of ancient India where students lived with their teacher in an ashram. Education in this system was holistic and went

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beyond academic learning to include moral and character development. The close interaction between the Guru and Shishya allowed for personalized instruction and the transmission of knowledge through a tradition based on discipline and service.

114. (A) It fostered a sense of interconnectedness and reciprocal duty towards society, nature, and heritage.
The social significance of the concept of Rin lies in its ability to foster a deep sense of responsibility and interconnectedness within society. By framing life as a series of debts to gods, sages, and ancestors, it encouraged individuals to contribute to the welfare of their community and the preservation of heritage. This framework promoted a culture of duty and gratitude.

115. (B) Vaishali
Vardhamana Mahavira was born into a royal Kshatriya family of the Jnatrika clan near the famous city of Vaishali in modern Bihar. Vaishali was the capital of the Licchavi republic and a major political center at the time. Mahavira's birth in this region placed him at the heart of a dynamic social environment where republican traditions and heterodox movements flourished.

116. (B) The spiritual, moral, and intellectual bond between the teacher and disciple
The Guru-Shishya parampara is the tradition of knowledge transmission characterized by a profound bond between the teacher and the disciple. This relationship is built on the Guru's commitment to the student's growth and the student's devotion. It emphasizes the oral transmission of wisdom and personal guidance in mastering both worldly sciences and spiritual truths, ensuring the continuity of intellectual and moral heritage.

117. (D) The universal law where every action has a corresponding consequence
The principle of Karma is the fundamental law of cause and effect that governs the moral and spiritual universe. It posits that every action inevitably produces a corresponding result that affects the individual's current and future lives. This concept places the responsibility for circumstances on their own past actions, encouraging ethical conduct and self-improvement as the only means to improve destiny.

118. (A) Right Faith, Right Knowledge, Right Conduct
The Triratna or Three Jewels of Jainism—Samyak Darshana, Samyak Jnana, and Samyak Charitra—constitute the essential path for a soul to achieve liberation. Right faith provides the correct perspective, right knowledge offers the true understanding of reality, and right conduct involves the practical application of these truths through ethical living and non-violence. Together, they form a comprehensive discipline for purifying the soul.

119. (C) The Jati Panchayat
The Jati Panchayat was a localized and traditional institution in Indian villages consisting of a council of elders from a specific caste. Its primary function was to regulate internal affairs of the Jati, including settling disputes related to marriage and social conduct. These councils played a crucial role in maintaining order and enforcing customs, acting as an autonomous judicial body in society.

120. (C) The accumulation of unresolved karmic debts and desires
According to the principle of Karma, the continuous cycle of birth, death, and rebirth is driven by the accumulation of unresolved actions and unfulfilled desires. Each action leaves a karmic imprint that necessitates a future experience to balance it. As long as an individual remains bound by ignorance, their karma continues to generate new lives. Liberation is achieved when past karma is exhausted.

121. (C) The Tirthankar tradition
The magnificent Jain sculptures at Gwalior and the elaborate temples at Khajuraho are enduring testimonies to the historical influence of the Tirthankar tradition. These artistic works depict the twenty-four Tirthankars in meditative postures, symbolizing their victory over worldly attachments. Such monuments were patronized by kings and merchants, reflecting the deep integration of Jain spiritual values and aesthetics into the cultural fabric.

122. (D) Nishkama Karma
Nishkama Karma, a central teaching of the Bhagavad Gita, refers to the practice of

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performing one's prescribed duties without any attachment to the results or personal rewards. It encourages individuals to focus on the excellence of their actions. For a public official, this means performing tasks with impartiality and dedication to the common good, transforming work into a form of selfless service.

123. (A) Delays final Nirvana out of compassion to help others achieve liberation
The Bodhisatva ideal in Mahayana Buddhism represents a being who has reached the threshold of enlightenment but voluntarily chooses to delay their own final entry into Nirvana. This decision is motivated by supreme compassion for all suffering beings. A Bodhisatva vows to remain in the cycle of birth and death to assist others, emphasizing that perfection is inseparable from selfless service.

124. (B) What is considered Dharma for a soldier in battle may be considered Adharma for an ascetic.
In ancient Indian thought, Dharma is often relative, meaning that an individual's duties depend on their specific role, life stage, and circumstances. For example, a soldier's Dharma involves fighting in a just war to protect society, which would be considered Adharma for an ascetic committed to absolute non-violence. This flexibility acknowledges the practical complexities of life while ensuring social order.

125. (D) The Bodhisatva ideal is the central focus of Mahayana Buddhism.
The Bodhisatva ideal is the central and defining feature of Mahayana Buddhism, distinguishing it from the earlier traditions. While some schools focus more on individual pursuit of Arhatship, Mahayana emphasizes the universal path of the Bodhisatva who seeks enlightenment for the sake of all beings. This shift represents a broader, altruistic vision of spiritual life where compassion is the highest religious attainment.

126. (B) It encouraged the establishment of hospitals and charitable institutions.
The Mahayana emphasis on compassion through the Bodhisatva ideal had a profound impact on social practices in ancient India. It inspired the creation of numerous charitable institutions, including free hospitals for humans and animals, and distribution centers for the poor. This focus on alleviating suffering translated into concrete social welfare activities, reflecting a society where religious values promoted the care of all.

127. (A) The formal naming of the child based on astrological alignments and lineage
The Namakarana is the naming ceremony performed shortly after a child's birth. It is a significant event where the child is formally introduced to the community. The name is usually chosen based on specific astrological alignments at the time of birth and often follows family lineage traditions. This ritual marks the beginning of the child's individual social presence and cultural inclusion.

128. (A) A dynamic moral force promoting social harmony, vegetarianism, and mutual respect
Ahimsa functioned as a powerful social principle in ancient India, promoting a culture of mutual respect and restraint among diverse communities. The widespread influence of Ahimsa encouraged practices like vegetarianism and contributed to the peaceful coexistence of different religious sects. By minimizing conflict and valuing life in all forms, it served as a foundational ethic for creating a harmonious civilized society.

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129. (C) The cultivation of fine arts was an integral part of fulfilling the Kama Purushartha.
In ancient Indian society, the fine arts were essential components of a well-lived life. The cultivation of arts, music, dance, and literature was an integral part of fulfilling the Kama Purushartha, which encompasses aesthetic and emotional enjoyment. This approach ensured that individuals developed a refined sensibility, which was reflected in the sophisticated design of temples and urban spaces across history.

130. (B) The aesthetic enjoyment of life, arts, literature, and human affections
As a Purushartha, Kama encompasses the pursuit of pleasure, aesthetic enjoyment, and emotional fulfillment. This includes the appreciation of the arts, literature, and the cultivation of deep human relationships. In the balanced life envisioned by ancient thinkers, Kama represents the legitimate human drive to find joy and beauty in the world, provided it is pursued within the ethical limits of Dharma.

CHAPTER 03

Ancient India : Political History and Administration

1. Which of the following prehistoric sites is correctly identified as a primary center of the Chalcolithic Kayatha culture in Madhya Pradesh?
(A) Navdatoli
(B) Kayatha
(C) Eran
(D) Bhimbetka

2. What was the most distinctive characteristic of early human settlements during the Neolithic period in the Indian subcontinent?
(A) The transition to food production and village life
(B) The widespread use of microliths for nomadic hunting
(C) The emergence of fortified cities and brick structures
(D) The extensive use of iron tools for forest clearing

3. In the context of the Mesolithic period, which of the following statements about the Bhimbetka rock shelters is incorrect?
(A) They exhibit a continuous sequence of habitation from the Paleolithic to the historical period
(B) They are located in the Raisen district of Madhya Pradesh
(C) The rock paintings primarily depict scenes of agriculture and permanent settlement
(D) The site was discovered by the archaeologist V. S. Wakankar

4. Which Harappan site provides significant evidence of a unique water management and reservoir system, indicative of advanced urban planning?
(A) Lothal
(B) Dholavira
(C) Kalibangan
(D) Banawali

5. What does the presence of a citadel in major Harappan cities most likely indicate about their political organization?
(A) A democratic system with full citizen participation
(B) A militaristic empire focused on territorial growth
(C) A theocratic state led by a sovereign priestly council
(D) An authoritative ruling class or centralized structure

6. Match the following terms related to Vedic polity in List I with their descriptions in List II.
List I: (Terms)
P. Sabha
Q. Samiti
R. Vidatha
S. Bali
List II: (Descriptions)
1. Voluntary offering made to the chief
2. Council of elders or prominent individuals
3. General tribal assembly
4. Earliest known tribal assembly with diverse functions
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-4, R-3, S-1

7. In the Early Vedic period, the term 'Rajan' primarily referred to a leader whose main responsibility was:
(A) Maintaining a large standing army for territorial conquest
(B) Administering a complex taxation system based on land revenue
(C) Protecting the tribe and its cattle during frequent skirmishes

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(D) Overseeing the construction of monumental religious structures

8. The standardization of weights, measures, and brick ratios across the Indus Valley Civilization predominantly reflects which aspect of its administration?
(A) A localized system of autonomous village governance
(B) A society lacking internal trade and commercial ties
(C) A central authority enforcing uniform regulations
(D) A framework imposed by foreign Mesopotamian rulers

9. Read the given Assertion (A) and Reason (R) and select the correct option from the choices below.
Assertion (A): Bimbisara strengthened the political position of the Haryanka dynasty through a series of matrimonial alliances.
Reason (R): Matrimonial alliances were completely unknown in ancient Indian statecraft before the Haryanka dynasty.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

10. Which among the following Mahajanapadas was located in the present-day Malwa region of Madhya Pradesh and had Mahishmati as one of its capitals?
(A) Chedi
(B) Vatsa
(C) Matsya
(D) Avanti

11. The recovery of numerous lapis lazuli artifacts and seals at Harappan sites suggests which of the following about their administrative capability?
(A) State restriction of foreign trade to protect local craft
(B) Operation of cities as isolated and closed economic units
(C) Trade conducted via barter without use of official seals
(D) State facilitation and regulation of long-distance trade

12. Read the following statements regarding Kautilya's Arthashastra:
I. It is primarily a treatise on statecraft, economic policy, and military strategy.
II. It advocates for the king to maintain a network of spies for effective governance.
III. It proposes that the state should have no role in regulating trade and commerce.
Which of the above statement(s) is/are correct?
(A) Only I and II
(B) Only II and III
(C) Only I and III
(D) I, II, and III

13. According to early Buddhist texts, how many great states or Mahajanapadas existed in ancient India during the time of the Buddha?
(A) Twelve
(B) Fourteen
(C) Sixteen
(D) Eighteen

14. How did the nature of kingship transform from the Early Vedic to the Later Vedic period?
(A) Authority grew through territorial control and divine sanction
(B) It shifted from territorial monarchy to tribal chieftainship
(C) Kings lost power as tribal assemblies gained total authority
(D) The concept of hereditary succession was entirely abandoned

15. Match the following Ashokan edicts in List I with their specific historical significance or location in List II.
List I: (Ashokan Edicts)
P. Bhabru Edict
Q. Minor Rock Edict of Gujarra
R. Major Rock Edict XIII
S. Rummindei Pillar Edict
List II: (Significance/Location)
1. Mentions the Kalinga War
2. Refers to the personal name 'Ashoka' and is located in Madhya Pradesh
3. Exempts the birthplace of Buddha from a specific tax
4. Indicates Ashoka's faith in the Buddha, Dhamma, and Sangha

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(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-4, R-3, S-1
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-2, R-1, S-4

16. Which geographical factor significantly contributed to Magadha's emergence as a dominant political power?
(A) Its desert location which served to repel incoming invasions
(B) Proximity to the sea for dominating maritime trade routes
(C) High altitude providing immunity to monsoon flood cycles
(D) Control over rich iron ore deposits and fertile river plains

17. What was the primary cause for the rise of the Mahajanapadas in the sixth century BCE?
(A) Sudden influx of foreign invaders forcing political unity
(B) Iron usage leading to surplus and territorial expansion
(C) Establishment of a pan-Indian empire by the Nanda kings
(D) Decline of Vedic rituals and the rise of ascetic orders

18. Select the correct chronological sequence of the rulers of the Maurya dynasty from the options given below.
(A) Bindusara - Chandragupta - Ashoka - Brihadratha
(B) Chandragupta - Bindusara - Ashoka - Brihadratha
(C) Chandragupta - Ashoka - Bindusara - Brihadratha
(D) Bindusara - Ashoka - Chandragupta - Brihadratha

19. The strategic use of elephants on a large scale in ancient Indian warfare is primarily attributed to which kingdom?
(A) Magadha
(B) Avanti
(C) Gandhara
(D) Kosala

20. What was a distinctive feature of the early Mauryan administration as established by Chandragupta Maurya?
(A) Absence of an intelligence network, relying on tribal chiefs
(B) Delegation of sovereign power to independent local governors
(C) Reliance on monastic leaders to dictate administrative affairs
(D) Centralized rule supported by bureaucracy and extensive spying

21. Consider the following foreign invasions of ancient India:
I. Shakas (Scythians)
II. Indo-Greeks (Bactrians)
III. Kushanas
IV. Parthians (Pahlavas)
Which of the following represents the correct chronological order of these invasions?
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) IV, I, II, III

22. Which ruler of the Shishunaga dynasty is credited with permanently annexing the powerful state of Avanti into the Magadhan empire?
(A) Bimbisara
(B) Shishunaga
(C) Ajatashatru
(D) Kalashoka

23. The Arthashastra classifies spies into two broad categories: Samstha and Sanchara. What differentiates these two categories?
(A) Samstha refers to foreign spies, while Sanchara refers to domestic spies
(B) Samstha refers to female spies, while Sanchara refers to male spies
(C) Samstha refers to stationary spies, while Sanchara refers to wandering spies
(D) Samstha spies gathered military intelligence, while Sanchara spies gathered economic intelligence

24. Read the following statements regarding the Shaka Kshatrapas in India:
I. Rudradaman I was the most famous Shaka ruler in western India.
II. The Junagadh rock inscription records the repair of the Sudarshana lake by Rudradaman I.

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III. The Shaka era was founded by Rudradaman I in 78 CE.
IV. The Kardamaka dynasty was a prominent family of the Western Kshatrapas.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

25. The Nanda dynasty is historically significant in ancient Indian political history because:
(A) It began non-Kshatriya rule and kept a massive standing army
(B) It successfully repelled Alexander's troops at the Indus river
(C) It was the first dynasty to patronize Jainism as a state faith
(D) It introduced a system of decentralized and feudal governance

26. In the Mauryan administrative framework, what was the primary responsibility of the official known as the 'Samaharta'?
(A) Acting as the chief collector of revenue for the empire
(B) Serving as the commander-in-chief of the armed forces
(C) Overseeing the royal treasury and expenditures
(D) Dispensing justice at the highest imperial court

27. Match the following Sangam age dynasties in List I with their respective royal emblems in List II.
List I: (Dynasties)
P. Cholas
Q. Cheras
R. Pandyas
S. Pallavas (early references)
List II: (Royal Emblems)
1. Bow and Arrow
2. Tiger
3. Fish
4. Bull (Nandi)
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

28. What was the most immediate political impact of Alexander's invasion of northwestern India?
(A) Eradication of all native republics in the northern region
(B) Creation of a Macedonian empire ruling from Pataliputra
(C) Weakening of local states, aiding Mauryan territorial gains
(D) Implementation of a Hellenistic system of central government

29. The provincial administration of the Mauryan Empire divided the realm into several provinces. Which ancient city served as the capital of the western province (Avantiratha)?
(A) Tosali
(B) Suvarnagiri
(C) Taxila
(D) Ujjayini

30. Select the correct sequence of the Gupta rulers in chronological order.
(A) Samudragupta - Chandragupta I - Chandragupta II - Kumaragupta I
(B) Chandragupta I - Samudragupta - Chandragupta II - Kumaragupta I
(C) Chandragupta I - Chandragupta II - Samudragupta - Kumaragupta I
(D) Samudragupta - Chandragupta II - Kumaragupta I - Skandagupta II

31. Which Greek commander was appointed by Alexander to govern the territories he conquered in the Indian subcontinent before his departure?
(A) Seleucus Nicator
(B) Peithon
(C) Philip
(D) Both (B) and (C) as provincial governors

32. Which administrative body in the Mauryan period was responsible for the governance of Pataliputra, as described by Megasthenes?
(A) A single autocratic governor appointed directly by the king
(B) A council of 30 members divided into 6 boards
(C) A council of elders chosen by the mercantile guilds
(D) A military junta consisting of the highest-ranking generals

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33. Read the following statements regarding the Gupta administrative system:
I. The administration was more highly centralized than that of the Mauryas.
II. The empire was divided into provinces known as Bhuktis.
III. Provincial governors were typically appointed from the royal family and called Uparikas.
IV. Local administration heavily involved guilds and representatives of trade associations.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

34. Which ancient Indian text famously narrates the diplomatic maneuvers and strategies employed by Chanakya to overthrow the Nandas?
(A) Rajatarangini
(B) Malavikagnimitram
(C) Mudrarakshasa
(D) Mrichchhakatika

35. Ashoka's policy of 'Dhamma' was primarily aimed at:
(A) Promoting social harmony and moral conduct among subjects
(B) Establishing Buddhism as the exclusive religion of the state
(C) Justifying territorial expansion as a spiritual and civic duty
(D) Completely dismantling the traditional Brahminical social order

36. Read the following factors associated with the decline of the Gupta Empire:
I. Recurrent invasions by the Hunas.
II. Internal rebellions by powerful feudatories.
III. Loss of western trade routes severely impacting the economy.
IV. The adoption of an aggressively expansionist policy by later rulers like Vishnugupta.
V. The weakening of central authority due to extensive land grants.
Which of the above statements identify the correct factors?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

37. Chandragupta Maurya expanded his empire into the northwest by defeating which Greek ruler in a major conflict around 305 BCE?
(A) Alexander the Great
(B) Seleucus I Nicator
(C) Menander I
(D) Demetrius

38. What was a significant factor contributing to the decline of the Maurya Empire following Ashoka's death?
(A) Weak successors and the vastness of the empire becoming unmanageable
(B) The sudden shift of the imperial capital from Pataliputra to Ujjain
(C) The complete exhaustion of iron reserves in the central Magadha region
(D) Rejection of farming in favor of monastic life by the general populace

39. Read the following statements about Harsha's administration as described by Hiuen Tsang:
I. The king undertook frequent tours of inspection throughout his empire.
II. The penal system was extremely mild, and physical punishments were abolished.
III. The revenues of the state were divided into four parts, including one for religious endowments.
IV. The maintenance of public records was a notable feature of the state machinery.
V. Harsha ruled entirely as a democratic leader relying on an elected assembly.
Which of the above statement(s) is/are incorrect?
(A) I and III
(B) II and V
(C) III and IV
(D) I and IV

40. Which event is recognized as the major turning point in the life of Emperor Ashoka, leading to a profound change in his state policy?
(A) The successful conclusion of the war against the Bactrian Greeks
(B) The rebellion of the provincial governors in Taxila
(C) The devastating outcomes of the Kalinga War
(D) His succession to the throne after defeating

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his brothers

41. The Satavahanas played a crucial role in post-Mauryan polity. Which of the following statements best describes their administrative approach?
(A) They strictly followed the Greek model of military governors
(B) They entirely abolished the caste system to create a new state
(C) They focused solely on maritime trade and naval administration
(D) They introduced tax-free village grants to priests and monks

42. Read the given Assertion (A) and Reason (R) and select the correct option from the choices below.
Assertion (A): The Rashtrakuta empire frequently intervened in the politics of North India and participated in the tripartite struggle for Kannauj.
Reason (R): The Rashtrakutas lacked agricultural resources in the Deccan and solely relied on plundering northern territories for survival.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

43. Which set of officials was explicitly appointed by Ashoka to propagate the principles of Dhamma and look after the moral welfare of the people?
(A) Rajukas
(B) Dhamma Mahamattas
(C) Amatyas
(D) Pradeshikas

44. What was a unique feature of the Kushana political system regarding the concept of kingship?
(A) The king was viewed as a servant of the tribal council
(B) Sovereignty was determined by a merchant electoral college
(C) The ruler was perceived as a direct incarnation of Shiva
(D) Adoption of the title 'Devaputra' to imply divine origin

45. Match the following ancient Indian taxation terms in List I with their meanings in List II.
List I: (Taxation Terms)
P. Bali
Q. Hiranya
R. Shulka
S. Udranga
List II: (Meanings)
1. Tolls or customs duties
2. A principal land tax
3. Tax paid in cash or gold
4. Originally a voluntary offering, later a mandatory tax
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-3, R-1, S-4

46. The last Mauryan ruler, Brihadratha, was assassinated by his own commander-in-chief, which led to the foundation of the Shunga dynasty. Who was this commander?
(A) Vasudeva Kanva
(B) Agnimitra
(C) Pushyamitra Shunga
(D) Bhagabhadra

47. The political structure of the Sangam period indicates that the king was assisted by a large body of officials. The term 'Aimperunguzhu' refers to:
(A) The network of royal intelligence officers
(B) The five great assemblies or ministerial councils
(C) The high commanders of the imperial naval fleet
(D) The central revenue and tax collection department

48. Read the following statements regarding ancient Indian trade routes:
I. The Uttarapatha connected the northwestern regions of the subcontinent to the eastern Gangetic plains.
II. The Dakshinapatha was an essential route connecting northern India to the peninsula, passing through Ujjain.
III. Trade routes had no political significance as kings did not tax merchants to encourage free trade.
Which of the above statement(s) is/are correct?

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(A) Only I and II
(B) Only II and III
(C) Only I and III
(D) I, II, and III

49. During the Shunga period, which city in present-day Madhya Pradesh emerged as a prominent political and cultural center, later associated with the Heliodorus pillar?
(A) Tripuri
(B) Maheshwar
(C) Khajuraho
(D) Vidisha

50. According to the Allahabad Pillar Inscription, what was Samudragupta's policy towards the rulers of Dakshinapatha (South India)?
(A) Complete annexation and direct administration by Gupta officials
(B) Extermination of royal families and integration of their lands into the core empire
(C) Grahana-Moksha-Anugraha (capturing and then releasing them to rule as tributaries)
(D) Ignoring them entirely due to geographical barriers

51. Read the following statements concerning the military organization of ancient India:
I. The traditional army was composed of four divisions (Chaturanga): infantry, cavalry, chariots, and elephants.
II. By the Gupta period, the tactical importance of chariots had significantly declined.
III. Mercenary troops were never utilized by ancient Indian kings due to religious prohibitions.
Which of the above statement(s) is/are correct?
(A) Only I and II
(B) Only II and III
(C) Only I and III
(D) I, II, and III

52. Which text provides valuable information regarding the conflict between the Shungas and the Indo-Greeks, as well as the political scenario of the Vidisha region?
(A) Mudrarakshasa
(B) Harshacharita
(C) Malavikagnimitram
(D) Ratnavali

53. The term 'Kumaramatya' in Gupta administration most accurately refers to:
(A) The crown prince acting as military commander
(B) The village headman maintaining local law and order
(C) A high-ranking cadre of versatile administrative officials
(D) The chief priest advising the king on religious duty

54. Match the following ancient administrative terms in List I with their specific domains in List II.
List I: (Administrative Terms)
P. Sitadhyaksha
Q. Panyadhyaksha
R. Akaradhyaksha
S. Sulkadhyaksha
List II: (Domains)
1. Superintendent of mines
2. Superintendent of agriculture
3. Superintendent of tolls and customs
4. Superintendent of commerce
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-4, S-1

55. After the fall of the Shunga dynasty, which short-lived dynasty assumed power in Magadha before being overthrown by the Satavahanas?
(A) Chedi dynasty
(B) Kanva dynasty
(C) Vakataka dynasty
(D) Huna dynasty

56. In ancient Indian statecraft, the 'Mandala theory' formulated by Kautilya primarily deals with:
(A) Foreign policy and interstate relations
(B) Architectural layouts of the royal palace
(C) Administration of various religious endowments
(D) Methodology of collecting the agricultural tax

57. Select the correct sequential order of the following ancient Indian political entities from earliest to latest.
(A) Mahajanapadas - Maurya Empire - Shunga

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Dynasty - Kushana Empire
(B) Mahajanapadas - Shunga Dynasty - Maurya Empire - Kushana Empire
(C) Maurya Empire - Mahajanapadas - Kushana Empire - Shunga Dynasty
(D) Maurya Empire - Kushana Empire - Mahajanapadas - Shunga Dynasty

58. The Indo-Greek rulers are noted in ancient Indian history primarily for:
(A) Establishing the first unified empire covering the entire subcontinent
(B) Eradicating Buddhism from northwestern India
(C) Being the first to issue coins bearing the names and portraits of rulers
(D) Introducing the architectural style of rock-cut caves

59. According to the Mandala theory, the state immediately adjacent to the territory of the ambitious king (Vijigishu) is naturally considered to be his:
(A) Mitra (Ally)
(B) Madhyama (Neutral state)
(C) Ari (Enemy)
(D) Udasina (Mediator)

60. Read the following statements regarding the Kushana Empire's political impact:
I. They introduced the satrapal system of government in India.
II. They controlled the crucial Silk Route, ensuring immense wealth through trade tolls.
III. They issued a large number of gold coins exhibiting a mix of Indian, Greek, and Persian deities.
IV. They entirely displaced the local tribal republics, preventing them from ever re-emerging.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I and II only
(D) I, II, III, and IV

61. Ujjayini (Ujjain) served as a major political and commercial capital for which branch of the foreign rulers in ancient India?
(A) The Indo-Greeks
(B) The Parthians
(C) The Kushanas
(D) The Western Kshatrapas (Shakas)

62. Which concept within the Saptanga theory of the state emphasizes the necessity of a well-fortified capital for defense and administration?
(A) Durg
(B) Swami
(C) Kosha
(D) Danda

63. Arrange the following capitals of ancient Magadhan dynasties in the correct chronological order of their prominence.
I. Pataliputra
II. Rajagriha (Girivraja)
III. Vaishali
(A) II, I, III
(B) II, III, I
(C) I, II, III
(D) III, II, I

64. Kanishka, the greatest ruler of the Kushana Empire, is historically celebrated for his patronage of:
(A) Jainism and the carving of monumental statues in the south
(B) Mahayana Buddhism and the Fourth Buddhist Council
(C) The Bhagavata cult and the construction of stone pillars
(D) Vedic rituals used exclusively to validate his foreign origin

65. The Saptanga theory defines seven elements of the state. Which of the following is NOT one of these seven elements?
(A) Amatya (Ministers)
(B) Janapada (Territory and People)
(C) Mitra (Ally)
(D) Purohita (Chief Priest)

66. Consider the following administrative units of the Maurya Empire:
I. Sthaniya
II. Dronamukha
III. Karvatika
IV. Sangrahana
Which of the following represents the correct descending order (from largest to smallest) of

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these units?
(A) I, II, III, IV
(B) IV, III, II, I
(C) I, III, II, IV
(D) II, I, IV, III

67. Which two major administrative capitals were utilized by the Kushana emperor Kanishka to govern his vast territories?
(A) Pataliputra and Ujjain
(B) Taxila and Kanyakubja
(C) Purushapura (Peshawar) and Mathura
(D) Vidisha and Pratishthana

68. In the Saptanga theory, the term 'Kosha' signifies the importance of:
(A) The royal lineage
(B) The state treasury
(C) The judicial framework
(D) The military fortifications

69. Match the following high officials of the Mauryan period in List I with their responsibilities in List II.
List I: (High Officials)
P. Sannidhata
Q. Antapala
R. Pradesta
S. Nayaka
List II: (Responsibilities)
1. Chief custodian of the treasury and storehouses
2. Governor of frontier regions
3. Magistrate or officer of criminal courts
4. Military commander or leader of the vanguard
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-3, Q-2, R-1, S-4

70. In the Sangam age polity, what was the generic term used for the king, who was the center of administration?
(A) Ko or Vendan
(B) Samanta
(C) Amatya
(D) Senapati

71. The practice of issuing land grants to Brahmanas (Brahmadeya) became prominent from the post-Mauryan period onwards. What was a major political consequence of this practice?
(A) Complete centralization of all power in the hands of the monarch
(B) The immediate abolition of debt slavery throughout the region
(C) Rise of intermediaries and administrative decentralization
(D) Total collapse of surplus agricultural grain production

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72. Read the following statements regarding the decline of the ancient Indian republics (Gana-Sanghas):
I. They were initially weakened by the aggressive expansionism of Magadha.
II. Internal dissension and lack of unity often compromised their defense.
III. The Guptas finally absorbed many of them into their empire.
IV. Their geographic isolation made them immune to foreign invasions.
V. Kautilya's statecraft advised kings on methods to sow discord among republics to conquer them.
Which of the above statements identify the correct factors and historical facts?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

73. The foundation of the Gupta Empire is conventionally marked by the establishment of the Gupta era. Who among the following is credited with starting this era in 319-320 CE?
(A) Chandragupta I
(B) Sri Gupta
(C) Ghatotkacha
(D) Samudragupta

74. In the ancient Indian revenue system, the term 'Bhaga' generally referred to:
(A) A tax levied on the seasonal movement of foreign merchants
(B) The specific monetary fine imposed for various criminal acts
(C) The forced labor extracted from the landless rural peasantry
(D) A customary share of agricultural produce for the king

75. Read the following statements regarding the Pallava administration:
I. The Pallava state was divided into Kottam, Nadu, and Ur.
II. Local assemblies like the Sabha and Ur played a marginal role in administration.
III. The king was considered the supreme commander and head of justice.
IV. Brahmadeya villages were administered by the Sabha, an assembly of Brahmanas.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

76. The rapid expansion of the Gupta Empire into a pan-Indian power is primarily attributed to the extensive military campaigns of:
(A) Chandragupta I
(B) Kumaragupta
(C) Samudragupta
(D) Skandagupta

77. The term 'Vishti' found in ancient Indian inscriptions denotes:
(A) Forced labor or corvée exacted by the state
(B) Sophisticated systems of regional irrigation
(C) Large guilds of traveling long-distance traders
(D) The official royal seal used for documentation

78. Match the following historical sites in Madhya Pradesh in List I with their ancient political significance in List II.
List I: (Historical Sites)
P. Tripuri
Q. Vidisha
R. Mahishmati
S. Eran
List II: (Political Significance)
1. Prominent military and administrative center of the Shungas
2. Capital of the Kalachuri dynasty in later periods
3. Major city of the southern Avanti kingdom
4. Strategic eastern outpost of the Guptas yielding significant inscriptions
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-1, R-2, S-4

79. The Allahabad Pillar Inscription, which details the conquests of Samudragupta, was composed by his court poet:
(A) Kalidasa
(B) Banabhatta
(C) Ravikirti
(D) Harishena

80. In ancient Indian judicial systems, courts were broadly divided into Dharmasthiya and Kantakashodhana. What was the primary function of Kantakashodhana courts?
(A) Protection of the state and public from social threats
(B) Adjudication of civil disputes regarding royal marriage
(C) Determining matters of doctrine and specific caste rules
(D) Overseeing the execution of various international treaties

81. Read the following statements regarding ancient Indian trade routes:
I. Dandaniti - Science of governance and penal law
II. Vartta - Science of economics and agriculture
III. Anvikshiki - Science of logic and philosophy
IV. Trayi - The three Vedas
V. Dharmashastra - Science of architecture
Which of the above pairs is/are correctly matched?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, and IV only

82. Chandragupta II expanded the Gupta empire westward and decisively defeated the Shaka Kshatrapas. To commemorate this victory, which city was made the second capital of the Gupta Empire?
(A) Mathura
(B) Ujjayini
(C) Vidisha
(D) Valabhi

83. The role of guilds (Shrenis) in ancient India extended beyond economics. What significant

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political/administrative function did they often possess?
(A) Veto power over the selection of the king's successor
(B) Command of the royal army during times of foreign war
(C) Localized judicial authority over their own members
(D) Sole responsibility for minting all official state coinage

84. Match the following ancient Indian officers in List I with their corresponding duties in List II.
List I: (Officers)
P. Gramika
Q. Gopa
R. Sthanika
S. Amatya
List II: (Duties)
1. Village headman
2. Officer in charge of five or ten villages
3. Revenue officer in charge of a district quarter
4. High-ranking executive or minister
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-3, R-2, S-1

85. Evidence of Gupta political presence in Madhya Pradesh is well documented through inscriptions. Which site in Madhya Pradesh is famous for the Varaha sculpture and an inscription of Chandragupta II?
(A) Udayagiri Caves
(B) Bagh Caves
(C) Bharhut
(D) Sanchi

86. The concept of 'Feudalism' in the context of ancient Indian history (Indian Feudalism) is often debated by historians. What is its primary characteristic in the Indian context?
(A) Large mechanized manors reliant on slave labor
(B) Political fragmentation from land grants with rights
(C) Direct monarchical control through a vast bureaucracy
(D) A barter economy replacing the use of metallic currency

87. The Eran inscription in Madhya Pradesh is historically significant because it provides early epigraphic evidence of:
(A) The performance of the Ashvamedha sacrifice by Samudragupta
(B) The establishment of a new trade guild under Kumaragupta
(C) The total collapse of the Gupta revenue system
(D) The practice of Sati following the death of a Gupta general

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88. Towards the end of the ancient period, what notable shift occurred in the political organization of northern India?
(A) Rise of a single paramount empire unifying the subcontinent
(B) Disappearance of monarchies in favor of large republics
(C) Total abandonment of urban life and a return to pastoralism
(D) Decentralized kingdoms with complex feudatory hierarchies

89. After the decline of the Gupta Empire, which regional dynasty established its rule over the Malwa region and was known for its ruler Yasodharman?
(A) The Maukharis
(B) The Pushyabhutis
(C) The Aulikaras
(D) The Maitrakas

90. The designation 'Mahadandanayaka' in ancient Indian administration referred to:
(A) The chief treasurer
(B) The head of the royal espionage network
(C) A high-ranking judicial or military official
(D) The chief architect of temple construction

91. Which post-Gupta dynasty ruled from Kannauj and played a significant role in northern Indian politics before the rise of Harsha?
(A) The Vakatakas
(B) The Kalachuris
(C) The Gaudas
(D) The Maukharis

92. Under the Mauryan administration, what was the primary function of the 'Rajukas'?
(A) Conducting espionage missions in rival

kingdoms
(B) Managing palace security and the royal household
(C) Regulating the minting of punch-marked currency
(D) Land measurement and rural administration of justice

93. Harshavardhana ascended the throne of Thanesar in 606 CE. Which Chinese pilgrim visited India during his reign and provided a detailed account of his administration?
(A) Hiuen Tsang
(B) Fa-Hien
(C) I-Tsing
(D) Sung Yun

94. Which of the following describes the core ideology of Jainism impacting early Indian polity, specifically patronized by rulers like Kharavela?
(A) Absolute prohibition of warfare and dismantling of armies
(B) Ethical foundations of Ahimsa influencing state policy
(C) Mandatory conversion of all subjects to the Jain faith
(D) The belief that kings should abdicate to achieve moksha

95. Harshavardhana's southward expansion was decisively halted on the banks of the Narmada River by which prominent southern ruler?
(A) Narasimhavarman I
(B) Pulakeshin II
(C) Dantidurga
(D) Rajaraja Chola

96. The administrative unit 'Bhukti' during the Gupta period was governed by an official designated as:
(A) Vishayapati
(B) Gramika
(C) Ayukta
(D) Uparika

97. The Pallava dynasty of Kanchipuram is noted for a long-standing political and military conflict with which neighboring dynasty?
(A) The Chalukyas of Badami
(B) The Rashtrakutas
(C) The Kakatiyas
(D) The Hoysalas

98. The concept of 'Matsya Nyaya' in ancient Indian political thought is used to describe:
(A) A state of harmony where the strong protect the weak
(B) Anarchy where the strong devour the weak without a ruler
(C) Maritime trade laws regulating coastal fishing communities
(D) Dietary regulations enforced upon the professional military

99. Which Pallava ruler is credited with defeating Pulakeshin II, capturing Vatapi, and assuming the title 'Vatapikonda'?
(A) Mahendravarman I
(B) Nandivarman II
(C) Narasimhavarman I
(D) Simhavishnu

100. According to the Saptanga theory, which element is considered the 'head' and sovereign directing force of the state?
(A) Swami (The King)
(B) Amatya (The Ministers)
(C) Danda (The Army)
(D) Mitra (The Ally)

101. The political history of the Chalukyas of Badami reached its zenith under Pulakeshin II. Which epigraph provides a detailed account of his conquests?
(A) Hathigumpha Inscription
(B) Nasik Prashasti
(C) Gwalior Prashasti
(D) Aihole Inscription

102. In the context of the Vedic period, the 'Ratnins' were:
(A) Wealthy merchants controlling the tribal economies
(B) Foreign mercenaries protecting the tribal borders
(C) State functionaries involved in royal consecration
(D) Ascetics retreating to forests for spiritual study

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103. Who was the founder of the Rashtrakuta dynasty, which overthrew the Chalukyas of Badami in the 8th century CE?
(A) Krishna I
(B) Amoghavarsha
(C) Dantidurga
(D) Govinda III

104. The transition from ancient to medieval India is generally characterized politically by the proliferation of:
(A) Egalitarian democratic councils replacing kingship
(B) Highly centralized pan-Indian bureaucratic systems
(C) Feudatory states acknowledging a nominal overlord
(D) Theocratic states ruled by various monastic orders

105. The Rashtrakuta king Amoghavarsha I is widely celebrated in historical texts for his:
(A) Relentless and brutal military conquests across Southeast Asia
(B) Introduction of the gold standard in ancient Indian trade
(C) Destruction of all Hindu temples in his realm
(D) Patronage of literature, Jainism, and writing the Kavirajamarga

106. What was the primary political function of the 'Agrahara' grants in ancient India?
(A) Granting land to military generals for battlefield success
(B) Providing tax-free land to priests to expand settlement
(C) Establishing areas designated for foreign trade guilds
(D) Setting aside land for various royal hunting grounds

107. Which ancient Indian text famously outlines the principle of 'Dandaniti' as the science of coercion and administration of justice?
(A) Rigveda
(B) Arthashastra
(C) Natyashastra
(D) Meghaduta

108. Which ancient text details the system of checks and balances on royal power, emphasizing that the king is subject to Dharma?
(A) Kamasutra
(B) Natyashastra
(C) Sangam poetry
(D) Dharmashastras

109. An inscription from Mandasor (Dashapura) in Madhya Pradesh details the activities of a specific guild that migrated from the Lata region. What was the profession of this guild?
(A) Oil pressers
(B) Ivory carvers
(C) Blacksmiths
(D) Silk weavers

110. What was the core philosophy behind Kautilya's 'Sadgunya' (six-fold policy) in the Arthashastra?
(A) Guidelines for the physical fitness of the royal guards
(B) Principles governing the administration of justice and punishment
(C) Strategies for navigating foreign policy and interstate relations
(D) Methods for maximizing agricultural yield and revenue collection

111. Ashoka's Major Rock Edict II provides significant political information regarding:
(A) The detailed structure of the Pataliputra city council
(B) The number of soldiers lost during the Kalinga conflict
(C) Names of Greek kings and independent southern states
(D) Geological locations of royal gold mines in the empire

112. Which ancient system of espionage involved the deployment of spies under the guise of ascetics, merchants, and fortune-tellers to assess public opinion and official integrity?
(A) The Gudhapurusha network defined in the Arthashastra
(B) The Chara system utilized during the Vedic period
(C) The Aimperunguzhu system of the Southern Sangam Age
(D) The Dandanayaka apparatus favored by the Guptas

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113. The decline of the Maurya Empire allowed for the resurgence of indigenous dynasties in central India. Which of the following dynasties issued extensive coinage in the Eran and Vidisha regions before the rise of the Guptas?
(A) The Nagas
(B) The Ikshvakus
(C) The Kadambas
(D) The Vishnukundins

114. In the context of early Indian history, what does the term 'Gana-Sangha' refer to?
(A) An absolute monarchy claiming a divine right to rule
(B) Oligarchies governed by assemblies of aristocratic clans
(C) A guild of artisans specializing in metallurgy crafts
(D) A religious council convened to debate various doctrines

115. During the reign of the Haryanka dynasty, the city of Rajagriha was heavily fortified primarily due to the threat of invasion from which rival state?
(A) Gandhara
(B) Kalinga
(C) Avanti
(D) Kamboja

116. How did the administrative system of the Gana-Sanghas differ fundamentally from the Magadhan state?
(A) Use of tribal assemblies rather than standing armies
(B) A more rigid and oppressive taxation system than Magadha
(C) Total rule by women in a patriarchal regional context
(D) A complete ban on farming to focus on long-distance trade

117. In ancient Indian warfare, what advantage did Magadha possess that gave it a distinct edge over its contemporaries?
(A) An abundance of elephants from nearby eastern forests
(B) Access to superior imported Arabian horses
(C) A completely mechanized naval fleet
(D) The use of gunpowder artillery

118. The concept of 'Bhumichhidranyaya' in ancient Indian land grants referred to:
(A) The king's right to seize land from the local lords
(B) Mandatory crop rotation used to maintain soil health
(C) State monopoly over all hidden subterranean resources
(D) Rights granted to those who reclaim barren virgin land

119. Which ruler is reputed to have employed weapons known as 'Mahashilakantaka' (a large catapult) and 'Rathamusala' (a chariot with an attached mace) during his military campaigns?
(A) Bimbisara
(B) Mahapadma Nanda
(C) Chandragupta Maurya
(D) Ajatashatru

120. In the later ancient period, the administrative structure became increasingly dependent on local potentates and intermediaries. This structural shift is best captured by the term:
(A) Rajamandala (Circle of kings)
(B) Dharmavijaya (Righteous conquest)
(C) Samantavada (Feudalism)
(D) Ashvamedha (Horse sacrifice)

121. The term 'Ekarat' was adopted by which ancient Indian ruler to signify his position as a paramount sovereign after destroying the Kshatriya powers?
(A) Ajatashatru
(B) Mahapadma Nanda
(C) Ashoka
(D) Samudragupta

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122. The 'Nagara-shreshthi' and 'Sarthavaha' mentioned in Gupta era inscriptions represent:
(A) Military commanders of the frontier forts
(B) Chief priests of the royal temples
(C) Revenue collectors appointed directly by the emperor
(D) Urban merchants and traders in local administration

123. Which historical literary work by Kalidasa provides an account of the Shunga dynasty's military prowess against the Yavanas (Greeks)?
(A) Raghuvamsha

(B) Malavikagnimitram
(C) Kumarasambhava
(D) Abhijnanashakuntalam

124. What was the primary socio-political function of the 'Agamic' temples constructed during the Pallava and Chola periods?
(A) Functions strictly limited to military garrison use
(B) Purely aesthetic purposes without any economic role
(C) Economic centers and hubs of local administration
(D) Isolated hermitages completely devoid of public interaction

125. Which text serves as a major source for understanding the early Tamil polity, defining the duties of the king (Vendan) and the ethics of warfare?
(A) Tolkappiyam
(B) Silappatikaram
(C) Manimekalai
(D) Tirukkural

126. During the Sangam Age, the region was divided into different ecological zones known as 'Tinais'. The political leadership in the 'Marudham' (agricultural) zone was primarily focused on:
(A) Irrigation management and extracting crop surplus
(B) Frequent plundering of all neighboring territories
(C) Securing various maritime and naval trade routes
(D) Seasonal cattle raiding and general pastoral defense

127. The term 'Uparikara' found in land grant inscriptions of ancient India denotes:
(A) Customary gifts presented on a royal birthday
(B) Additional taxes imposed on rural cultivators
(C) Daily wages provided to groups of forced laborers
(D) Religious donations made by the foreign merchants

128. In the context of ancient Indian diplomacy, 'Sandhi' refers to:
(A) Making peace or forming a treaty with a neighboring state
(B) Marching against the enemy state
(C) Seeking protection from a more powerful king
(D) Remaining neutral during a conflict

129. What does the term 'Dvaidhibhava' denote in Kautilya's six-fold policy (Sadgunya)?
(A) Dividing the kingdom between two separate heirs
(B) Peace with one king while making war with another
(C) Extraction of double taxes during an emergency
(D) Administration of a province by dual governors

130. The decline of ancient Indian political systems and the transition to the early medieval period is most visibly marked by the institutionalization of:
(A) Land grants and the emergence of the Samanta system
(B) A single codified constitution valid across all regions
(C) Complete abolition of varna for military conscription
(D) The rise of vast overseas and colonial trade companies

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ANSWERS

1. (B) Kayatha
Kayatha is a significant prehistoric archaeological site located on the banks of the Choti Kali Sindh River in Madhya Pradesh. It represents the earliest Chalcolithic culture in central India, characterized by its distinct pottery styles and copper tools. This culture was foundational to subsequent regional developments and is named after this primary type-site found near the city of Ujjain.

2. (A) The transition to food production and village life
The Neolithic period in the Indian subcontinent marked a revolutionary shift from nomadic hunting and gathering to settled agriculture and domestication of animals. This era saw the establishment of permanent village settlements, the manufacture of polished stone tools, and the development of pottery, signaling a profound transformation in human socio-economic structures and subsistence patterns across the vast geographic region.

3. (C) The rock paintings primarily depict scenes of agriculture and permanent settlement
The rock shelters of Bhimbetka primarily feature prehistoric paintings that depict the daily lives and activities of hunter-gatherers, such as dancing, hunting, and animal figures. These artistic expressions date back to the Mesolithic era, long before the widespread adoption of agriculture and permanent settled life. The depictions focus on the natural environment and the survival strategies of early humans.

4. (B) Dholavira
Dholavira, located in the Rann of Kutch, is renowned for its sophisticated water harvesting and management system. Unlike other Harappan sites, it contains a series of massive stone-cut reservoirs and elaborate channels designed to store and distribute water efficiently. This advanced engineering reflects the community's adaptation to an arid environment and demonstrates highly organized urban planning and technical expertise.

5. (D) An authoritative ruling class or centralized structure
The presence of a citadel in major Harappan cities suggests a stratified society with a clear distinction between the ruling elite and the common population. These elevated areas likely housed important administrative, religious, or residential buildings for those in power. Such architectural segregation points toward a centralized political authority capable of organizing large-scale construction and managing complex urban resources.

6. (A) P-2, Q-3, R-4, S-1
Vedic polity was characterized by several tribal assemblies with distinct functions. The Sabha served as a council for elders and elites, while the Samiti functioned as a general assembly of the tribe. The Vidatha was the earliest known assembly with secular, religious, and military roles. Additionally, Bali was a voluntary gift or offering made by tribesmen to their leader.

7. (C) Protecting the tribe and its cattle during frequent skirmishes
During the Early Vedic period, the tribal leader or Rajan was primarily a protector of the people and their most valuable assets, particularly cattle. His authority was not absolute or territorial but was based on his ability to lead in warfare and ensure tribal security. The socio-political structure was essentially tribal, with the king's power limited by various collective assemblies.

8. (C) A central authority enforcing uniform regulations
The remarkabale uniformity in weights, measures, and the dimensions of bricks across the vast territory of the Indus Valley Civilization strongly suggests the existence of a potent central authority. This administrative cohesion ensured economic stability and facilitated seamless trade between distant urban centers. Such standardization is a hallmark of a highly organized state capable of enforcing strict regulatory standards.

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9. (C) A is true but R is false.
Bimbisara, the ruler of the Haryanka dynasty, effectively expanded his influence and secured his kingdom through strategic matrimonial alliances with powerful neighboring states like Kosala and Vaishali. However, such diplomatic practices were not entirely unknown before his time, as tribal and regional leaders had long used marriage to form bonds. Therefore, while his strategy was successful, the historical reasoning provided is inaccurate.

10. (D) Avanti
Avanti was a powerful Mahajanapada situated in the Malwa region of central India, playing a crucial role in ancient Indian politics. It was divided into two parts, with Ujjayini serving as the northern capital and Mahishmati as the southern capital. The kingdom was strategically located on trade routes and was a major rival to the expanding power of Magadha.

11. (D) State facilitation and regulation of long-distance trade
The presence of exotic materials like lapis lazuli and standardized seals at various Harappan sites demonstrates an organized system of long-distance commerce. This suggests that the state actively facilitated trade networks and regulated economic transactions through administrative tools. Such capabilities indicate a sophisticated political structure that maintained connections with distant regions like Mesopotamia to acquire luxury goods and essential raw materials.

12. (A) Only I and II
Kautilya's Arthashastra is a comprehensive manual on statecraft, focusing on the duties of a king, economic management, and military strategy. It famously emphasizes the necessity of an extensive espionage network to maintain internal security and gather intelligence. Contrary to non-interventionist ideas, the text advocates for strict state control and regulation over all aspects of trade and commercial activity.

13. (C) Sixteen
Early Buddhist and Jaina texts, such as the Anguttara Nikaya, consistently mention the existence of sixteen great states known as Mahajanapadas. These states flourished in northern India during the sixth century BCE, marking a period of significant urbanization and political consolidation. They ranged from monarchies to oligarchic republics, with Magadha, Kosala, Vatsa, and Avanti emerging as the most dominant powers.

14. (A) Authority grew through territorial control and divine sanction
The nature of kingship underwent a significant transformation as the Vedic period progressed. The early tribal chieftaincy evolved into a territorial monarchy where the king's power was bolstered by elaborate sacrifices and claims of divine status. This shift reduced the influence of tribal assemblies and emphasized the king's role as a sovereign ruler over a defined geographic territory and people.

15. (A) P-4, Q-2, R-1, S-3
Ashoka's edicts provide vital insights into his reign and beliefs. The Bhabru Edict confirms his devotion to Buddhism, while the Gujarra Edict in Madhya Pradesh is notable for mentioning him by name. Major Rock Edict XIII details the Kalinga War's impact, and the Rummindei Pillar Edict records his visit to Buddha's birthplace, where he reduced the local tax burden.

16. (D) Control over rich iron ore deposits and fertile river plains
Magadha's political dominance was largely driven by its advantageous geography, including access to vast iron ore deposits in the Rajgir hills. This allowed for the production of superior weapons and agricultural tools. Additionally, the fertile alluvial soil of the Gangetic plains ensured a consistent agricultural surplus, which supported a large standing army and a complex administrative machinery for the state.

17. (B) Iron usage leading to surplus and territorial expansion
The widespread adoption of iron technology in the sixth century BCE revolutionized agriculture and warfare in northern India. Iron plows enabled the clearing of dense forests and the cultivation of heavy soils, leading to a significant food surplus. This economic growth supported the rise of permanent settlements and empowered ambitious rulers to expand their territories, eventually forming the powerful Mahajanapadas.

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18. (B) Chandragupta - Bindusara - Ashoka - Brihadratha
The Maurya dynasty was established by Chandragupta Maurya, who unified large parts of the subcontinent. He was succeeded by his son Bindusara, who maintained the imperial boundaries. Bindusara's son, Ashoka, then ascended the throne, famously expanding the empire before adopting a policy of peace. The dynasty eventually declined, ending with the assassination of the last ruler, Brihadratha, by his commander.

19. (A) Magadha
Magadha was the first major Indian kingdom to utilize elephants on a large scale in military operations. The proximity to the dense forests of the east provided a steady supply of these powerful animals. In warfare, elephants acted as mobile fortresses, capable of breaking enemy ranks and trampling infantry, which gave Magadhan rulers a decisive tactical advantage over their political rivals.

20. (D) Centralized rule supported by bureaucracy and extensive spying
Chandragupta Maurya established a highly centralized administrative system characterized by a hierarchical bureaucracy and an elaborate network of spies. This structure allowed the emperor to maintain direct control over a vast territory and ensure the loyalty of officials. The state intervened deeply in the economy and social life, utilizing intelligence gathered by secret agents to prevent rebellions and manage governance.

21. (A) II, I, IV, III
Following the decline of the Mauryas, northwestern India witnessed several waves of foreign invasions. The Indo-Greeks were the first to establish their rule, followed by the Shakas (Scythians) who expanded into western India. Subsequently, the Parthians (Pahlavas) gained control over parts of the region before the Kushanas eventually established a powerful empire that unified various northern territories under their rule.

22. (B) Shishunaga
Shishunaga, the founder of the dynasty named after him, achieved a major political milestone by defeating the kingdom of Avanti. This victory ended a long-standing rivalry between Magadha and Avanti, leading to the permanent annexation of the Malwa region into the Magadhan empire. This conquest significantly expanded the territorial extent and resource base of Magadha, paving the way for future imperial growth.

23. (C) Samstha refers to stationary spies, while Sanchara refers to wandering spies
Kautilya's Arthashastra describes a sophisticated intelligence system divided into two main branches. The Samstha consisted of stationary agents who operated from fixed locations, often disguised as students, merchants, or ascetics. In contrast, the Sanchara were wandering spies who moved across different regions to collect information. Both groups worked in tandem to provide the king with comprehensive domestic and foreign intelligence for governance.

24. (B) I, II, and IV
Rudradaman I was a prominent ruler of the Western Kshatrapas who famously repaired the Sudarshana lake, as recorded in the Junagadh inscription. He belonged to the Kardamaka family, which ruled over parts of western India. While he was a powerful Shaka figure, the Shaka era of 78 CE is historically associated with the Kushana emperor Kanishka rather than Rudradaman himself.

25. (A) It began non-Kshatriya rule and kept a massive standing army
The Nanda dynasty marked a significant departure from traditional political norms as its founders were of non-Kshatriya origin. They established a powerful empire supported by an immense standing army consisting of cavalry, infantry, chariots, and elephants. Their formidable military strength and efficient tax collection system created a centralized state that served as the immediate precursor to the even larger Mauryan Empire.

26. (A) Acting as the chief collector of revenue for the empire
In the Mauryan administration, the Samaharta was a high-ranking official responsible for the overall collection of revenue and the preparation of the state budget. He supervised the assessment of taxes from various sources, including

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agriculture, trade, and mines. His role was crucial for maintaining the financial health of the empire and ensuring that the central government had sufficient resources for governance.

27. (A) P-2, Q-1, R-3, S-4
During the Sangam age, the three major Tamil dynasties were identified by their unique royal emblems. The Cholas used the tiger, symbolizing power and ferocity. The Cheras were represented by the bow and arrow, reflecting their martial skills. The Pandyas adopted the fish as their symbol, while early references to the Pallavas often associate them with the bull or Nandi.

28. (C) Weakening of local states, aiding Mauryan territorial gains
Alexander's invasion disrupted the political stability of northwestern India by crushing several small tribal republics and monarchies. This vacuum of power and the subsequent weakening of these local states made it significantly easier for Chandragupta Maurya to conquer the region shortly after Alexander's departure. Thus, the Greek campaign inadvertently facilitated the rapid expansion and unification of northern India under the Mauryan banner.

29. (D) Ujjayini
The Mauryan Empire was organized into several large provinces to ensure effective governance. The western province, known as Avantiratha, had its headquarters at Ujjayini. This city was a vital political, commercial, and cultural hub, strategically located on the major trade routes connecting northern and western India. Its administrative importance continued through various dynasties due to its central location and economic significance.

30. (B) Chandragupta I - Samudragupta - Chandragupta II - Kumaragupta I
The Gupta dynasty rose to prominence starting with Chandragupta I, who established the Gupta era. He was succeeded by Samudragupta, known for his extensive military conquests. Next was Chandragupta II, who further expanded the empire and defeated the Shakas. Finally, Kumaragupta I ruled during a period of relative peace and stability, followed later by Skandagupta who faced the Huna invasions.

31. (D) Both (B) and (C) as provincial governors
Before withdrawing from the Indian subcontinent, Alexander the Great organized his conquered territories into various provinces. He appointed Greek commanders like Peithon and Philip as governors to maintain Macedonian control over these regions. These appointments were intended to secure the frontier and ensure that the newly annexed areas remained part of his expanding empire, though Greek rule there proved to be short-lived.

32. (B) A council of 30 members divided into 6 boards
According to the accounts of the Greek ambassador Megasthenes, the administration of the Mauryan capital, Pataliputra, was managed by a municipal council of thirty members. This council was organized into six specialized boards, each consisting of five officials. These boards oversaw various urban functions, including trade regulation, industrial arts, census monitoring, tax collection, and the welfare of foreign visitors in the city.

33. (B) II, III, and IV
Gupta administration was characterized by a degree of decentralization, unlike the highly centralized Mauryan system. The empire was divided into provinces called Bhuktis, governed by Uparikas who were often members of the royal family. Local governance involved significant participation from professional guilds and representatives of various trade associations, reflecting a system where local interests were integrated into the broader imperial administrative framework.

34. (C) Mudrarakshasa
The Mudrarakshasa is a historical Sanskrit play written by Vishakhadatta that dramatizes the political revolution led by Chanakya. It focuses on the clever maneuvers and complex strategies used by Chanakya to secure the throne for Chandragupta Maurya and eventually win over Rakshasa, the loyal minister of the Nandas. The work provides deep insights into ancient Indian diplomacy, espionage, and statecraft.

35. (A) Promoting social harmony and moral conduct among subjects
Ashoka's Dhamma was a comprehensive code of social ethics and moral principles aimed at

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fostering peace and mutual respect within his diverse empire. It emphasized non-violence, tolerance toward all religions, obedience to elders, and kindness to servants. Rather than promoting a specific theology, the policy sought to create a stable and harmonious society by encouraging citizens to lead a virtuous life.

36. (A) I, II, III, and V
Several factors led to the decline of the Gupta Empire, including devastating invasions by the Hunas and frequent rebellions by ambitious feudatories. The loss of lucrative western trade routes severely weakened the state treasury. Furthermore, the extensive practice of granting land to priests and officials reduced central revenue and authority, leading to political fragmentation. Later rulers were generally weak and unable to maintain imperial unity.

37. (B) Seleucus I Nicator
Around 305 BCE, Chandragupta Maurya engaged in a significant military conflict with Seleucus I Nicator, a former general of Alexander who sought to reclaim Greek territories in India. The war ended with a peace treaty in which Seleucus ceded vast regions in the northwest to the Mauryas. In exchange, Chandragupta provided 500 war elephants, and the two powers established a lasting diplomatic alliance.

38. (A) Weak successors and the vastness of the empire becoming unmanageable
After the death of Ashoka, the Mauryan Empire began to fragment due to a succession of weak and ineffective rulers. The sheer geographic scale of the empire made it difficult to maintain centralized control without a strong monarch. Economic pressures and rising internal dissension, combined with the loss of administrative vigor, eventually led to the breakdown of the state and its final collapse.

39. (B) II and V
Hiuen Tsang's accounts describe Harsha as a hardworking monarch who frequently toured his kingdom for inspection. While the administration was efficient, the penal system was actually quite severe, involving physical mutilation for serious crimes. Harsha was an absolute monarch, not a democratic leader, and his administration was largely decentralized, relying on a system of feudatories. The state revenue was meticulously divided into four portions to cover administrative and religious needs.

40. (C) The devastating outcomes of the Kalinga War
The Kalinga War was a pivotal event that profoundly changed Ashoka's life and governance. Witnessing the immense suffering, death, and displacement caused by the conflict led him to feel deep remorse. Consequently, he abandoned the policy of physical conquest through war and instead adopted 'Dhamma-vijaya' or conquest through righteousness. This transformation significantly influenced his domestic policies and international relations for the remainder of his reign.

41. (D) They introduced tax-free village grants to priests and monks
The Satavahanas were notable for initiating the practice of granting tax-free lands and entire villages to Brahmanas and Buddhist monks. These grants, known as Brahmadeyas and Agraharas, often included administrative rights, leading to the gradual decentralization of state power. This policy aimed at gaining religious merit and promoting agrarian expansion, but it also laid the groundwork for the later development of feudal structures in India.

42. (C) A is true but R is false.
The Rashtrakutas were a major power in the Deccan who frequently campaigned in northern India to assert their dominance and control the strategic city of Kannauj. They were not driven by a lack of resources, as their homeland was agriculturally rich and prosperous. Their participation in the tripartite struggle was motivated by imperial ambition and the desire for political paramountcy over the entire subcontinent.

43. (B) Dhamma Mahamattas
Ashoka created a special cadre of officials known as Dhamma Mahamattas to propagate his ethical principles across the empire. Their duties included supervising the moral conduct of the subjects, looking after the welfare of different religious groups, and ensuring that justice was administered fairly. They acted as emissaries of the king's policy of peace and social harmony, reaching out to both urban and rural populations.

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44. (D) Adoption of the title 'Devaputra' to imply divine origin
The Kushanas introduced a distinctive concept of kingship in India by adopting titles like 'Devaputra', which literally means 'Son of God'. This practice aimed to emphasize the divine origin and sanction of the ruler, thereby enhancing royal authority among a diverse population. This concept of divinized monarchy was influenced by Central Asian and Chinese traditions and differed from the earlier tribal or republican models of governance.

45. (A) P-4, Q-3, R-1, S-2
Ancient Indian taxation involved various levies to support the state. Bali, originally a voluntary offering in the Vedic age, eventually became a mandatory tax. Hiranya was a tax specifically paid in cash or gold. Shulka referred to customs duties or tolls collected on trade goods. Udranga was a principal tax levied on permanent tenants or agricultural land, forming a major source of revenue.

46. (C) Pushyamitra Shunga
In 185 BCE, the Mauryan dynasty came to a dramatic end when the last ruler, Brihadratha, was assassinated by his commander-in-chief, Pushyamitra Shunga, during a military parade. Following this coup, Pushyamitra established the Shunga dynasty, marking a shift toward Brahmanical patronage in northern India. His reign was characterized by military efforts to repel foreign invasions and the restoration of traditional Vedic sacrificial rituals.

47. (B) The five great assemblies or ministerial councils
In the political system of the Sangam period, the king's authority was balanced by advisory bodies. The term 'Aimperunguzhu' refers to the five great assemblies that assisted the monarch in governance. These councils consisted of ministers, priests, military commanders, envoys, and intelligence officers. Their involvement ensured that the administration was conducted according to established customs and that the king received diverse perspectives on important state matters.

48. (A) Only I and II
The Uttarapatha and Dakshinapatha were the two most critical land routes in ancient India, facilitating trade and the movement of armies across the subcontinent. The Uttarapatha linked the northwest to the east, while the Dakshinapatha connected the north to the southern peninsula. These routes held immense political significance, as kings actively sought to control and tax the commerce flowing through these vital corridors.

49. (D) Vidisha
During the Shunga period, Vidisha emerged as a vital political and cultural center in central India. It served as a major headquarters for the dynasty, often governed by the crown prince. The site is famous for the Heliodorus pillar, a stone column erected by a Greek ambassador who had converted to Bhagavatism. This monument highlights the region's importance in fostering diplomatic ties and religious developments during the era.

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50. (C) Grahana-Moksha-Anugraha (capturing and then releasing them to rule as tributaries)
Samudragupta followed a pragmatic policy toward the rulers of South India, known as Grahana-Moksha-Anugraha. Instead of annexing their territories directly, he defeated them, captured them, and then reinstated them as tributary kings. This approach allowed him to assert his paramountcy and collect tribute without the administrative burden of governing distant regions, which were geographically difficult to control from his capital in northern India.

51. (A) Only I and II
The traditional ancient Indian army was organized into four divisions: infantry, cavalry, chariots, and elephants. However, as warfare evolved, the use of chariots became less effective in the face of mobile cavalry and powerful elephant corps, leading to their decline by the Gupta period. Furthermore, mercenary troops were commonly employed by various kings throughout ancient history to bolster their military strength during times of expansion.

52. (C) Malavikagnimitram
Kalidasa's Malavikagnimitram is a Sanskrit play that provides valuable historical information about the Shunga dynasty. It describes the conflict between the Shungas and the Yavanas (Indo-Greeks) and refers to the military victories of Pushyamitra Shunga's grandson, Vasumitra. The play is set in the court of Vidisha and offers a glimpse into the political intrigues and regional dynamics of central India during the post-Mauryan period.

53. (C) A high-ranking cadre of versatile administrative officials
In the Gupta administrative system, the Kumaramatyas formed a premier cadre of high-ranking officials who held various important positions. They served as provincial governors, district heads, or ministers in the central government. This title represented a versatile administrative class from which the top bureaucracy was drawn. Their presence across different levels of the government ensured a degree of professional continuity and efficient management within the empire.

54. (A) P-2, Q-4, R-1, S-3
The Mauryan administration employed several specialized superintendents or 'Adhyakshas' to manage different sectors. The Sitadhyaksha oversaw state-owned agricultural lands, while the Panyadhyaksha was responsible for regulating commerce. The Akaradhyaksha managed the crucial mining industry, and the Sulkadhyaksha collected tolls and customs duties at various checkpoints. These officials played a vital role in centralizing economic control and ensuring steady revenue for the imperial treasury.

55. (B) Kanva dynasty
The Kanva dynasty succeeded the Shungas in Magadha around 73 BCE. Founded by Vasudeva Kanva, who was a minister to the last Shunga king, this dynasty ruled for a relatively short period. The Kanvas maintained a presence in the traditional center of power until they were eventually overthrown by the rising power of the Satavahanas from the Deccan, leading to further political shifts in northern India.

56. (A) Foreign policy and interstate relations
Kautilya's Mandala theory is a comprehensive framework for conducting foreign policy. It visualizes a circle of states around a central ambitious ruler, the Vijigishu. The theory assumes that a king's neighbor is a natural enemy and the neighbor's neighbor is a natural ally. This strategic model guided ancient Indian rulers in forming alliances, negotiating treaties, and preparing for war, based on a realistic assessment of geopolitical dynamics.

57. (A) Mahajanapadas - Maurya Empire - Shunga Dynasty - Kushana Empire
The political history of ancient India followed a clear chronological progression. The sixth century BCE saw the rise of sixteen Mahajanapadas, which were eventually unified under the Maurya Empire. After the decline of the Mauryas, the Shunga dynasty took power in Magadha. Subsequently, foreign groups like the Kushanas established a large empire that spanned northern India and Central Asia, marking another phase of political consolidation.

58. (C) Being the first to issue coins bearing the names and portraits of rulers
The Indo-Greeks made a significant contribution to Indian numismatics by introducing coins that featured the portraits and names of their kings. Before this, Indian coins were primarily punch-marked and lacked specific royal identifiers. These Greek-style coins provided valuable historical evidence for dating reigns and understanding the cultural fusion between Hellenistic and Indian traditions in the northwestern regions of the subcontinent.

59. (C) Ari (Enemy)
In the strategic framework of Kautilya's Mandala theory, the state sharing a direct border with the ambitious king, or Vijigishu, is traditionally classified as the 'Ari' or natural enemy. This categorization is based on the assumption that neighboring states will inevitably compete for territory and resources. This principle helped rulers identify potential threats and formulate appropriate defensive or offensive strategies within the complex landscape of interstate relations.

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60. (A) I, II, and III
The Kushanas had a profound impact on Indian politics and economy. They adopted the Persian satrapal system for provincial administration and gained immense wealth by controlling the Silk Route. Their coinage is famous for depicting various deities, reflecting a cosmopolitan culture. While they dominated many regions, local tribal republics often managed to survive or re-emerge in different forms during the subsequent periods of political transition.

61. (D) The Western Kshatrapas (Shakas)
Ujjayini served as the capital for the Kardamaka branch of the Western Kshatrapas, who were of Shaka origin. Under powerful rulers like Rudradaman I, the city became a flourishing center of trade, administration, and Sanskrit learning. Its strategic location allowed the Shakas to control the lucrative trade between the Deccan and northern India, making it one of the most important urban centers of the ancient period.

62. (A) Durg
According to the Saptanga theory of the state, 'Durg' refers to the fortified capital or fortress. It was considered essential for the security of the kingdom, serving as a refuge during invasions and a hub for military and administrative activities. Kautilya emphasized the construction of different types of forts, such as water forts or hill forts, to ensure the state's defense against various external threats.

63. (B) II, III, I
The political center of Magadha shifted over time to accommodate strategic needs. Rajagriha was the earliest capital, protected by five hills. During the reign of the Shishunagas, the capital was temporarily moved to Vaishali. Finally, Pataliputra was established as the permanent imperial capital due to its strategic location at the confluence of major rivers, facilitating trade and military movements across the northern Indian plains.

64. (B) Mahayana Buddhism and the Fourth Buddhist Council
Kanishka is celebrated as a great patron of Buddhism, specifically the Mahayana tradition. He convened the Fourth Buddhist Council in Kashmir to resolve doctrinal differences and codify Buddhist scriptures. His reign saw a massive flourishing of Buddhist art, particularly the Gandhara and Mathura schools, and he played a crucial role in spreading the faith along the trade routes to Central Asia and China.

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65. (D) Purohita (Chief Priest)
The Saptanga theory, as articulated by Kautilya, defines the state as an organic entity composed of seven elements: Swami (the king), Amatya (ministers), Janapada (territory and people), Durg (fort), Kosha (treasury), Danda (army), and Mitra (ally). While the Purohita or chief priest held significant social and ritual influence, he was not officially listed as one of these seven fundamental pillars of the state structure.

66. (A) I, II, III, IV
The Mauryan administrative hierarchy was organized into units of varying sizes for efficient local governance. The Sthaniya was a large unit comprising 800 villages, followed by the Dronamukha with 400 villages. The Karvatika served 200 villages, and the Sangrahana was the smallest administrative cluster, managing 10 villages. This systematic division allowed the central government to maintain control and collect revenue effectively at every level of the rural landscape.

67. (C) Purushapura (Peshawar) and Mathura
Kanishka governed his vast Kushana Empire through two major administrative capitals. Purushapura, modern-day Peshawar, served as the primary capital in the northwest, facilitating control over Central Asian territories. Mathura acted as the second capital and a vital cultural center in northern India. This dual-capital system allowed the Kushanas to manage their diverse territories and maintain influence over both the Silk Route and the Gangetic heartland.

68. (B) The state treasury
In the Saptanga theory of statecraft, 'Kosha' represents the royal treasury. A filled treasury was considered essential for maintaining a strong army, paying officials, and funding public works. Kautilya argued that the state's power was directly linked to its financial health, as wealth allowed the king to overcome crises and sustain the other elements of the state during times of war or natural disaster.

69. (A) P-1, Q-2, R-3, S-4
The Mauryan state featured a complex hierarchy of high officials. The Sannidhata was the chief treasurer responsible for the state's wealth. The Antapala governed the frontier regions and ensured border security. The Pradesta acted as a magistrate for criminal justice, while the Nayaka led the vanguard of the army. These roles were vital for the administrative and military stability of the expansive empire across the subcontinent.

70. (A) Ko or Vendan
In the polity of the Sangam age, the king was the central figure of administration and was commonly referred to as 'Ko' or 'Vendan'. He was expected to be a righteous protector of his people and a brave leader in battle. His authority was celebrated in poetry, and he was assisted by councils of ministers and various assemblies to ensure that his rule adhered to the principles of justice and custom.

71. (C) Rise of intermediaries and administrative decentralization
The widespread practice of land grants to religious and secular individuals led to the emergence of a class of intermediaries between the state and the cultivators. These grantees often received administrative and judicial rights over the gifted lands, which gradually eroded the central government's direct control. This process contributed to political decentralization and the formation of a hierarchical structure that characterized the early medieval period in India.

72. (A) I, II, III, and IV
The ancient Indian republics, or Gana-Sanghas, declined due to several internal and external factors. They were frequently targeted by the expansionist Magadhan state and suffered from internal dissensions. Kautilya's political strategies often involved creating discord within these republics to facilitate their conquest. Ultimately, many of these entities were absorbed into the Gupta Empire, which favored monarchical rule over the older oligarchic systems of governance.

73. (A) Chandragupta I
Chandragupta I is credited with establishing the Gupta era, which traditionally begins in 319-320 CE. He was the first truly powerful ruler of the dynasty to adopt the imperial title of 'Maharajadhiraja'. His marriage to a Licchavi princess significantly enhanced his political prestige and helped consolidate his authority in the Gangetic plains, laying the foundation for the future expansion of the Gupta Empire into a pan-Indian power.

74. (D) A customary share of agricultural produce for the king
In the ancient Indian revenue system, 'Bhaga' was the principal land tax, representing the king's share of the agricultural produce. It was traditionally set at one-sixth of the harvest, though it could vary based on the quality of the soil and local customs. This tax provided the essential financial support for the state's administrative and military expenses and was a cornerstone of the rural economy.

75. (B) I, III, and IV
Pallava administration was organized into various levels, including Kottam, Nadu, and Ur. The king was the supreme head of justice and the military. Local assemblies, especially the Sabha in Brahmana villages, played a crucial and active role in managing local affairs and resources. These decentralized bodies were responsible for irrigation, temple management, and land administration, reflecting a system where local autonomy was integrated into the royal framework.

76. (C) Samudragupta
Samudragupta is often described as the 'Napoleon of India' due to his numerous military successes. Through his extensive campaigns, he defeated several northern kings and made southern rulers his tributaries. His conquests, detailed in the Allahabad Pillar Inscription, transformed the Gupta kingdom into a vast empire. He not only expanded the borders but also consolidated the political authority of the dynasty through a mix of annexation and vassalage.

77. (A) Forced labor or corvée exacted by the state
The term 'Vishti' refers to forced labor that the state could demand from the peasantry and artisans. It was a common feature of the ancient Indian socio-political system, often used for public works like road construction, irrigation projects, or military logistics. Inscriptions indicate that this form of labor was considered

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a type of tax, and its extraction highlights the extensive control that ancient states exercised over human resources.

78. (A) P-2, Q-1, R-3, S-4
Several historical sites in Madhya Pradesh held great political importance. Tripuri was the capital of the Kalachuris, while Vidisha served as a major center for the Shungas. Mahishmati was a prominent city of the southern Avanti kingdom. Eran was a strategic eastern outpost for the Guptas, where important inscriptions have been found, providing evidence of their administrative reach and specific cultural practices in the central region.

79. (D) Harishena
The Allahabad Pillar Inscription, or Prayag Prashasti, was composed by Harishena, who served as a high-ranking official and court poet to Samudragupta. This panegyric provides a detailed and eloquent account of the emperor's military conquests, his personal qualities, and the extent of his vast empire. It is one of the most important epigraphic sources for understanding the political history and imperial ideology of the Gupta period.

80. (A) Protection of the state and public from social threats
Kantakashodhana courts, meaning 'removal of thorns', were specialized criminal courts in ancient India. Their primary function was to protect the state and its subjects from anti-social elements, corrupt officials, and criminals. These courts handled cases related to theft, murder, and treason, and they utilized an inquisitorial approach to ensure public order. They were distinct from the civil courts, which focused on personal and property disputes between individuals.

81. (A) I, II, III, and IV
Ancient Indian education and statecraft were based on several key branches of knowledge. Dandaniti focused on governance and the penal code. Vartta encompassed economics, including agriculture and trade. Anvikshiki dealt with logic and philosophy, while Trayi referred to the study of the three Vedas. These sciences provided a comprehensive framework for the training of a king and the administration of a stable and prosperous society.

82. (B) Ujjayini
Following his decisive victory over the Shaka Kshatrapas of western India, Chandragupta II established Ujjayini as the second capital of the Gupta Empire. This move allowed the Guptas to effectively manage the newly conquered western territories and gain direct control over the lucrative maritime trade through the ports of Gujarat. Ujjayini subsequently flourished as a premier center of commerce, culture, and administrative activity during the Gupta golden age.

83. (C) Localized judicial authority over their own members
In ancient India, professional guilds or Shrenis possessed significant autonomy and exercised judicial authority over their members. They had their own sets of laws and customs, which were often recognized and upheld by the state. This allowed guilds to settle disputes internally, maintain professional standards, and protect the interests of their community. Their role as self-regulating bodies highlights the decentralized nature of social and economic administration in the period.

84. (A) P-1, Q-2, R-3, S-4
Ancient Indian administration featured a structured hierarchy of local and central officers. The Gramika was the head of a single village, while the Gopa supervised a cluster of five to ten villages. The Sthanika was a revenue officer responsible for a larger district quarter. At the top of the executive ladder were the Amatyas, who served as high-ranking ministers and advisors, ensuring the smooth functioning of the state machinery.

85. (A) Udayagiri Caves
The Udayagiri Caves in Madhya Pradesh are a significant site for Gupta history, housing the famous colossal sculpture of the Varaha (boar) avatar of Vishnu. These caves also contain important inscriptions from the reign of Chandragupta II, which document the political and religious activities of the period. The site reflects the sophisticated artistic style and the

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strong royal patronage of Vaishnavism during the peak of the Gupta Empire's influence.

86. (B) Political fragmentation from land grants with rights
Indian feudalism is primarily characterized by the systematic granting of land to Brahmanas, temples, and secular officials, which included the transfer of administrative and judicial rights. This practice led to the emergence of a class of hereditary lords and a fragmented political structure where local authority often outweighed central control. This shift transformed the socio-economic landscape, leading to a more localized and hierarchical system of governance and land tenure.

87. (D) The practice of Sati following the death of a Gupta general
The Eran inscription, dated to 510 CE, is historically significant for providing one of the earliest epigraphic records of the practice of Sati in India. It commemorates a hero named Goparaja, who died in battle against the Hunas, and records that his wife immolated herself on his funeral pyre. This inscription offers vital evidence regarding the social customs and the military challenges faced by the Guptas during their decline.

88. (D) Decentralized kingdoms with complex feudatory hierarchies
Toward the end of the ancient period, northern Indian polity shifted away from large, centralized empires toward a system of smaller, decentralized kingdoms. These states were governed by complex hierarchies of feudatories and local lords who owed nominal allegiance to a paramount sovereign. This development was fueled by the extensive practice of land grants and the decline of urban centers, leading to a more localized and fragmented political environment.

89. (C) The Aulikaras
After the decline of the Guptas, the Aulikaras emerged as a powerful regional dynasty in the Malwa region of central India. Their most famous ruler, Yasodharman, is celebrated for his military prowess, particularly for defeating the Huna chief Mihirakula. His achievements are recorded in the Mandasor pillar inscriptions, which depict him as a formidable sovereign who briefly unified large parts of central and northern India under his authority.

90. (C) A high-ranking judicial or military official
The title 'Mahadandanayaka' was a prominent administrative designation during the Kushana and Gupta periods. It referred to a high-ranking official who could hold both judicial and military responsibilities. These individuals often served as commanders of the army or chief justices, reflecting the close integration of military and civil authority in the ancient state. Their role was essential for maintaining law and order and leading the empire's forces during military campaigns.

91. (D) The Maukharis
The Maukharis were a significant post-Gupta dynasty that ruled from the city of Kannauj in northern India. They rose to prominence during the sixth century and played a major role in the political rivalries of the era, frequently clashing with the later Guptas and the Gaudas. Their rule helped establish Kannauj as a premier political center, which later became the capital of Harshavardhana's expansive empire in the seventh century.

92. (D) Land measurement and rural administration of justice
Under the Mauryan administration, Rajukas were important provincial officials entrusted with rural welfare and judicial functions. They were responsible for land measurement and the assessment of taxes in the countryside. Ashoka later empowered them with more independent judicial authority to ensure that justice was administered uniformly and fairly. Their role was critical in bridging the gap between the central imperial government and the vast rural population.

93. (A) Hiuen Tsang
Hiuen Tsang, a renowned Chinese Buddhist monk, visited India during the reign of Harshavardhana in the seventh century. He spent several years at Harsha's court and the university of Nalanda, providing a detailed and valuable account of the social, political, and religious conditions of the time. His writings offer deep insights into Harsha's personal character, his

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administrative practices, and the general state of Buddhism in the subcontinent.

94. (B) Ethical foundations of Ahimsa influencing state policy
Jainism, with its core principle of Ahimsa or non-violence, had a notable impact on the ethical foundations of several ancient Indian rulers. Rulers like Kharavela of Kalinga patronized the faith and incorporated its moral teachings into their state policy. While it did not lead to the total abandonment of warfare, it encouraged a more compassionate approach to governance and the protection of living beings, influencing the socio-political climate of their respective kingdoms.

95. (B) Pulakeshin II
Harshavardhana's attempt to expand his empire into the Deccan was decisively halted by the Chalukya king Pulakeshin II around 618-619 CE. The battle took place on the banks of the Narmada River, where the Chalukya forces successfully repelled Harsha's army. This victory secured the Narmada as the southern boundary of Harsha's influence and established Pulakeshin II as one of the most powerful and formidable rulers in southern Indian history.

96. (D) Uparika
In the Gupta administrative hierarchy, the empire was divided into several large provinces called Bhuktis. Each Bhukti was governed by a high-ranking official known as an Uparika. These governors were typically appointed directly by the emperor and were often members of the royal family. They held significant administrative, judicial, and military powers within their respective provinces, ensuring the smooth implementation of central policies and the maintenance of imperial authority.

97. (A) The Chalukyas of Badami
The Pallava dynasty of Kanchipuram engaged in a protracted and bitter political and military conflict with the Chalukyas of Badami for supremacy in southern India. This rivalry lasted for several generations and was primarily centered on control over the fertile Krishna-Tungabhadra doab. The conflict resulted in numerous battles and the capture of each other's capitals, significantly shaping the political landscape and regional boundaries of the Deccan and the South.

98. (B) Anarchy where the strong devour the weak without a ruler
The term 'Matsya Nyaya', or the 'Law of the Fish', is used in ancient Indian political thought to describe a state of total anarchy and lawlessness. In such a scenario, the strong unrestrainedly oppress and devour the weak, much like large fish eat smaller ones in water. This concept was frequently used by political theorists to justify the necessity of a strong monarch and a formal state to maintain social order and justice.

99. (C) Narasimhavarman I
Narasimhavarman I was a powerful Pallava ruler who achieved a legendary victory over the Chalukya king Pulakeshin II. He successfully invaded the Chalukya kingdom, captured their capital Vatapi, and assumed the title 'Vatapikonda' or 'Conqueror of Vatapi'. This triumph reversed earlier Pallava defeats and established their dominance in the region for a period, marking the zenith of Pallava military power and prestige during the seventh century.

100. (A) Swami (The King)
In the Saptanga theory of statecraft, the Swami, or the King, is considered the most vital of the seven elements. He is viewed as the 'head' or the sovereign force that directs and coordinates all other parts of the state. The effectiveness and stability of the kingdom were believed to depend entirely on the character, wisdom, and leadership qualities of the monarch, who held supreme executive and judicial authority.

101. (D) Aihole Inscription
The Aihole Inscription, composed by the court poet Ravikirti, is a primary historical source for the reign of the Chalukya king Pulakeshin II. It provides a detailed and poetic account of his various military conquests, including his famous victory over Emperor Harshavardhana. The inscription also offers valuable information about the genealogy of the Chalukyas and the geographical extent of their empire, making it an essential document for studying early medieval Indian history.

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102. (C) State functionaries involved in royal consecration
During the Vedic period, the 'Ratnins', or 'jewel-bearers', were high-ranking state functionaries who played a crucial role in the royal consecration ceremony known as the Rajasuya. They represented different sections of society, including ministers, family members of the king, and tribal leaders. Their symbolic participation was necessary to validate the king's authority and ensure the support of the various groups they represented within the tribal and early territorial polity.

103. (C) Dantidurga
Dantidurga was the founder of the Rashtrakuta dynasty, which rose to power in the mid-eighth century. He originally served as a feudatory of the Chalukyas of Badami but eventually led a successful revolt and overthrew his overlord, Kirtivarman II. By establishing his capital at Manyakheta, Dantidurga laid the groundwork for an empire that would dominate the Deccan and participate extensively in the political struggles of northern India for the next two centuries.

104. (C) Feudatory states acknowledging a nominal overlord
The transition from the ancient to the medieval period in India is marked by a significant political shift toward a decentralized system. This era saw the rise of numerous regional kingdoms governed by feudatory lords who held local power while nominally acknowledging the authority of a more powerful overlord. This structure, often described as a form of Indian feudalism, resulted in a complex web of political allegiances and a more fragmented imperial landscape.

105. (D) Patronage of literature, Jainism, and writing the Kavirajamarga
Amoghavarsha I was one of the most distinguished Rashtrakuta kings, celebrated more for his cultural contributions than his military exploits. He was a great patron of literature and art, and he himself is credited with writing the 'Kavirajamarga', the earliest surviving work on Kannada poetics. A devout follower of Jainism, his long and peaceful reign was characterized by religious tolerance and a deep commitment to the intellectual and spiritual life of his people.

106. (B) Providing tax-free land to priests to expand settlement
Agrahara grants were a significant political and economic tool in ancient India, involving the donation of tax-free land or entire villages to Brahmanas. These grants were intended to gain religious merit for the king and to encourage the settlement and agricultural development of remote or uncultivated areas. Over time, these Agraharas became centers of learning and local administration, contributing to the gradual decentralization of power and the expansion of the state's cultural influence.

107. (B) Arthashastra
Kautilya's Arthashastra is the definitive ancient Indian text on 'Dandaniti', which it defines as the science of governance and the legitimate use of force or coercion. The treatise provides detailed guidelines on how a king should manage his kingdom, administer justice, and maintain social order through the application of laws and punishments. It argues that a proper system of 'Danda' is essential for the prosperity of the people and the stability of the state.

108. (D) Dharmashastras
The Dharmashastras are ancient legal and ethical texts that define the duties and responsibilities of the king within the framework of 'Dharma'. They emphasize that while the king has supreme authority, he is not above the law and must rule according to established moral and social codes. These texts provided a system of checks and balances, ensuring that royal power was exercised for the welfare of the subjects and the maintenance of a righteous social order.

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109. (D) Silk weavers
An inscription from Mandasor, dated to the fifth century, records the migration of a guild of silk weavers from the Lata region to the city of Dashapura in Madhya Pradesh. This document is unique because it details how the guild members adapted to their new environment and even participated in diverse professions. It also records their collective effort in constructing and later repairing a magnificent temple dedicated to the Sun God, highlighting the economic and social importance of guilds.

110. (C) Strategies for navigating foreign policy and interstate relations
The 'Sadgunya' policy in Kautilya's Arthashastra outlines six strategic options for a king to use in his dealings with other states. These include Sandhi (peace), Vigraha (war), Yana (marching), Asana (neutrality), Dvaidhibhava (double policy), and Samshraya (seeking protection). This comprehensive framework allowed a ruler to realistically assess his position and choose the most effective course of action to ensure the security and expansion of his kingdom in a competitive political environment.

111. (C) Names of Greek kings and independent southern states
Ashoka's Major Rock Edict II is a vital historical document that provides information about his diplomatic relations beyond his imperial borders. It mentions several contemporary Greek kings in the west and independent southern kingdoms such as the Cholas, Pandyas, Satiyaputras, and Keralaputras. The edict also highlights Ashoka's commitment to social welfare by recording the establishment of medical facilities for both humans and animals in these neighboring territories, reflecting his universal humanitarian vision.

112. (A) The Gudhapurusha network defined in the Arthashastra
The 'Gudhapurusha' network was a highly organized system of espionage described in Kautilya's Arthashastra. It involved the use of secret agents who were expertly disguised as students, ascetics, merchants, or fortune-tellers. These spies were tasked with gathering intelligence on the loyalty of officials, assessing public sentiment, and uncovering potential conspiracies against the king. This extensive and multi-layered intelligence apparatus was considered essential for maintaining internal security and ensuring the long-term stability of the Mauryan state.

113. (A) The Nagas
Following the decline of the Maurya and Shunga dynasties, the Nagas emerged as a prominent local power in central India, particularly in the regions of Eran and Vidisha. They were known for issuing a large volume of copper coinage, which provides essential archaeological evidence for their presence before the rise of the Gupta Empire. The Nagas played a significant role in the regional politics of the post-Mauryan era until they were eventually conquered by Samudragupta.

114. (B) Oligarchies governed by assemblies of aristocratic clans
The term 'Gana-Sangha' refers to a type of political organization in ancient India that functioned as an oligarchy or an aristocratic republic. In these states, power was not held by a single hereditary monarch but was shared among a council of leaders or heads of prominent clans. These assemblies met in a public hall to discuss state affairs and make collective decisions, offering a significant alternative to the monarchical systems prevalent in the Mahajanapada period.

115. (C) Avanti
During the reign of the Haryanka dynasty, the city of Rajagriha was heavily fortified to protect it from potential invasions, especially from the powerful rival state of Avanti. The kings of Magadha and Avanti were engaged in a long-standing struggle for supremacy in northern India, and the threat of an attack from the Malwa region was a constant concern for the Magadhan rulers. This strategic rivalry significantly influenced the military and defensive policies of early Magadha.

116. (A) Use of tribal assemblies rather than standing armies
The administrative structure of the Gana-Sanghas differed fundamentally from the more centralized Magadhan state by relying on collective decision-making through tribal or clan assemblies. Unlike the monarchies that maintained large, permanent standing armies paid by the state, the republics often depended on the mobilization of their clan members for defense. This decentralized approach to governance and military organization reflected the more egalitarian and participatory nature of the oligarchic systems in ancient India.

117. (A) An abundance of elephants from nearby eastern forests
One of Magadha's most significant military advantages was its easy access to a vast supply of wild elephants from the dense forests of the east. These animals were expertly trained for warfare

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and played a decisive role in breaking enemy lines and ensuring victory on the battlefield. The large-scale deployment of elephants gave Magadhan rulers a unique and formidable power that their rivals, who often lacked similar access to such resources, found difficult to counter.

118. (D) Rights granted to those who reclaim barren virgin land
'Bhumichhidranyaya' is a legal principle found in ancient Indian land grants that gives special rights to those who bring barren or virgin land under cultivation for the first time. Such individuals were often exempted from certain taxes as an incentive for expanding the agricultural frontier. This practice was encouraged by the state to increase overall food production and revenue, leading to the gradual transformation of forests and wasteland into productive settled agricultural communities.

119. (D) Ajatashatru
Ajatashatru, the powerful king of Magadha, is famous for using innovative and devastating weapons in his long war against the Vajji confederacy. These included the 'Mahashilakantaka', a massive catapult designed to hurl large stones at enemy fortifications, and the 'Rathamusala', a chariot equipped with rotating blades or maces that caused havoc among enemy infantry. These technological advancements in warfare significantly contributed to Magadha's expansion and its eventual dominance over other regional powers in northern India.

120. (C) Samantavada
The term 'Samantavada' refers to the system of Indian feudalism that became prevalent in the later ancient and early medieval periods. This political structure was characterized by a hierarchical network of local lords, or Samantas, who exercised considerable autonomy over their lands while acknowledging the suzerainty of a paramount king. This shift toward decentralization occurred as rulers increasingly granted land and administrative rights to officials and religious institutions, fundamentally altering the nature of state power and governance.

121. (B) Mahapadma Nanda
Mahapadma Nanda, the founder of the Nanda dynasty, is often described in historical texts as 'Ekarat', signifying his status as a sole paramount sovereign who unified large parts of northern India. He earned this title by decisively defeating numerous contemporary Kshatriya dynasties and establishing a vast empire supported by an unprecedented military force. His reign marked a significant step toward the creation of a pan-Indian imperial structure that was later fully realized by the Mauryas.

122. (D) Urban merchants and traders in local administration
In the Gupta period, urban administration often involved significant participation from professional groups. The 'Nagara-shreshthi' represented the head of the city's merchant community, while the 'Sarthavaha' was the leader of the trading caravans. These figures were members of the local administrative councils, highlighting the influential role of commerce and guilds in the governance of ancient Indian cities. Their involvement ensured that the interests of the mercantile class were well-integrated into the state's urban management policies.

123. (B) Malavikagnimitram
Kalidasa's 'Malavikagnimitram' is a historical Sanskrit drama that offers valuable insights into the Shunga dynasty's military successes. It specifically mentions the victory of the Shunga forces, led by Prince Vasumitra, over the Yavanas or Indo-Greeks on the banks of the Sindhu River. The play provides a rare literary account of the political and military tensions between indigenous dynasties and foreign invaders in central India, set against the backdrop of the Shunga court in Vidisha.

124. (C) Economic centers and hubs of local administration
Agamic temples built during the Pallava and Chola periods served as much more than just religious institutions; they were vital economic and administrative hubs for their communities. These temples owned vast tracts of land, employed thousands of people, and functioned as banks that provided loans to local villagers. They also hosted village assemblies and managed irrigation projects, playing a central role in the social and economic integration of the region under royal patronage.

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125. (D) Tirukkural
The 'Tirukkural', written by the poet-saint Thiruvalluvar, is a foundational text of Tamil literature that offers profound guidance on various aspects of life, including ethics, social conduct, and statecraft. It contains several chapters dedicated to the duties of a king, the importance of wise counsel, and the ethical conduct of warfare. This work provides deep insights into the moral and political values that shaped the Tamil polity during the Sangam and subsequent periods.

126. (A) Irrigation management and extracting crop surplus
In the Sangam age, the 'Marudham' Tinais represented fertile agricultural lands where political leadership was primarily focused on managing water resources and irrigation systems. The rulers in these regions derived their power from the control and extraction of agricultural surplus from the rice-growing peasantry. This economic base supported the development of more complex political structures and permanent settlements, as compared to the pastoral or hilly ecological zones of the southern peninsula.

127. (B) Additional taxes imposed on rural cultivators
The term 'Uparikara' refers to an extra or supplementary tax levied on the agricultural population during the ancient period. While 'Bhaga' was the primary share of the produce, the state often imposed these additional charges to meet specific expenses or to increase total revenue. The existence of such taxes, recorded in various land grant inscriptions, highlights the multifaceted nature of the ancient Indian revenue system and the extensive fiscal demands placed on the rural economy.

128. (A) Making peace or forming a treaty with a neighboring state
In the context of ancient Indian diplomacy and Kautilya's six-fold policy, 'Sandhi' refers to the strategy of making peace or entering into a treaty with another king. This option was often chosen when a ruler felt that his state was weaker than the adversary or when peace would offer a strategic advantage for future growth. Forming such alliances allowed kings to focus on internal consolidation and prepare for more favorable conditions to expand their influence.

129. (B) Peace with one king while making war with another
'Dvaidhibhava', or the 'double policy', is a sophisticated diplomatic strategy in Kautilya's Arthashastra where a king simultaneously maintains peace with one neighbor while waging war against another. This approach allowed a ruler to secure one flank of his kingdom through a treaty while focusing his military resources on a specific target. This pragmatic and flexible method was considered essential for navigating the complex and often treacherous world of interstate relations in ancient India.

130. (A) Land grants and the emergence of the Samanta system
The transition from the ancient to the early medieval period in India is most clearly marked by the institutionalization of land grants to religious and secular elites. This process led to the emergence of the Samanta system, characterized by a decentralized political structure and a hierarchical network of local lords. These changes fundamental altered the traditional bureaucratic administration of the earlier empires, paving the way for the fragmented and feudatory politics of the medieval era.

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CHAPTER 04

Ancient India : Society and Economy

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1. Which of the following statements most accurately describes the social structure of the Indus Valley Civilization?
(A) It was a strictly egalitarian society with no evidence of hierarchy.
(B) It showed social stratification in housing and burial patterns.
(C) It was a caste-based society similar to the later Vedic period.
(D) It was an aristocratic society ruled by a warrior elite class.

2. Consider the following lists regarding archaeological findings and identify the correct match:
List I: (Indus Valley Sites)
P. Lothal
Q. Kalibangan
R. Surkotada
S. Dholavira
List II: (Archaeological evidence related to socio-economic life)
1. Evidence of a ploughed field indicating agricultural practice
2. Evidence of a dockyard indicating maritime trade
3. Elaborate water reservoir and management system
4. Remains of horse bones
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-1, R-4, S-2

3. The presence of numerous terracotta figurines of women in the Indus Valley Civilization has led archaeologists to suggest which of the following regarding their society?
(A) The society likely worshipped a Mother Goddess, reflecting high status for women.
(B) The society was strictly patriarchal and women were confined to domestic roles and child-rearing.
(C) Women were primarily employed in the military for the defense of major urban settlements.
(D) Women held exclusive political authority in all urban centres throughout the civilization.

4. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Early Vedic society was primarily pastoral rather than agrarian.
Reason (R): The Rig Veda contains numerous references to cattle as a measure of wealth and mentions wars fought specifically for cows.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

5. In the Early Vedic society, what was the basic unit of political and social organization?
(A) Jana
(B) Vish
(C) Grama
(D) Kula

6. Consider the following statements regarding the socio-economic changes from the Early Vedic to the Later Vedic period:
I. There was a definitive shift from a pastoral economy to a settled agricultural economy.
II. Tribal assemblies like the Sabha and Samiti gained absolute power over the king.
III. The Varna system began to crystallize into a more rigid structure based on birth.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

7. Which of the following tribal assemblies of the Early Vedic period was primarily composed of select elders and prominent figures rather than the entire tribal populace?
(A) Samiti
(B) Sabha
(C) Vidatha
(D) Gana

8. Arrange the following four Ashramas (stages of life) as prescribed in ancient Indian texts in their correct chronological sequence:
1. Sanyasa
2. Brahmacharya
3. Vanaprastha
4. Grihastha

Select the correct sequence from the options below:
(A) 2, 3, 4, 1
(B) 4, 2, 3, 1
(C) 2, 4, 1, 3
(D) 2, 4, 3, 1

9. Find the odd one out among the following Early Vedic terms associated with a pastoral economy.
(A) Gomat
(B) Gavishti
(C) Godhuli
(D) Nishka

10. Consider the following statements regarding the revenue systems in the Later Vedic period:
Statement I: During the Later Vedic period, voluntary offerings called 'Bali' became mandatory taxes collected by the king's officers.
Statement II: The emergence of territorial kingdoms (Janapadas) required a stable revenue system based on agricultural surplus.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

11. Which of the following statements about the evolution of the caste system is incorrect?
(A) In the Early Vedic period, Varna was based largely on occupation rather than strictly on birth.
(B) Inter-caste marriages were categorized into Anuloma and Pratiloma in later Dharmashastras.
(C) The proliferation of crafts led to the formation of numerous occupational Jatis over time.
(D) Untouchability was rigidly institutionalized during the Early Vedic period.

12. Which archaeological culture is most prominently associated with the Later Vedic society and its transition to settled agriculture in the Gangetic plains?
(A) Black and Red Ware Culture
(B) Ochre Coloured Pottery Culture
(C) Northern Black Polished Ware Culture
(D) Painted Grey Ware Culture

13. Consider the following lists regarding ancient terminology for women and identify the correct match:
List I: (Terms related to women in ancient India)
P. Amaju
Q. Brahmavadini
R. Sadyodvaha
S. Upadhyaya
List II: (Their meaning)
1. A woman who remained unmarried throughout her life
2. A female teacher
3. A woman who dedicated her life to theology and philosophy
4. A woman who pursued studies only until her marriage
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-1, Q-3, R-4, S-2
(D) P-4, Q-3, R-1, S-2

14. The proliferation of Jatis (castes) in post-Vedic ancient India was primarily driven by which conceptual mechanism?
(A) The complete abandonment of the Varna system in favor of decentralized groups.
(B) The assimilation of new tribes and rise of specialized occupational guilds.

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(C) The introduction of egalitarian Buddhist principles across rural communities.
(D) The political mandates of foreign rulers like the Indo-Greeks and Kushanas.

15. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): During the Gupta and post-Gupta periods, guilds successfully performed the functions of modern banks.
Reason (R): Epigraphical evidence indicates that people deposited endowments with guilds on a permanent basis so that religious activities could be sustained from the interest generated.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

16. In the context of ancient Indian family and inheritance laws, the term 'Stridhana' refers to:
(A) The mandatory tax paid by a bride's family to the state treasury upon legal union.
(B) Land exclusively owned by widows and managed by the state for communal purposes.
(C) Gifts given to a woman by relatives at marriage over which she had independent control.
(D) The compulsory dowry given to the groom's family as required by traditional laws.

17. Consider the following factors that contributed to the evolution of the Jati system in ancient India:
I. Assimilation of various tribal and indigenous groups into the Brahmanical fold.
II. The rise of specialized occupational groups and guilds (Shrenis).
III. Inter-varna marriages leading to the concept of Varnasankara.
IV. The complete abolition of the traditional four Varnas by the state.
Which of the following combinations represents the correct factors for the evolution of the Jati system?
(A) I, II and III only
(B) II, III and IV only
(C) I, III and IV only
(D) I, II, III and IV

18. The earliest textual reference to the fourfold Varna system, conceptualizing society as originating from different parts of the primordial creator, is found in which of the following?
(A) The Shatapatha Brahmana
(B) The Manusmriti
(C) The Purusha Sukta of the Rig Veda
(D) The Mundaka Upanishad

19. Select the correct chronological sequence of the emergence of the following major staple crops in ancient Indian history (from earliest evidence to later introduction):
(A) Wheat/Barley → Rice → Sugarcane
(B) Rice → Wheat/Barley → Sugarcane
(C) Sugarcane → Wheat/Barley → Rice
(D) Wheat/Barley → Sugarcane → Rice

20. Find the odd one out regarding the forms of marriage that were considered 'unapproved' or socially less desirable in ancient Dharmashastras.
(A) Daiva Vivaha
(B) Asura Vivaha
(C) Rakshasa Vivaha
(D) Paishacha Vivaha

21. Consider the following statements regarding the ancient Gurukul education system:
Statement I: In ancient India, access to formal Vedic education in the Gurukul system was strictly equal for all Varnas.
Statement II: The Shudras and untouchables were systematically excluded from learning the Vedas.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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22. Identify the incorrect pair regarding the forms of marriage recognized in ancient Indian social texts.
(A) Asura Vivaha - Marriage by capturing the bride in war
(B) Brahma Vivaha - Marriage of a daughter given as a gift to a learned man
(C) Gandharva Vivaha - Marriage based on mutual love and consent
(D) Prajapatya Vivaha - Marriage without dowry and with the blessing of performing civic duties together

23. Which of the following best describes the general trend in the social position of women from the Early Vedic to the post-Vedic period?
(A) Their status improved significantly with universal access to education and property rights.
(B) Their status gradually declined, with restricted access to education and public life.
(C) Their status remained stagnant with no noticeable changes in social or religious rights.
(D) They gained exclusive rights to perform major Vedic sacrifices in the post-Vedic period.

24. Consider the following lists regarding ancient terminology for clothing and identify the correct match:
List I: (Ancient terms for clothing)
P. Nivi
Q. Vasa
R. Adhivasa
S. Ushnisha
List II: (Their specific meaning)
1. Turban or headgear
2. Undergarment or lower garment
3. Main garment or central clothing
4. Overgarment or mantle
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-1, R-4, S-2

25. Gargi and Maitreyi, who are recorded as participating in philosophical debates in ancient texts, belong to which of the following categories?
(A) Renowned female warriors and poets of the Sangam age.
(B) Female scholars of the Vedic and Upanishadic period.
(C) Prominent ruling queens of the Mauryan and Gupta empires.
(D) Successful female merchants of the later Gupta period.

26. Consider the following statements regarding the ancient university of Nalanda:
I. It was founded during the Gupta period by Kumargupta I.
II. It received extensive patronage from Emperor Harsha of Kannauj.
III. It focused exclusively on Hinayana Buddhism and rejected Mahayana teachings.
IV. The Chinese pilgrim Xuanzang visited and studied at Nalanda.
V. The medium of instruction at Nalanda was primarily Tamil.
Which combination of the above statements is incorrect?
(A) I and II only
(B) III and V only
(C) II, IV and V only
(D) I, III and IV only

27. What was the ancient practice called wherein a childless widow was allowed to cohabit with her husband's brother to beget an heir for the deceased husband?
(A) Sati
(B) Swayamvara
(C) Anuloma
(D) Niyoga

28. Arrange the following historical phases of urbanization and settlement in ancient India in their correct chronological sequence:
1. First Urbanization (Harappan Cities)
2. Emergence of early medieval land grants and closed village economy
3. Second Urbanization (Gangetic Valley)
4. Decline of urban centres in the post-Gupta period
Select the correct sequence from the options below:
(A) 1, 3, 4, 2
(B) 1, 2, 3, 4

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(C) 3, 1, 4, 2
(D) 1, 3, 2, 4

29. Find the odd one out regarding the ancient cities associated with the Northern Black Polished Ware (NBPW) culture of the Second Urbanization.
(A) Rajagriha
(B) Kaushambi
(C) Shravasti
(D) Lothal

30. Consider the following statements regarding the categorization of land in the Arthashastra:
Statement I: The Arthashastra distinguishes between state-owned crown lands and privately owned lands.
Statement II: The income derived from the crown lands managed directly by the state was known as 'Sita'.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

31. Which of the following statements about dietary practices in ancient India is incorrect?
(A) Meat consumption was strictly prohibited during the Early Vedic period.
(B) Milk and its products like ghee and curd formed a substantial part of the Vedic diet.
(C) Intoxicating drinks known as Soma and Sura were consumed during rituals.
(D) Rice and fish became staple diets in the eastern and coastal regions in later antiquity.

32. The Gurukul system of education in ancient India was fundamentally based on which of the following principles?
(A) Standardized written examinations and mass lectures in urban classrooms.
(B) Distance learning conducted through itinerant scholars and traveling monks.
(C) State-sponsored public schools established in every rural and urban village.
(D) Living with a teacher in an ashram for holistic and spiritual education.

33. Consider the following lists regarding ancient trade centers and their specializations, and identify the correct match:
List I: (Ancient Trade Centers)
P. Vidisha
Q. Varanasi
R. Bharuch (Barygaza)
S. Ujjain
List II: (Their specialized craft/trade)
1. Major Western port for export to Rome
2. Ivory carving and trading center
3. Specialized in fine silk and textiles
4. Major transit hub for precious stones and beads
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

34. Which Vedic ritual formally initiated a student into the stage of Brahmacharya and the beginning of formal education?
(A) Pumsavana
(B) Samavartana
(C) Upanayana
(D) Jatakarman

35. Consider the following statements regarding historical evidences related to irrigation systems in ancient India:
I. The Junagadh inscription mentions the construction and repair of the Sudarshana Lake.
II. Megasthenes recorded that district officials inspected sluices to ensure equal water distribution.
III. The Arthashastra prescribes a specific water tax known as 'Udakabhaga'.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

36. Identify the correct pair among the following ancient land revenue terms and their meanings:
(A) Bhaga - A tax levied specifically on religious

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ceremonies
(B) Bali - A customary offering that became a compulsory tax
(C) Hiranya - Tax paid specifically in the form of agricultural grains
(D) Shulka - Water tax collected annually from all irrigated lands

37. Select the correct chronological sequence of the introduction/prominence of the following coin types in ancient India:
(A) Punch-marked coins → Indo-Greek gold coins → Kushana gold coins → Gupta gold coins
(B) Indo-Greek gold coins → Punch-marked coins → Kushana gold coins → Gupta gold coins
(C) Punch-marked coins → Kushana gold coins → Indo-Greek gold coins → Gupta gold coins
(D) Kushana gold coins → Punch-marked coins → Indo-Greek gold coins → Gupta gold coins

38. Find the odd one out among the following ancient trade centers.
(A) Muziris
(B) Arikamedu
(C) Tamralipti
(D) Mathura

39. Consider the following statements regarding the Kushana empire:
Statement I: The Kushana empire derived significant economic benefit from their geographical position.
Statement II: The Kushanas controlled parts of the famous Silk Route connecting China with the Roman Empire.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

40. Which of the following statements about the village economy in ancient India is incorrect?
(A) Villages were integrated into maritime routes, producing for export.
(B) Villages were the primary unit of economic production.
(C) The barter system was heavily utilized for local daily transactions.
(D) Community labor was sometimes mobilized for building local infrastructure like tanks.

41. The ancient university of Nalanda, a prominent centre of higher learning, was founded by a ruler belonging to which dynasty?
(A) Gupta Dynasty
(B) Maurya Dynasty
(C) Kushana Dynasty
(D) Vardhana Dynasty

42. Consider the following lists regarding ancient ports and identify the correct match:
List I: (Ancient Indian Ports)
P. Tamralipti
Q. Muziris
R. Sopara
S. Kaveripattinam
List II: (Their Geographical Coast/Location)
1. Malabar Coast (Kerala)
2. Bengal Coast
3. Coromandel Coast (Tamil Nadu)
4. Konkan Coast (Maharashtra)
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

43. Takshashila (Taxila) was a globally renowned centre of higher learning in ancient times. It was exceptionally famous for specialized education in which of the following fields, associated with figures like Jivaka?
(A) Medicine and Surgery
(B) Naval warfare
(C) Silk weaving
(D) Carnatic music

44. Consider the following statements regarding the features of the self-sufficient village economy that began to emerge towards the end of ancient India:
I. Agricultural production was primarily

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oriented towards local consumption rather than large-scale market trade.
II. There was a high reliance on imported foreign luxury goods by the common peasants.
III. Local artisans served the community in exchange for a customary share of the harvest.
IV. The rural markets experienced a rapid expansion in the use of gold currency.
Which combination of the statements is incorrect?
(A) I and III only
(B) II and IV only
(C) I, II and III only
(D) II, III and IV only

45. In the context of the ancient and early medieval Indian economy, what were 'Brahmadeya' and 'Agrahara'?
(A) Taxes imposed on merchants traversing through forests.
(B) Guilds formed by skilled artisans in major urban centres.
(C) Metallic currency issued by the kings of the Gupta dynasty.
(D) Tax-exempt land grants made to Brahmanas and temples.

46. Consider the following statements regarding ancient maritime navigation:
Statement I: The discovery of the pattern of monsoon winds revolutionized ancient maritime trade between India and the West.
Statement II: The Greek sailor Hippalus is traditionally credited with discovering the direct sea route across the Arabian Sea utilizing these winds.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

47. Identify the incorrect pair regarding ancient rulers and the distinct type of coins issued by them.
(A) Samudragupta - Lyre-playing (Veena) type gold coins
(B) Menander (Indo-Greek) - Coins bearing portraits of the rulers with bilingual legends
(C) Satavahanas - Lead and Potin coins
(D) Chandragupta Maurya - Elaborate gold coins with the image of Buddha

48. According to historical accounts, the massive library complex at Nalanda University, which housed thousands of manuscripts, was known by which of the following names?
(A) Vidyapeeth
(B) Shrutisagara
(C) Gyanalaya
(D) Dharmaganja

49. Consider the following statements regarding the powers and functions of Guilds (Shrenis) in ancient India:
I. They maintained their own private militia (Shrenibala) to protect caravans.
II. They acted as banks, accepting deposits and lending money on interest.
III. They possessed judicial powers to resolve disputes among their members based on guild laws.
IV. They were entirely controlled, funded, and managed by the central state apparatus.
V. They regulated the prices, wages, and quality of goods produced by their members.
Which of the above statement(s) is/are correct?
(A) I, II, III and V only
(B) II, III, IV and V only
(C) I, III and IV only
(D) I, II, III, IV and V

50. During the Mauryan economy, the officer in charge of agriculture and the cultivation of crown lands (Sita) was known as:
(A) Sitadhyaksha
(B) Panyadhyaksha
(C) Samaharta
(D) Sannidhata

51. Consider the following statements regarding the Megalithic cultures:
Statement I: The Megalithic cultures of South

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India are closely associated with the early use of iron.
Statement II: Iron tools such as sickles, hoes, and swords are frequently found as grave goods in Megalithic burials.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

52. Which of the following craft productions was NOT prevalent in India during the Mauryan period?
(A) Stone masonry and polishing
(B) Weaving of cotton textiles
(C) Manufacture of paper from wood pulp
(D) Smelting of iron and copper

53. Which of the following statements correctly identifies the dominant family structure in ancient Indian society?
(A) Matriarchal nuclear family
(B) Patriarchal joint family
(C) Matrilineal extended family
(D) Egalitarian communal living

54. In ancient Indian village administration, the term 'Gramani' or 'Gramika' referred to:
(A) The royal tax collector stationed permanently in the imperial capital.
(B) Village headman maintaining order and assisting in revenue collection.
(C) The head of a guild of merchants involved in international trade.
(D) The chief priest and administrator of the major village temple.

55. Consider the following statements regarding dietary habits in ancient India:
Statement I: Dietary practices in ancient India showed significant regional variations based on geography and climate.
Statement II: Texts like the Charaka Samhita recommend different types of food and drink for different seasons to maintain health.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

56. Which of the following statements regarding slavery in ancient India is incorrect?
(A) The Dharmashastras mention various types of slaves, including those born in the house and those purchased.
(B) Slaves were often employed in domestic work, mining, and state-run agricultural estates.
(C) Slavery was primarily agricultural with large-scale plantations.
(D) The treatment of slaves in India was generally more humane compared to the severe chattel slavery of the Roman Empire.

57. Which of the following crops was NOT commonly known or cultivated by the people of the Early Vedic period but became prominent later?
(A) Barley (Yava)
(B) Rice (Vrihi)
(C) Wheat (Godhuma)
(D) Sugarcane (Ikshu)

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58. The socio-economic arrangement in ancient Indian villages where artisans and service providers received a fixed share of agricultural produce from farmers in return for their services is often seen as the precursor to which later system?
(A) Mansabdari system
(B) Ryotwari system
(C) Jajmani system
(D) Mahalwari system

59. Consider the following statements regarding the status of Shudras in the Gupta period:
Statement I: By the Gupta period, many Shudras had transition from purely servile roles to

becoming agriculturists and peasants.
Statement II: The decline of trade and the rise of a land-based feudal economy required an expanded agrarian labor force.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

60. Which of the following statements about recreation and entertainment in ancient India is incorrect?
(A) The game of dice (dyuta) was a very popular, though often criticized, pastime.
(B) Drama and theatrical performances (Natya) were well-developed and enjoyed by urban citizens.
(C) Hunting was a favorite sport among the Kshatriyas and royalty.
(D) Bull-fighting and animal combats were completely unknown in ancient India.

61. What were the most popular forms of recreation and amusement among the nobility and commoners during the Vedic period?
(A) Polo matches and competitive kite flying festivals.
(B) Strategic chess matches and various card games.
(C) Chariot racing, dice gambling, and music.
(D) Gladiatorial combats and professional wrestling.

62. The leader of a mobile caravan of merchants conducting long-distance internal trade in ancient India was known as:
(A) Gramika
(B) Amatya
(C) Sarthavaha
(D) Senapati

63. Consider the following statements regarding the Rummindei Pillar Inscription:
Statement I: The Rummindei Pillar Inscription of Ashoka records an economic concession granted to the village of Lumbini.
Statement II: Ashoka exempted the village from 'Bali' and reduced the 'Bhaga' (land revenue) to one-eighth.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

64. Which of the following statements about social mobility in ancient India is incorrect?
(A) The Varna system in theory was highly rigid and forbade changing one's social status.
(B) In practice, there was absolute zero social mobility, and no lower Varna ever acquired political power.
(C) Wealthy merchant guilds sometimes exercised social influence equivalent to higher Varnas.
(D) The Nandas and Mauryas are historical examples of dynasties believed to have non-Kshatriya origins.

65. The practice of double cropping (growing two crops in a year) in ancient India became well established by the time of which period, as noted by Greek writers like Megasthenes?
(A) Early Vedic period
(B) Harappan period
(C) Post-Gupta period
(D) Mauryan period

66. In the context of ancient India, a 'Shreni' fundamentally functioned as:
(A) A royal court of justice for resolving serious criminal offences.
(B) A guild of merchants and artisans of the same profession.
(C) A specialized military unit serving in the Mauryan royal army.
(D) An administrative division roughly equivalent to a modern district.

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67. Consider the following statements regarding the ancient Indian view on wealth:
Statement I: Ancient Indian texts categorically condemned the mere hoarding of wealth by individuals.
Statement II: Wealth was highly valued, but its proper utilization through 'Dana' (charity), public welfare, and religious sacrifices was considered mandatory for a virtuous life.
Which of the following is correct?
(A) Both Statement I and Statement II are correct and Statement II explains Statement I.
(B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

68. Which of the following statements regarding the Gupta monetary system is incorrect?
(A) The Guptas issued the largest number of gold coins (Dinaras) in ancient India.
(B) The gold content (purity) of Gupta coins increased dramatically in the later part of their rule.
(C) There is a relative scarcity of copper coins issued by the Guptas compared to the Kushanas.
(D) The decline of trade is reflected in the debasement of coinage towards the end of the Gupta period.

69. In ancient Indian agricultural texts, what did the terms 'Vrihi' and 'Yava' specifically refer to?
(A) Cotton and Sugarcane
(B) Wheat and Lentils
(C) Rice and Barley
(D) Mustard and Sesame

70. In the context of the Gupta monetary system, the widely circulated gold coins were known by which of the following terms?
(A) Karshapana
(B) Dinara
(C) Pana
(D) Satamana

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71. Find the odd one out regarding the primary staple grains cultivated and consumed in ancient India.
(A) Vrihi
(B) Yava
(C) Maize
(D) Godhuma

72. The widespread introduction of the iron ploughshare in the Later Vedic and pre-Mauryan periods led to which of the following direct effects?
(A) Immediate collapse of the village economy due to agricultural overproduction.
(B) Increased agricultural surplus, enabling urbanization and large empires.
(C) Complete abandonment of pastoralism in favor of purely nomadic lifestyle.
(D) Decrease in regional trade due to total self-sufficiency of local farmers.

73. In the Rig Veda, the terms 'Dasa' and 'Dasi' primarily referred to:
(A) Subjugated people or servants employed in domestic tasks.
(B) Foreign merchants involved in long-distance maritime trade.
(C) Elite warriors belonging to the dominant Aryan tribes.
(D) Wealthy landowners possessing vast agricultural estates.

74. The famous Sudarshana Lake, an extensive irrigation reservoir in the Girnar region of Gujarat, was initially constructed during the reign of which ancient ruler?
(A) Chandragupta Maurya
(B) Ashoka
(C) Rudradaman
(D) Skandagupta

75. In ancient Indian terminology, a 'Vihara' originally referred to a pleasure garden or recreation ground used by royals, but later became exclusively associated with:
(A) A Buddhist monastery or residence for monks.
(B) A Jain temple and center for religious study.
(C) A military fortress for regional border defense.
(D) A marketplace for various imported foreign

goods.

76. Which of the following best describes the state's approach to irrigation during the Mauryan period according to the Arthashastra?
(A) The state constructed reservoirs and levied a water cess on farmers.
(B) Irrigation was entirely left to private individuals without any state intervention.
(C) The state strictly prohibited artificial irrigation and relied solely on rainfall.
(D) Only religious institutions and monasteries were permitted to manage water resources.

77. The emergence of the 'Chandala' category in ancient Indian social hierarchy, subjected to severe untouchability, was structurally a result of:
(A) The refusal to pay agricultural taxes to the reigning Mauryan king.
(B) An organized rebellion against the central authority of the state.
(C) Ritual purity concepts assigning them tasks like disposing of corpses.
(D) The migration of specific ethnic groups from ancient Greek colonies.

78. Ring wells, which first appeared under the Mauryas and became widespread in subsequent periods, were primarily used for which of the following purposes?
(A) Smelting iron ore for the manufacture of military weapons.
(B) Storing agricultural grains for times of drought and famine.
(C) Defensive military traps used during urban siege warfare.
(D) Domestic water supply and soakage pits for drainage.

79. In the context of inter-caste relations and social mobility in ancient India, a marriage between a man of a higher Varna and a woman of a lower Varna was termed:
(A) Pratiloma
(B) Niyoga
(C) Anuloma
(D) Swayamvara

80. The 'Second Urbanization' in ancient India, primarily located in the Gangetic valley, was fundamentally facilitated by:
(A) The invasion of Alexander the Great introducing Greek urban models
(B) The maritime trade with the Roman Empire
(C) The extensive use of iron tools leading to agricultural surplus
(D) The discovery of monsoon winds

81. The ancient Indian social concept that explained the proliferation of numerous new castes (Jatis) as a result of mixed marriages between different Varnas is known as:
(A) Jajmani
(B) Purushartha
(C) Apaddharma
(D) Varnasankara

82. Which of the following prominent ancient cities, located in present-day Madhya Pradesh, served as a major commercial hub linking the northern trade routes with the western ports?
(A) Pataliputra
(B) Ujjayini (Ujjain)
(C) Taxila
(D) Kashi

83. According to the Arthashastra, the Mauryan state maintained a strict monopoly over mining and metallurgy. The official in charge of mines was called:
(A) Sitadhyaksha
(B) Panyadhyaksha
(C) Akaradhyaksha
(D) Laksanadhyaksha

84. In ancient India, the major internal trade route that connected the north-western parts of the subcontinent to the eastern Gangetic plains was known as:
(A) Uttarapatha
(B) Dakshinapatha
(C) Silk Road
(D) Spice Route

85. In the Mauryan and post-Mauryan economy, the term 'Vishti' referred to:
(A) Toll tax collected at city gates from traveling merchants.
(B) Unpaid forced labor exacted by the state

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from peasants.
(C) A specialized guild of royal architects and engineers.
(D) Specific copper coins issued by the Mauryan treasury.

86. Which of the following statements about internal trade routes in ancient India is correct?
(A) Riverine trade was heavily restricted and rarely used for transporting goods.
(B) Internal trade was entirely state-monopolized with no private merchants allowed.
(C) Caravans only travelled during the dry monsoon season for safety.
(D) The Dakshinapatha route connected Pataliputra to Pratisthana.

87. In Buddhist texts, prominent, wealthy merchants and landowners who held high social status were often referred to by the terms:
(A) Amatya and Mahamatra
(B) Gramika and Bhojaka
(C) Setthi and Gahapati
(D) Kshatrapa and Rajuka

88. Which Roman writer lamented the drain of Roman gold to India in exchange for luxury goods like spices and silk?
(A) Strabo
(B) Pliny the Elder
(C) Ptolemy
(D) Herodotus

89. The head or alderman of a merchant guild (Shreni), who often held a prominent position in the city council during the Gupta period, was known as:
(A) Jyesthaka or Sarthavaha
(B) Gramani
(C) Senapati
(D) Dandapashika

90. The archaeological site of Arikamedu is famous for yielding rich evidence of ancient India's trade with which of the following regions?
(A) Han Dynasty China
(B) Sassanid Persia
(C) Southeast Asia (Suvarnabhumi)
(D) The Roman Empire

91. Which of the following traditional 'Purusharthas' (goals of human life) specifically legitimized the acquisition of wealth and economic prosperity in ancient Indian philosophy?
(A) Dharma
(B) Artha
(C) Kama
(D) Moksha

92. Which of the following commodities was an import into India from the Roman Empire rather than an export from India?
(A) Gold and silver coins.
(B) Black Pepper
(C) Fine Muslin
(D) Tortoise shell

93. The famous Mandasor stone inscription provides valuable socio-economic information about a guild of which type of artisans who migrated from Lata (Gujarat) to Dashapura (Madhya Pradesh)?
(A) Silk weavers
(B) Ivory carvers
(C) Metal smiths
(D) Bead makers

94. The earliest securely dated coins found in ancient India, primarily made of silver and copper bearing various symbols but no inscriptions, are known as:
(A) Dinara
(B) Nishka
(C) Suvarna
(D) Punch-marked coins

95. The weights used in the Indus Valley Civilization for trade and commerce were typically standardized in multiples of which number?
(A) 10
(B) 12
(C) 16
(D) 20

96. According to Kautilya's Arthashastra, which state official was responsible for the standardization and regular inspection of weights and measures in the market?
(A) Rupadarshaka
(B) Sansthadhyaksha
(C) Pautavadhyaksha

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(D) Panyadhyaksha

97. Which of the following statements correctly describes the system of weights and measures in ancient Indian empires like the Mauryas?
(A) The state mandated strict standardization of weights and measures.
(B) Weights and measures were entirely unregulated and varied randomly from village to village.
(C) Only the barter system was used; hence, weights and measures were never developed.
(D) Guilds strictly forbade the use of standard weights to maintain monopolies.

98. The ancient port of 'Barygaza', frequently mentioned by Greek and Roman writers as a major hub for western trade, corresponds to which modern-day Indian city?
(A) Surat
(B) Mumbai
(C) Kochi
(D) Bharuch

99. Which ancient text provides the most detailed contemporary account of the ports, trade routes, and maritime commerce of India with the Roman world in the 1st century CE?
(A) Indica
(B) Geographia by Ptolemy
(C) Periplus of the Erythraean Sea
(D) Natural History by Pliny

100. In ancient Indian texts and trade records, what commodity was in such high demand by Roman merchants that it earned the name 'Yavanapriya'?
(A) Black Pepper
(B) Cinnamon
(C) Silk
(D) Indigo

101. The massive influx of Roman gold and silver in exchange for spices significantly impacted the economy of ancient South India. This prosperity is most prominently reflected in the literature of which period?
(A) Vedic Age
(B) Sangam Age
(C) Gupta Age
(D) Rajput Age

102. The Northern Black Polished Ware (NBPW) is an archaeological marker of craft specialization in ancient India. It is best described as:
(A) A lustrous wheel-turned pottery associated with urban elites.
(B) A crude, handmade pottery used primarily by villagers for grain storage
(C) A specialized ceramic used exclusively for burial urns in Megalithic cultures
(D) A type of pottery imported extensively from the Hellenistic world

103. Which of the following statements about the textile industry in ancient India is correct?
(A) The textile industry was non-existent until the later arrival of rulers.
(B) India imported all its raw cotton from Egypt during the ancient period.
(C) Centres like Varanasi were famous for high-quality cotton and silk.
(D) Weaving was exclusively performed by royal artisans inside the palaces.

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104. Ancient Indian artisans were globally renowned for mastering the metallurgy of a specific type of high-carbon steel, highly prized in the Roman and Middle Eastern worlds for making swords. What was this steel called?
(A) Bessemer process steel.
(B) Standard stainless steel.
(C) Traditional cast iron.
(D) Damascus steel (or Wootz steel).

105. The earliest archaeological evidence for the systematic use of iron in the Indian subcontinent, dating back to around 1000 BCE, is predominantly found at which site?
(A) Lothal
(B) Atranjikhera
(C) Mehrgarh
(D) Dholavira

106. The introduction of iron axes in ancient India had a profound economic effect primarily because:
(A) They were used as the primary standard currency in the Mauryan empire.
(B) They were exported to China in massive exchange for luxury silk goods.
(C) They replaced bronze in the crafting of religious and ceremonial idols.

(D) Enabling the clearing of dense hardwood forests for agriculture.

107. Which of the following statements most accurately reflects the social impact of iron technology in ancient India?
(A) It led to the immediate and total dissolution of the Varna system in society.
(B) It resulted in a complete shift from patriarchal to matriarchal social structures.
(C) Supported the rise of specialized non-agricultural classes and state formation.
(D) It caused the decline of urban centres as people preferred living in rural forests.

108. The Greek ambassador Megasthenes erroneously observed that a specific social institution did not exist in India, likely because its Indian form was much milder than the Greco-Roman version. Which institution was this?
(A) Caste system
(B) Monarchy
(C) Prostitution
(D) Slavery

109. According to Kautilya's Arthashastra, which of the following best represents the condition of a 'Dasa' (slave) in the Mauryan period?
(A) Slaves were treated merely as chattel with no legal rights to own property or earn freedom.
(B) Slaves had certain legal rights, could own property, and could buy back their freedom.
(C) Slavery was for life and could never be revoked under any circumstance.
(D) Only prisoners of war could be enslaved; debt slavery was illegal.

110. According to the Arthashastra, the Mauryan state undertook welfare measures by maintaining institutions for orphans, the elderly, and destitute women. This reflects the ancient Indian ideal of:
(A) Laissez-faire economics
(B) Yogakshema (welfare of the people)
(C) Matsya Nyaya (law of the fishes)
(D) Feudalism

111. In ancient Indian society, the institutionalized concepts of 'Dana' (charity) and 'Dakshina' (fee) were primarily aimed at:
(A) Earning religious merit and supporting the priestly class.
(B) Distributing state revenue equally among all citizens.
(C) Financing extensive military campaigns in distant lands.
(D) Purchasing majority shares in wealthy merchant guilds.

112. Emperor Ashoka's Dhamma explicitly instructed his subjects regarding social welfare and ethics. Which of the following was a key directive of his Dhamma?
(A) Complete abolition of the Varna system
(B) Humane and courteous treatment of slaves and servants
(C) Mandatory contribution of half one's wealth to the state
(D) Forced conversion of all subjects to Buddhism

113. Identify the correct statement regarding the dietary shift in ancient Indian society.
(A) The Vedic period witnessed strict vegetarianism, while the Gupta period saw a shift to widespread meat consumption.
(B) Ahimsa gradually influenced the higher Varnas toward vegetarianism by the Gupta period.
(C) Fish consumption was strictly banned in coastal areas like Bengal and Kerala.
(D) Beef consumption was made mandatory for all kings in the post-Mauryan era.

114. In the context of Early Vedic dietary practices, what were 'Soma' and 'Sura'?
(A) Ritualistic and intoxicating beverages
(B) Types of cultivated grain
(C) Milk-based sweets
(D) Varieties of roasted meat

115. In the context of ancient Indian social life, the terms 'Samaja' and 'Utsava' frequently mentioned in Mauryan texts referred to:
(A) Royal courts of justice presided over by state-appointed officials.
(B) Military training camps designed for the instruction of new soldiers.
(C) Festive gatherings, public feasts, and theatrical entertainments.
(D) Guild meetings for the discussion of

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commercial and artisan laws.

116. Which popular ancient Indian festival celebrated the arrival of spring and was associated with the worship of Kamadeva, featuring music, dancing, and merrymaking?
(A) Deepavali
(B) Vasantotsava
(C) Makar Sankranti
(D) Sharad Purnima

117. Which Chinese traveler provided a vivid and shocking account of the segregated and degraded living conditions of the Chandalas (untouchables) during the Gupta period?
(A) Fa-Hien (Faxian)
(B) Xuanzang (Hiuen Tsang)
(C) I-tsing
(D) Megasthenes

118. The social exclusion of untouchables in ancient India was justified in Dharmashastric literature primarily through the ideological concept of:
(A) Economic competition
(B) Ritual purity and pollution
(C) Military security
(D) Geographical isolation

119. The assimilation of foreign invading tribes like the Shakas, Kushanas, and Hunas into the ancient Indian social structure is a classic example of social mobility. They were predominantly absorbed into the Hindu fold as:
(A) Degraded Kshatriyas.
(B) Learned Brahmanas.
(C) Wealthy Vaishyas.
(D) Urban Untouchables.

120. Which of the following is the most appropriate reason why the Vaishya (merchant) class heavily patronized early Buddhism and Jainism?
(A) These religions promised them various military conquests and land.
(B) They did not attach social stigma to wealth accumulation and lending.
(C) They were forced to convert by the mandates of Emperor Ashoka.
(D) These religions required merchants to abandon trade for farming.

121. The strong emphasis on 'Ahimsa' (non-violence) by Jainism and Buddhism had which significant economic impact on ancient Indian society?
(A) Decline in animal sacrifices, protecting cattle wealth for agriculture.
(B) The complete and immediate abandonment of intensive agriculture.
(C) The total collapse of the national iron and mining industry.
(D) The cessation of all foreign trade as travel was deemed violent.

122. Early Buddhism fundamentally impacted the ancient Indian social structure by:
(A) Introducing a rigid caste system based exclusively on birth.
(B) Banning women from participating in any form of religious life.
(C) Rejecting the Varna system and opening the Sangha to all castes.
(D) Mandating that only Kshatriyas could ever achieve total Nirvana.

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123. Jainism's extremely strict interpretation of non-violence (Ahimsa), which included avoiding harm to insects in the soil, inadvertently led its followers to predominantly choose which of the following occupational paths?
(A) Agriculture and deep ploughing
(B) Military service
(C) Hunting and gathering
(D) Trade, commerce, and money-lending

124. Which of the following statements best characterizes the economy of the Mauryan period?
(A) The state exercised regulation over agriculture, trade, and crafts.
(B) It was a free-market economy with absolutely no state interference.
(C) The economy relied only on maritime trade with the Roman Empire.
(D) Coinage was absent, and trade was conducted through barter alone.

125. The widespread practice of making land grants (Agrahara and Brahmadeya) during the Gupta and post-Gupta periods is widely considered by historians as the root cause of which socio-economic phenomenon?
(A) Industrial Revolution

(B) Rapid Urbanization
(C) Indian Feudalism
(D) Absolute Centralization of Power

126. The later Gupta period is marked economically by a significant decline in:
(A) Long-distance trade and urban centres.
(B) The practice of agricultural expansion.
(C) The established system of land grants.
(D) The rigid structure of the caste system.

127. The emergence of a 'closed village economy' during the transition to the early medieval period implies that:
(A) Villages surrounded by physical walls to exclude foreign traders.
(B) Villagers forbidden by central law from leaving their local homes.
(C) The state directly collected all agricultural produce and redistributed it.
(D) Self-sufficient villages with diminished reliance on external trade.

128. The social position of the Vaishyas in ancient India presents a paradox because:
(A) They were legally untouchables but practically ruled most ancient kingdoms.
(B) They were the only class allowed to perform sacrifices but had no wealth.
(C) They were strictly excluded from living in urban cities by imperial law.
(D) Wealthy merchants wielded immense economic power despite their low Varna rank.

129. The transition from the ancient Indian economy to the early medieval economy is most fundamentally characterized by the:
(A) Decline of trade and rise of a land-grant-based feudal economy.
(B) The sudden emergence of vast international maritime empires and trade.
(C) The transition from a monetized economy to a decentralized system.
(D) The complete eradication of Jatis and establishment of classless society.

130. The transition to a settled agricultural economy in the Later Vedic period was primarily facilitated by which of the following technological advancements?
(A) The discovery of iron technology for clearing dense forest regions.
(B) The widespread use of copper and bronze tools for canal construction.
(C) The introduction of the Persian wheel for large-scale crop irrigation.
(D) The development of extensive canal networks throughout the Indus valley.

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ANSWERS

1. (B) It showed social stratification in housing and burial patterns.
Archaeological evidence from Harappan sites suggests a clear hierarchy within the urban population. Variations in house sizes, ranging from single-room tenements to multi-storied mansions, indicate distinct economic classes. Furthermore, differences in burial goods, such as varying quantities of pottery and ornaments, reflect social differentiation and status disparities among the inhabitants of these ancient cities, proving the existence of stratification.

2. (C) P-2, Q-1, R-4, S-3
Excavations at Harappan sites reveal diverse socio-economic activities through specific archaeological remains. Lothal features an artificial brick dockyard, signifying maritime trade. Kalibangan shows a pre-Harappan ploughed field, indicating early agriculture. Surkotada yielded controversial horse remains, while Dholavira boasts a unique water management system with stone-cut reservoirs. These findings collectively help reconstruct the specialized nature and diverse economy of ancient settlements.

3. (A) The society likely worshipped a Mother Goddess, reflecting high status for women.
The abundance of female terracotta figurines, often depicted with elaborate headgears and ornaments, suggests the prevalence of female deity worship. This religious practice points toward a society where women held significant symbolic and social importance. Such archaeological finds are frequently interpreted by scholars as evidence of a possible matriarchal influence or a fertility-focused belief system flourishing within these major urban centers.

4. (A) Both A and R are true and R is the correct explanation of A.
Rig Vedic society was predominantly pastoral, as evidenced by linguistic and textual markers. The term for war was often related to the search for cattle, and wealth was measured by the size of one's herd. References to agriculture exist but are minimal compared to the extensive emphasis on cows, which served as the primary economic unit and measure of prosperity.

5. (D) Kula
The family was the fundamental building block of social and political life in the Early Vedic period. Several families formed a village, which in turn constituted a larger tribal unit. This patriarchal structure ensured that the head of the family maintained authority over household members. This hierarchical organization facilitated kinship-based governance and resource management within the expanding early tribal community.

6. (C) I and III only
The transition to the Later Vedic period involved significant transformations in economic and social structures. Tribes shifted from semi-nomadic pastoralism to settled agriculture in the Gangetic plains. Simultaneously, the relatively flexible social divisions of the early period hardened into a hereditary Varna system. However, tribal assemblies like the Sabha and Samiti saw a decline in their political and absolute influence.

7. (B) Sabha
During the Early Vedic era, specific assemblies performed judicial and advisory functions. While some gatherings were inclusive of the entire tribe, one particular body was composed primarily of elders, aristocrats, and distinguished individuals. This council played a crucial role in advising the tribal chief and deliberating on important matters. Its restricted membership distinguished it from broader, more democratic tribal forums.

(D) 2, 4, 3, 1
Ancient social theory prescribed a structured life cycle divided into four distinct stages for the individual. The journey began with a period of celibate study and discipline. This was followed by a phase of domestic responsibilities and economic pursuits as a householder. Later, an individual transitioned to semi-retirement

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in the forest, eventually culminating in total renunciation of all worldly ties.

9. (D) Nishka
Early Vedic vocabulary deeply reflected a cattle-centric economy. Terms for daughter, time, and conflict often derived from words for cows. While several terms described wealth or activities in pastoral terms, one specific term initially referred to a gold ornament or necklet. This item later evolved into a primitive form of currency or measure of value, distinct from direct pastoral activities.

10. (A) Both Statement I and Statement II are correct and Statement II explains Statement I.
The transition to sedentary farming in the Later Vedic age created an agricultural surplus. This surplus allowed for the formation of larger territorial states, necessitating a formal administrative machinery. Consequently, the voluntary offerings once given to tribal chiefs transformed into mandatory taxes. These revenues were systematically collected by designated officers to support the king and maintain the expanding political structure.

11. (D) Untouchability was rigidly institutionalized during the Early Vedic period.
Social structures in ancient India evolved over centuries from flexible tribal identities to more rigid hierarchies. In the early stages, divisions were based on occupation rather than hereditary birthright. Concepts of extreme ritual pollution and the systematic exclusion of specific groups only became firmly established in later periods. The emergence of numerous sub-castes was driven by craft specialization and tribal assimilation.

12. (D) Painted Grey Ware Culture
Archaeological evidence identifies a specific pottery style as characteristic of the Later Vedic society in the Indo-Gangetic divide. This culture corresponds to the period when iron tools were increasingly used for clearing forests and intensive farming. Settlements from this era show a shift toward permanent village life. This technological and cultural phase laid the foundation for subsequent urban growth and territorial states.

13. (C) P-1, Q-3, R-4, S-2
Ancient Indian literature employs specific terminology to denote various social and educational roles of women. Some pursued lifelong spiritual and philosophical studies, while others focused on education until they entered domestic life. Those who chose to remain unmarried were distinguished by unique titles. Additionally, female instructors held recognized positions within the educational framework, reflecting a diverse range of opportunities in antiquity.

14. (B) The assimilation of new tribes and rise of specialized occupational guilds.
The expansion of the caste system beyond the primary four categories was a complex socio-economic process. As tribal groups were integrated into the agrarian heartland, they were often assigned specific Jati identities. Simultaneously, the development of diverse crafts led to the formation of professional guilds. These guilds eventually crystallized into hereditary groups, significantly increasing the number of social divisions present.

15. (A) Both A and R are true and R is the correct explanation of A.
In the Gupta and post-Gupta eras, merchant and craft guilds functioned as stable financial institutions. Inscriptions confirm that individuals and kings deposited large sums of money with these organizations on a permanent basis. The guilds invested these funds and utilized the interest earned to support temples, charities, and religious festivals. This sophisticated system highlights the high level of institutional trust.

16. (C) Gifts given to a woman by relatives at marriage over which she had independent control.
Legal traditions in ancient India recognized a specific form of property belonging exclusively to women. This included jewelry, clothing, and household items received from parents or kin during marriage rituals. Unlike other family assets, women maintained a high degree of autonomy over these possessions. This practice provided a measure of financial security and remained a recognized legal concept in classical jurisprudence.

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17. (A) I, II and III only
The development of the Jati system resulted from several intersecting historical trends. The integration of indigenous forest tribes into the Brahmanical social order necessitated new categories. Furthermore, the growth of professional craft guilds created distinct hereditary communities. Legal theories regarding inter-varna marriages also attempted to explain the appearance of new groups. Throughout this evolution, the basic four-varna framework remained.

18. (C) The Purusha Sukta of the Rig Veda
The foundational religious text of the Vedic tradition contains a specific hymn describing the creation of the world. This passage metaphorically details how different social groups emerged from the body of a cosmic being. It represents the earliest formal articulation of the fourfold social hierarchy. This theological explanation served to provide a divine sanction for the division of social labor.

19. (A) Wheat/Barley → Rice → Sugarcane
Agricultural history in India shows a progression in crop cultivation linked to geography and technology. The earliest Neolithic and Harappan sites primarily relied on cereals like wheat and barley. As settlement expanded into the wetter eastern regions during the Later Vedic age, rice became a major staple. Over time, commercial crops like sugarcane were introduced and gained prominence in later antiquity.

20. (A) Daiva Vivaha
Dharmashastras categorized various methods of union into eight forms, distinguishing between those that were socially approved and those that were censured. Approved forms often involved a father gifting his daughter to a suitable groom, such as a learned priest. In contrast, marriages involving abduction, purchase, or deceit were considered inferior. Understanding these distinctions is crucial for analyzing classical social norms.

21. (D) Statement I is incorrect but Statement II is correct.
Formal Vedic education in ancient India was characterized by significant social exclusions. While the top three social orders were theoretically entitled to the initiation ceremony and subsequent study, the largest segment of the population was systematically barred from these sacred traditions. This exclusion extended to marginalized groups, creating a profound educational divide that reinforced the existing social hierarchy and limited mobility.

22. (A) Asura Vivaha - Marriage by capturing the bride in war
Ancient social texts meticulously defined marriage types based on the method of acquisition. One specific form, often criticized, involved the groom paying a bride-price to the family. This was distinct from the practice of abduction during conflict. Other recognized forms included unions based on mutual romantic consent or the pious gifting of a daughter to a scholar of high learning.

23. (B) Their status gradually declined, with restricted access to education and public life.
Historical analysis indicates a general trend toward the curtailment of female autonomy over the centuries. During the earliest period, women participated in tribal assemblies and religious rituals. However, subsequent centuries saw the introduction of restrictive practices, such as early marriage and the loss of specific educational rights. These changes limited their participation in public discourse compared to their earlier counterparts.

24. (B) P-2, Q-3, R-4, S-1
Ancient Indian attire consisted of unstitched garments that served different purposes. Standard dress included an undergarment wrapped around the waist and a main piece covering the body. Individuals also used overgarments or mantles for protection or status. Headgear, particularly turbans, held significant cultural and symbolic value. These terms from early literature provide insights into the material culture and daily life.

25. (B) Female scholars of the Vedic and Upanishadic period.
Ancient philosophical literature records the contributions of intellectually gifted women who engaged in high-level debates with renowned sages. These figures participated in royal assemblies and sought knowledge regarding the nature of the self and the universe. Their

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inclusion in these sacred texts highlights a period when exceptional women could access the highest levels of philosophical inquiry and intellectual scholarly discourse.

26. (B) III and V only
Nalanda was a premier international center of learning that flourished under multiple dynasties. It offered a comprehensive curriculum that included various Buddhist schools and secular subjects. Instruction was conducted in the scholarly language of the era, rather than regional dialects. While it received significant support from imperial rulers, it was not limited to a single theological perspective, attracting global students.

27. (D) Niyoga
Social customs in ancient India included mechanisms to ensure the continuity of the family line. In cases where a husband died without an heir, a specific practice allowed the widow to bear a child through a close relative, typically the husband's brother. This arrangement was strictly regulated by contemporary legal and social codes. It aimed to provide a legitimate successor.

28. (A) 1, 3, 4, 2
The history of settlements in the Indian subcontinent is marked by cycles of urban growth and decline. The earliest phase saw planned cities in the Indus valley. This was followed by a long interval before a second wave of urbanization emerged in the Gangetic plains. Eventually, many cities declined toward the end of the classical age, leading to a ruralized economy.

29. (D) Lothal
The Second Urbanization in the Gangetic valley is archaeologically characterized by a sophisticated, lustrous pottery style. Major cities such as the capitals of the Mahajanapadas are prime examples of this phase. However, some earlier coastal settlements belonged to a different chronological and cultural context entirely. These older maritime centers had declined long before the peak of northern urban growth.

30. (B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
The Mauryan state maintained a complex administrative system for managing land and revenue. A distinction was made between territories owned by the crown and those held by individuals. The superintendent of agriculture oversaw the cultivation of royal estates, and the revenue generated from these lands was given a specific technical name. This centralized control allowed the empire to maintain expenses.

31. (A) Meat consumption was strictly prohibited during the Early Vedic period.
Early Indian dietary habits were diverse and influenced by the pastoral nature of the economy. While milk and dairy products were central to the diet, historical texts indicate that meat was also consumed, particularly during sacrificial rituals. The strong movement toward vegetarianism developed much later, largely under the influence of religious traditions emphasizing non-violence and concepts of ritual purity.

32. (D) Living with a teacher in an ashram for holistic and spiritual education.
Education in ancient India was characterized by a personal and residential relationship between the student and the instructor. Students resided at the teacher's home or hermitage, performing daily chores and learning through oral transmission. This immersive environment focused not only on intellectual training but also on character building. This tradition emphasized the holistic development of the individual within a disciplined setting.

33. (A) P-2, Q-3, R-1, S-4
Major cities in ancient India developed specializations based on their geographical location and available resources. A famous western port served as the gateway for trade with the Mediterranean. Meanwhile, northern inland cities became renowned for luxury products like fine textiles and intricate ivory carvings. Other hubs acted as transit points for precious stones. These specialized activities facilitated both internal and international commerce.

34. (C) Upanayana
A significant life-cycle ritual marked the beginning of formal schooling for young boys in the upper Varnas. During this ceremony, the child was invested with a sacred thread and initiated into the study of the Vedas. This act symbolized a "second birth" into the intellectual community.

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It established the formal bond between the guru and the disciple for years.

35. (D) I, II and III
Ancient Indian rulers and administrative texts placed immense importance on water management for agricultural stability. Inscriptions attest to the long-term maintenance of major reservoirs by successive dynasties. Foreign observers noted that officials were responsible for the equitable distribution of water. Furthermore, political treatises detailed the taxation of irrigated lands. These records demonstrate a sophisticated understanding of hydraulic state projects.

36. (B) Bali - A customary offering that became a compulsory tax
The nomenclature of ancient taxation reflects the evolution of political power. In early tribal societies, subjects gave voluntary gifts to their leaders as a token of allegiance. However, as these leaders transformed into territorial monarchs, these contributions became mandatory obligations. Other terms specifically referred to the state's share of the harvest. This shift was essential for maintaining large imperial structures.

37. (A) Punch-marked coins → Indo-Greek gold coins → Kushana gold coins → Gupta gold coins
The history of Indian coinage began with silver and copper pieces bearing stamped symbols. Subsequently, invading dynasties from the northwest introduced coins featuring royal portraits and inscriptions. The first major issuance of high-quality gold currency occurred under rulers who controlled the silk routes. Finally, the classical empire of the north produced the largest quantity and variety of gold coins.

38. (D) Mathura
Ancient India maintained a network of thriving trade centers categorized by their location and function. Several prominent hubs were located on the coasts, serving as vital ports for maritime expeditions to the West and Southeast Asia. These coastal centers facilitated the exchange of spices and textiles. In contrast, other major cities were primarily inland hubs for regional administration and crafts.

39. (A) Both Statement I and Statement II are correct and Statement II explains Statement I.
The prosperity of the Kushana Empire was deeply rooted in its strategic control over Central Asian trade corridors. By dominating the routes that linked the Roman Empire with China, the Kushanas acted as intermediaries in the lucrative silk trade. They levied tolls and taxes on passing caravans, which fueled their economy. This wealth is reflected in their extensive gold coinage.

40. (A) Villages were integrated into maritime routes, producing for export.
Ancient Indian villages were the bedrock of the economy, focusing on self-sufficiency and local production. While they contributed agricultural surplus to the state and occasionally traded with nearby towns, they were generally isolated from direct international maritime activities. Most rural transactions relied on the exchange of goods. Collective efforts were often channeled into maintaining local resources like water tanks.

41. (A) Gupta Dynasty
A major imperial dynasty of northern India was responsible for establishing one of the world's first great residential universities. Founded in the 5th century CE, this institution became a prestigious center for higher learning, attracting scholars from across the Asian continent. The royal patronage provided by these rulers ensured the university had the resources to maintain thousands of students.

42. (B) P-2, Q-1, R-4, S-3
The coastline of ancient India was dotted with strategic ports that facilitated global trade. The eastern coast featured a major gateway for commerce with Southeast Asia. On the western side, several hubs managed traffic from the Arabian Sea, with specific locations in the Malabar and Konkan regions. These ports were essential for the export of textiles, spices, and exotic goods.

43. (A) Medicine and Surgery
An ancient educational hub in the northwest was renowned for its specialized training in various sciences and arts. It attracted students from far-off regions who sought expertise under famous teachers. One of the most celebrated graduates was a physician noted for his skills in healing

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and surgery. This center's reputation for medical excellence made it a pinnacle of scientific learning.

44. (B) II and IV only
As the ancient period transitioned toward the early medieval era, rural life became increasingly localized. Villages focused on meeting their own needs, with artisans being compensated through a share of the crop rather than cash. This shift resulted in a decreased reliance on metallic currency and foreign luxury goods. Instead of expanding, the use of gold coins significantly declined.

45. (D) Tax-exempt land grants made to Brahmanas and temples.
Rulers in ancient and early medieval India frequently gifted villages or parcels of land to learned individuals and religious institutions. These grants were typically hereditary and carried numerous privileges, most notably the exemption from state taxes. The primary objective was to earn religious merit and encourage settlement. This practice led to the emergence of a class of landed intermediaries.

46. (A) Both Statement I and Statement II are correct and Statement II explains Statement I.
Maritime trade between the Indian subcontinent and the Roman world underwent a dramatic transformation with the understanding of seasonal wind patterns. A Greek navigator is traditionally credited with applying this knowledge to shorten the duration of voyages across the open sea. By utilizing these winds, ships could sail directly between ports. This innovation led to a massive trade increase.

47. (D) Chandragupta Maurya - Elaborate gold coins with the image of Buddha
Coinage in ancient India evolved through distinct phases characterized by different materials and designs. Early imperial currency consisted mostly of stamped silver pieces. Subsequent gold issues often featured portraits or depictions of kings engaged in activities like hunting. While some later rulers included religious icons on their currency, the earliest emperors did not issue elaborate gold coins as standard state currency.

48. (D) Dharmaganja
The library at the great residential university of Nalanda was a legendary repository of knowledge, consisting of three massive buildings. It housed a vast array of manuscripts covering diverse fields such as Buddhist philosophy, grammar, logic, and medicine. This scholarly treasury was central to the university's mission, enabling it to attract global intellectuals. Its name reflected the spiritual value placed on knowledge.

49. (A) I, II, III and V only
Commercial and artisan guilds in ancient India were highly autonomous and influential organizations. They possessed the authority to regulate their own internal affairs, including settling disputes and setting standards for quality and pricing. Beyond trade, they provided banking services and even maintained armed guards. While they cooperated with the state, they were not centrally managed, maintaining their own financial independence.

50. (A) Sitadhyaksha
The Mauryan administration was highly centralized, with specialized officials overseeing various economic sectors. One specific officer was tasked with the management of the crown's vast agricultural estates. This role involved supervising the cultivation process, ensuring irrigation, and collecting the produce from these lands. This systematic oversight allowed the state to secure a stable supply of food and essential revenue.

51. (A) Both Statement I and Statement II are correct and Statement II explains Statement I.
Burial traditions in South India during the first millennium BCE are inextricably linked with the early iron age. Excavations of these monumental stone graves consistently reveal a wide array of iron artifacts placed alongside the deceased. These tools and weapons indicate that the community possessed advanced metallurgical skills. Iron played a vital role in both daily survival and social status.

52. (C) Manufacture of paper from wood pulp
Mauryan India was characterized by significant advancements in various crafts, including sophisticated stone polishing and extensive textile production. Metallurgical activities, such

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as smelting iron and copper, were also highly developed under state supervision. However, the technology for producing paper from wood pulp had not yet been introduced. Instead, writing was typically performed on birch bark, palm leaves, or stone surfaces.

53. (B) Patriarchal joint family
The social fabric of ancient India was primarily built around the household where multiple generations lived together. In this system, authority was vested in the eldest male member, who managed the family's assets and religious duties. This structure provided economic security and maintained social continuity. Descent and inheritance typically followed the male line, reinforcing the patriarchal nature of the society.

54. (B) Village headman maintaining order and assisting in revenue collection.
At the grassroots level of ancient administration, a specific official served as the vital link between the village and the central state. This individual was responsible for local governance, resolving minor disputes, and ensuring the collection of taxes. Usually chosen from among the prominent local families, this headman played a crucial role in maintaining stability and facilitating state economic demands.

55. (B) Both Statement I and Statement II are correct but Statement II does not explain Statement I.
Food consumption in ancient India was influenced by environmental factors and medical theories. Regional availability of crops like rice in the east and wheat in the north created diverse culinary traditions. Furthermore, classical medical treatises emphasized the relationship between diet, health, and the changing seasons. These texts provided detailed guidelines on food, reflecting a sophisticated understanding of seasonal nutrition.

56. (C) Slavery was primarily agricultural with large-scale plantations.
Slavery in ancient India was a recognized institution, but it differed significantly from other contemporary civilizations. While individuals could become slaves through birth, debt, or capture, they were mostly employed in domestic service. Large-scale agricultural plantations relying solely on slave labor were not the norm; instead, the economy was based on peasant farming. Legal codes often provided pathways for eventual freedom.

57. (B) Rice (Vrihi)
The Early Vedic economy was centered on pastoralism in the semi-arid regions of the northwest, where barley was the primary cultivated cereal. As the population migrated eastward into the more humid Gangetic plains, they encountered new climatic conditions. During this transition, a particular grain became a central staple and gained ritual significance. This shift reflects the transformation to intensive agriculture.

58. (C) Jajmani system
Traditional Indian villages functioned through a complex web of reciprocal economic relationships. Artisans and service providers were tied to specific landowning families. Instead of direct cash payments, these specialists received a fixed portion of the annual harvest in exchange for their essential services. This enduring socio-economic arrangement ensured that the basic needs of all community members were met while reinforcing interdependence.

59. (A) Both Statement I and Statement II are correct and Statement II explains Statement I.
During the Gupta period, the social and economic roles of the lowest varna underwent a significant transition. The decline of urban trade and the expansion of land grants necessitated a larger workforce for agriculture. Consequently, many who were previously in purely servile positions became involved in farming as tenants. This shift toward an agrarian identity improved their relative economic standing.

60. (D) Bull-fighting and animal combats were completely unknown in ancient India.
Entertainment in ancient India was varied and deeply integrated into the social life of both the elite and the masses. While strategic games and theatrical arts were highly regarded, physical sports also played a major role. Historical sources frequently mention activities such as wrestling, chariot races, and contests involving animals. These public spectacles provided amusement and demonstrated great physical prowess.

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61. (C) Chariot racing, dice gambling, and music.
The Vedic people enjoyed several forms of amusement that reflected their martial and social values. Chariot racing was a popular competitive sport, often associated with rituals and displays of skill. Gambling with dice was a widespread pastime among the nobility. Additionally, music and dance were essential components of social gatherings and religious ceremonies. These activities provide a glimpse into leisure.

62. (C) Sarthavaha
Long-distance trade in ancient India was a hazardous undertaking, requiring organized groups for protection and logistics. The individual who led these mobile merchant caravans held a position of great responsibility. This leader managed movements, negotiated passage through different territories, and ensured the safety of the goods. Their expertise in navigation made them essential figures in connecting various distant regional markets.

63. (A) Both Statement I and Statement II are correct and Statement II explains Statement I.
During his pilgrimage to the birthplace of the Buddha, Emperor Ashoka issued a specific edict to commemorate the visit. To honor the sanctity of the site, he granted the local village significant financial relief. This included a total exemption from specific tributes and a reduction in the standard land revenue tax. This inscription serves as rare evidence of localized intervention.

64. (B) In practice, there was absolute zero social mobility, and no lower Varna ever acquired political power.
Although the Varna system was theoretically rigid, historical reality in ancient India allowed for instances of significant social movement. Wealthy merchant groups often exercised political influence that challenged traditional hierarchies. Furthermore, several major dynasties that ruled vast empires are traditionally believed to have emerged from non-Kshatriya backgrounds. Economic power and military success could occasionally overcome the social restrictions of birth.

65. (D) Mauryan period
By the time of the first large-scale empire in India, agricultural techniques had become highly sophisticated. Foreign observers documented the fertility of the land and the ability of farmers to produce two harvests in a single year. This productivity was supported by improved irrigation and state-sponsored management. The resulting surplus was vital for maintaining a large standing army and bureaucracy.

66. (B) A guild of merchants and artisans of the same profession.
Professional associations played a central role in the urban economy of ancient India. These organizations brought together individuals practicing the same craft, providing them with a platform for mutual support. They established rules for training, ensured quality, and managed their own financial resources. These groups often attained significant economic power and performed public works or acted as financial trustees.

67. (A) Both Statement I and Statement II are correct and Statement II explains Statement I.
Ancient Indian ethics presented a balanced view of material prosperity. While the pursuit of wealth was recognized as a legitimate goal, its mere accumulation for personal gain was criticized. High social value was placed on the redistribution of wealth through charity and public service. By funding temples and hospitals, wealthy individuals converted their material success into recognized spiritual merit.

68. (B) The gold content (purity) of Gupta coins increased dramatically in the later part of their rule.
The Gupta Empire is famous for its magnificent gold coinage, which reached a peak in terms of volume. However, the economic health of the empire declined in its later stages. Analysis of the coins shows that the percentage of pure gold significantly decreased over time. This debasement indicates growing financial stress and a contraction in trade toward the end.

69. (C) Rice and Barley
Ancient agricultural terminology identifies the primary food crops that sustained the population. One term refers to the cereal that was the mainstay of the early settlers. The other denotes the grain that became dominant as agriculture expanded into the wetter eastern plains. These

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two crops formed the foundation of the diet and were frequently mentioned in medical and religious literature.

70. (B) Dinara
The gold currency of the Gupta period represents one of the most significant numismatic achievements of ancient India. These coins were used for high-value transactions and state gifts. Their name was derived from a Roman precursor, reflecting long-standing commercial connections with the Mediterranean. The abundance of these coins during the early Gupta reign highlights the period's immense prosperity and monetization.

71. (C) Maize
The diet of ancient Indians was based on several indigenous and long-cultivated grains. Staples such as rice, barley, and wheat are frequently documented in archaeological remains. However, certain crops that are common today were not present in the subcontinent during antiquity. One specific grain was only introduced to India much later from the Americas, following the expansion of global trade.

72. (B) Increased agricultural surplus, enabling urbanization and large empires.
The adoption of iron for farming tools revolutionized the economy of the Gangetic valley. Unlike softer materials, iron ploughshares could penetrate the heavy soil more effectively, leading to a dramatic increase in crop yields. This agricultural boom provided the surplus necessary to support growing urban populations and powerful centralized states. This shift was a fundamental catalyst for major socio-political transformations.

73. (A) Subjugated people or servants employed in domestic tasks.
In the earliest layers of Vedic literature, these terms refer to groups who were often in conflict with arriving tribes or individuals reduced to a servile status. They were primarily utilized for household labor and various menial tasks. Over time, these labels became integrated into the social hierarchy, representing a class of people who lacked the status of primary members.

74. (A) Chandragupta Maurya
The construction of a massive irrigation reservoir in western India is a prime example of ancient state-led infrastructure. Commissioned by the founder of the first pan-Indian empire, the lake provided water for a region prone to drought. Subsequent rulers from different dynasties continued to maintain this vital resource. This project underscores the long-term commitment of ancient monarchs to agricultural development.

75. (A) A Buddhist monastery or residence for monks.
Originally used to describe a place for relaxation, this term underwent a significant semantic shift. It came to specifically denote the permanent residential quarters for members of the Buddhist monastic order. These complexes typically included individual cells and common areas for study. Over time, they evolved from simple rainy-season shelters into major centers of academic and spiritual excellence throughout the subcontinent.

76. (A) The state constructed reservoirs and levied a water cess on farmers.
Mauryan political philosophy emphasized the state's active role in economic development. According to administrative manuals, the government was responsible for building and maintaining irrigation systems. To fund these projects, the state collected a specific tax from those who benefited from the supply. This organized approach ensured agricultural stability and maximized revenue, reflecting a highly sophisticated and centralized management style.

77. (C) Ritual purity concepts assigning them tasks like disposing of corpses.
The emergence of extreme social marginalization in ancient India was rooted in ritualistic ideologies. Certain groups were assigned occupations deemed highly polluting, such as handling the dead. These activities led to their systematic exclusion from society. The resulting hierarchy was reinforced by strict rules regarding physical contact and residence, creating a permanent class of individuals living on the social fringes.

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78. (D) Domestic water supply and soakage pits for drainage.
Innovations in urban sanitation during the Mauryan period included the widespread use of terra-cotta rings stacked in deep shafts. These structures served two functions: providing a reliable water source for households and acting as soak-pits for waste disposal. By allowing liquids to drain into the ground, they helped maintain hygiene in crowded city environments, reflecting high urban planning standards.

79. (C) Anuloma
Legal and social codes in ancient India recognized specific types of inter-caste unions based on the hierarchy of the individuals involved. A marriage where the man belonged to a higher social order than the woman was considered relatively more acceptable. Such unions were often documented and assigned specific legal consequences. This terminology helped the society categorize and manage social complexities.

80. (C) The extensive use of iron tools leading to agricultural surplus
The rebirth of cities in the Gangetic valley was fundamentally driven by technological change. The availability of iron allowed for the manufacture of strong axes and ploughs, essential for clearing dense jungles and tilling heavy soil. This led to a significant increase in food production beyond local needs. This surplus supported non-farming populations, creating the economic base for urbanization.

81. (D) Varnasankara
To explain the existence of numerous social groups outside the primary fourfold hierarchy, ancient theorists developed a concept based on the mixing of different Varnas. According to this theory, new castes emerged when individuals from different social orders married. These groups were then assigned specific occupations. This conceptual framework allowed the system to accommodate complexity while maintaining the four-tier hierarchy.

82. (B) Ujjayini (Ujjain)
A strategically located city in central India served as a pivotal junction for major trade routes. It connected the imperial capital in the east with prosperous western ports, while also linking northern regions with the Deccan. Its importance was commercial, administrative, and religious. The city's prosperity was fueled by the flow of goods moving along these vital overland transport corridors.

83. (C) Akaradhyaksha
The Mauryan state exercised comprehensive control over valuable natural resources, particularly minerals. A specialized administrative department was established to oversee all mining operations and the processing of metals. The officer leading this department was responsible for ensuring efficiency and maximizing profit. This centralized management provided the empire with raw materials needed for weapons, coinage, and various specialized artisan crafts.

84. (A) Uttarapatha
The northern parts of the Indian subcontinent were connected by a legendary overland route that facilitated trade and military movements. This highway stretched from northwestern frontiers to the mouth of the Ganges. It was essential for transporting goods between distant regions. Rulers frequently took steps to maintain this path, recognizing its vital role in economic integration and imperial political stability.

85. (B) Unpaid forced labor exacted by the state from peasants.
In ancient and early medieval times, the state often required subjects to contribute physical labor for public projects without direct compensation. This practice was considered a form of taxation and was used for building roads and irrigation works. While providing the government with a large workforce, it represented a significant burden. Historical records mention this as a standard administrative feature.

86. (D) The Dakshinapatha route connected Pataliputra to Pratisthana.
Internal commerce in ancient India relied on a network of well-established overland routes. One of the most important was the "southern path," which linked the northern plains with emerging kingdoms in the peninsula. This route facilitated the exchange of northern crafts and southern commodities. Its development was a key factor in

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the economic and cultural integration of diverse geographical regions.

87. (C) Setthi and Gahapati
Early Buddhist literature provides insights into the social structure by using specific titles for wealthy individuals. One term refers to prominent merchants who often led powerful guilds. The other term denotes affluent householders or landowners who managed significant agricultural resources. These figures were major patrons of religious orders and played a critical role in both urban and rural regional economies.

88. (B) Pliny the Elder
A famous Roman scholar expressed concern over the massive outflow of precious metals from the Roman Empire to India. He noted that the Roman taste for Indian luxury items was creating a significant trade deficit. This account provides evidence of the scale of ancient Indo-Roman maritime commerce. The discovery of Roman gold coins across South India confirms this lucrative exchange.

89. (A) Jyesthaka or Sarthavaha
Merchant guilds were led by experienced individuals who held authority within the city's administrative circles. These leaders represented the interests of their professional groups in dealings with the state. They often participated in municipal councils, influencing local policy. Their high status reflected the critical importance of trade and guild organizations in the prosperity of urban centers during the classical age.

90. (D) The Roman Empire
Archaeological excavations at a coastal site in southern India have revealed extensive evidence of international trade. Finds include Roman pottery and glassware, indicating that the site served as a major port for Mediterranean merchants. This settlement functioned as a commercial hub where local goods were prepared for export. The discovery of specific artifacts provides proof of direct maritime links.

91. (B) Artha
Classical Indian philosophy integrated material pursuits into a comprehensive framework for a balanced life. One of the four primary goals explicitly recognized the importance of acquiring wealth and ensuring economic security. This concept legitimized commercial activities as essential for family stability. By including economic prosperity among major existence aims, the tradition provided a moral foundation for pursuing material well-being.

92. (A) Gold and silver coins.
The maritime trade between India and the Roman Empire was characterized by an imbalance in the types of goods exchanged. India primarily exported high-value commodities like pepper and fine textiles. In return, Roman merchants brought wine, coral, and most significantly, large quantities of precious metal currency. The massive influx of Roman gold significantly impacted the local economy and monetization.

93. (A) Silk weavers
A famous fifth-century inscription records the journey and activities of a professional guild that migrated to central India. These artisans were highly skilled in a specific textile craft and became wealthy enough to build a temple. The record provides details about guild organization and social contributions. It highlights how specialized groups thrived across different regions while contributing to cultural life.

94. (D) Punch-marked coins
The earliest indigenous coinage of India appeared in the middle of the first millennium BCE. These coins were produced by hammering specific symbols onto silver or copper pieces. Unlike later issues, they did not feature names of rulers. These coins circulated widely and were essential for the growing urban economy. Their widespread distribution across various sites attests to early monetization.

95. (C) 16
The Indus Valley Civilization was remarkable for its highly standardized system of weights and measures. Excavations have uncovered numerous chert weights used for commercial transactions. These weights followed a specific mathematical progression, with the most common unit or multiple used in this ancient trading system being based on a particular number. This system ensured accuracy and uniformity across settlements.

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96. (C) Pautavadhyaksha
Mauryan administrative efficiency relied on the strict regulation of market activities. To prevent fraud, the state appointed a specific official to oversee the accuracy of all weighing and measuring devices used by merchants. This officer was responsible for certifying and inspecting these tools. This centralized control protected consumers and facilitated trade, reflecting an advanced level of state involvement.

97. (A) The state mandated strict standardization of weights and measures.
In major ancient empires, the government recognized that uniform standards were essential for a thriving economy. Regulations ensured that the same units were used throughout the territory. This standardization simplified trade between regions and allowed the state to collect taxes accurately. Specialized officials were tasked with enforcing these rules, demonstrating that the state played a proactive role in commerce.

98. (D) Bharuch
A prominent port on the western coast of India was a vital hub for international trade during the early centuries. Known to Greek sailors by a specific name, it facilitated the export of textiles and spices. Its strategic location at the mouth of a major river made it an ideal gateway for commodities. Today, this historic center continues to be recognized.

99. (C) Periplus of the Erythraean Sea
A first-century Greek text provides an invaluable eyewitness account of maritime trade routes in the Indian Ocean. It details ports along the Indian coast, specific goods exchanged, and navigational challenges. This document offers unique insights into the economic interconnections between the Roman world and India, serving as a primary source for understanding the scale and variety of ancient commerce.

100. (A) Black Pepper
Indian spices were among the most highly valued commodities in the ancient Western world. One particular spice from the southern coast of India was in such great demand by Roman merchants that it became known as the "beloved of the Yavanas." This trade was so profitable that it led to a massive influx of Roman currency into the subcontinent.

101. (B) Sangam Age
The early centuries of the common era in South India were marked by a vibrant literary culture and flourishing maritime trade. Poems from this period describe the arrival of foreign ships and the wealth brought by the exchange of local products. This literature provides a rich portrait of a society deeply integrated into global trade networks, reflecting regional prosperity.

102. (A) A lustrous wheel-turned pottery associated with urban elites.
Archaeologists use a specific type of fine, shiny pottery as a marker for the peak of the Second Urbanization in northern India. This pottery was expertly crafted on a wheel to achieve a distinct metallic luster. Its distribution is primarily limited to major urban centers and wealthy households, suggesting it was a luxury item. It reflects high craft specialization achieved.

103. (C) Centres like Varanasi were famous for high-quality cotton and silk.
The production of cloth was a major industry in ancient India, with different regions specializing in various materials. Some inland cities gained a global reputation for the exceptional quality of their fine cotton fabrics and luxurious silks. These textiles were highly sought after in foreign markets. The presence of specialized weaving communities was an essential component of the urban economy.

104. (D) Damascus steel (or Wootz steel).
Ancient Indian metallurgists developed a unique process for creating high-carbon steel with a distinctive wavy pattern. This material was renowned for its exceptional strength and sharpness, making it prized for crafting high-quality weapons. It was exported to other regions to be forged into legendary swords. The technical expertise reflects the advanced state of metallurgical knowledge in craft communities.

105. (B) Atranjikhera
Excavations at a site in the upper Gangetic valley have provided some of the earliest evidence for the systematic use of iron in India. Dated back to approximately 1000 BCE, the finds include

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various tools, indicating a local metallurgical tradition. This early use of iron was a turning point, as it provided the means to improve agricultural productivity and settlements.

106. (D) Enabling the clearing of dense hardwood forests for agriculture.
The introduction of iron technology had its most significant economic impact through the improvement of basic tools. Unlike bronze, iron axes were strong enough to fell the thick forests of the Gangetic plains. This capability allowed for a massive expansion of arable land, which was essential for supporting a growing population. This process was critical for subsequent socio-political changes.

107. (C) Supported the rise of specialized non-agricultural classes and state formation.
The widespread adoption of iron technology led to profound shifts in the social structure. By significantly increasing agricultural productivity, it allowed a portion of the population to move away from food production. This shift facilitated the emergence of specialized groups such as administrators and artisans. The ability to manage a surplus provided the economic basis for more centralized political authority.

108. (D) Slavery
A Greek ambassador noted that a specific social institution common in the West was absent in India. Modern historians believe he was mistaken, as contemporary Indian texts describe various forms of servility. His observation likely stemmed from the fact that the treatment of these individuals in India was significantly more humane compared to the harsh chattel systems of Greece.

109. (B) Slaves had certain legal rights, could own property, and could buy back their freedom.
According to administrative texts from the Mauryan period, the status of individuals in servile positions was not absolute. These individuals maintained several rights, including the ability to earn income and possess personal property. Importantly, the law provided mechanisms through which they could eventually purchase their own manumission. This system reflects a nuanced approach to domestic labor and servitude.

110. (B) Yogakshema (welfare of the people)
Mauryan governance was guided by a philosophy that placed the well-being of the subjects at the center of royal responsibility. The state was expected to provide support for the vulnerable, including orphans and the destitute. This ideal aimed to ensure that the populace lived in a state of prosperity. Such measures were essential for maintaining social order and legitimacy.

111. (A) Earning religious merit and supporting the priestly class.
Social and religious life in ancient India emphasized two forms of ritualized giving. One involved the voluntary distribution of gifts to accumulate spiritual merit. The other was a formal fee paid for sacred ceremonies. These practices ensured the economic survival of the priestly class and promoted the redistribution of resources. Individuals integrated material success with their moral and spiritual aspirations.

112. (B) Humane and courteous treatment of slaves and servants
In his efforts to promote a moral social order, Emperor Ashoka issued edicts that focused on ethical conduct in daily relationships. One of his key instructions concerned the treatment of those in subordinate positions. He urged his subjects to practice compassion and show respect toward domestic laborers. This was a central part of his broader vision of non-violence.

113. (B) Ahimsa gradually influenced the higher Varnas toward vegetarianism by the Gupta period.
Dietary habits in ancient India underwent a transformation influenced by evolving religious values. While meat consumption was common in early periods, the emphasis on non-violence began to change social norms. Over centuries, this led to a shift among upper social orders, who increasingly adopted vegetarianism as a mark of ritual purity. By the classical age, this was a prominent feature.

114. (A) Ritualistic and intoxicating beverages
The early Vedic texts frequently mention two types of liquid substances used in social and religious contexts. One was a sacred plant-based drink central to important sacrificial ceremonies. The other was a more common alcoholic

beverage consumed during secular festivals. These drinks played a significant role in cultural life, representing both spiritual aspirations and the social festivities of the period.

115. (C) Festive gatherings, public feasts, and theatrical entertainments.
Public life in the Mauryan period included various forms of collective recreation. These events brought people together for communal dining, music, and dramatic performances. While some were sanctioned for building social cohesion, others were occasionally restricted by rulers fearing disorder. These gatherings provide evidence of a vibrant urban culture where the population had access to diverse entertainment beyond their daily labor.

116. (B) Vasantotsava
Ancient Indian society celebrated the changing seasons with grand public festivals. One popular event took place in the spring and was dedicated to the deity of love. It was characterized by widespread merrymaking, including singing and dancing. This festival provided a release from social restrictions and brought together people of various backgrounds to celebrate nature's renewal and cultural life.

117. (A) Fa-Hien (Faxian)
A Chinese pilgrim who traveled through India during the fifth century CE provided a detailed account of the social landscape. He noted the high level of general peace and vegetarian habits. However, he also observed the stark and harsh segregation of specific marginalized groups. These individuals were required to live outside the main settlements, providing evidence of established social exclusion.

118. (B) Ritual purity and pollution
The systemic marginalization of certain groups was built on an ideological foundation that categorized activities as either pure or impure. Occupations involving contact with decaying matter were seen as deeply polluting. This religious concept created a social barrier that justified the isolation of those who performed essential but stigmatized tasks. This framework ensured that the social hierarchy was maintained.

119. (A) Degraded Kshatriyas.
Throughout ancient history, various foreign tribes invaded and settled in northern India. As they established control, they gradually adopted local customs. The Brahmanical social order eventually integrated these powerful outsiders by assigning them a status within the warrior varna, though often with a lower rank. This flexible mechanism allowed the society to assimilate new elite groups without abandoning its structure.

120. (B) They did not attach social stigma to wealth accumulation and lending.
The merchant class found the new religious movements appealing due to their practical approach to economic life. Unlike the traditional system, which often looked down upon trade and interest, these traditions offered an inclusive moral framework. They focused on ethical conduct and provided a respected position to those who generated wealth. This support from affluent groups was a major factor.

121. (A) Decline in animal sacrifices, protecting cattle wealth for agriculture.
The strong emphasis on non-violence advocated by emerging religious traditions had a direct and positive impact on the agrarian economy. By discouraging the large-scale slaughter of animals in religious rituals, these movements helped preserve the cattle population. This was crucial for a society that relied on oxen for ploughing. The conservation of animal resources supported more intensive farming.

122. (C) Rejecting the Varna system and opening the Sangha to all castes.
Early Buddhism challenged the prevailing social hierarchy by offering a spiritual path not determined by birth. The monastic order was made accessible regardless of Varna, emphasizing that personal merit was the true measure of worth. This egalitarian approach provided dignity to those from marginalized backgrounds and created space for growth outside traditional restrictions, significantly impacting the contemporary social discourse.

123. (D) Trade, commerce, and money-lending
The extreme commitment to avoiding harm to any living creature led the followers of a particular religious tradition to avoid certain

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occupations. Farming was seen as potentially violent due to the harm caused to organisms during ploughing. As a result, many adherents turned to professional activities like commerce and finance. This choice led the community to become a significant economic force.

124. (A) The state exercised regulation over agriculture, trade, and crafts.
The Mauryan economy was characterized by an unprecedented level of government involvement. The state managed royal estates, controlled all mining production, and established standardized weights for the market. Additionally, a complex system of taxes was implemented to fund the administrative machinery. This centralized approach allowed the empire to efficiently harness its diverse resources, ensuring a stable revenue stream for the state.

125. (C) Indian Feudalism
The increasing practice of donating land to religious and administrative figures during the Gupta period had far-reaching consequences. These grants often included the transfer of administrative powers to recipients, creating a new class of landed intermediaries. This led to the decentralization of political authority and a shift toward a localized economy. Many view this as the foundation of feudalism.

126. (A) Long-distance trade and urban centres.
Toward the end of the classical age, the Indian economy experienced a significant shift away from earlier urban prosperity. The volume of international maritime trade contracted, leading to a decline in major cities. This period saw a reduction in the use of high-quality currency and a greater emphasis on local agricultural production. As urban centers declined, society became more ruralized.

127. (D) Self-sufficient villages with diminished reliance on external trade.
The transition to the early medieval period saw the emergence of a rural structure that focused on meeting its needs internally. Due to the decline of urban centers, villages became more isolated. Artisans within these communities produced goods specifically for the local population and were typically paid through a share of the harvest. This resulted in a fragmented economic landscape.

128. (D) Wealthy merchants wielded immense economic power despite their low Varna rank.
The social position of the merchant class was marked by a gap between theoretical status and actual influence. According to the traditional hierarchy, they occupied a lower rank. However, their control over trade and professional guilds gave them immense economic power. They often acted as financiers to kings and patrons of institutions, allowing them to exercise significant practical political and social authority.

129. (A) Decline of trade and rise of a land-grant-based feudal economy.
The shift from ancient to early medieval patterns was driven by changes in how resources were managed. The contraction of international commerce coincided with a massive increase in granting tax-exempt land to intermediaries. This led to the fragmentation of central authority and the growth of a localized society. These structural transformations redefined the relationship between the state and the people.

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130. (A) The discovery of iron technology for clearing dense forest regions.
The movement toward a sedentary lifestyle in the later Vedic age was made possible by the introduction of iron for tool-making. The ability to create strong axes allowed the population to effectively clear dense hardwood forests. This technological breakthrough enabled the cultivation of fertile soils on a larger scale. Consequently, the society transitioned to stable agriculture, laying the economic foundation.

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CHAPTER 05

Early Medieval India: Polity and Regional Kingdoms (700–1200 AD)

1. What was the primary objective of the Tripartite Struggle in early medieval India?
(A) Control over the maritime trade routes of the Bay of Bengal region
(B) Establishment of a unified religion across the Indian subcontinent
(C) Dominance over the fertile region of Kannauj in the Gangetic valley
(D) Defense against the invading Arab forces in the Western Sindh region

2. Consider the following statements regarding the decentralization of polity in early medieval India:
Statement I: The practice of making land grants to Brahmanas and secular officials led to the emergence of autonomous landed intermediaries.
Statement II: The central authority retained absolute control over local taxation and law enforcement in the granted territories.
Which of the following statement(s) is/are correct?
(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

3. The famous Vikramashila University, a premier center for Buddhist learning, was established by which Pala ruler?
(A) Gopala
(B) Devapala
(C) Dharmapala
(D) Mahipala I

4. Which of the following best defines the concept of Indian Feudalism during the early medieval period?
(A) Centralization of administrative and political powers by an absolute monarch
(B) Decentralized agrarian economy driven by state-sponsored land grants
(C) Complete elimination of the traditional Varna system in rural territories
(D) Establishment of massive overseas colonial empires for tribute collection

5. What was the major political consequence of the continuous Tripartite Struggle on the participating empires?
(A) It led to a permanent defensive alliance against various foreign invasions
(B) It resulted in the immediate establishment of a unified Delhi Sultanate
(C) It created a highly centralized bureaucratic structure across Northern India
(D) It exhausted military and financial resources, causing regional fragmentation

6. Which of the following dynasties was not a participant in the Tripartite Struggle for Kannauj?
(A) The Gurjara-Pratiharas
(B) The Rashtrakutas
(C) The Palas
(D) The Chalukyas of Badami

7. The Gurjara-Pratihara empire reached its greatest territorial extent under the reign of which ruler?
(A) Nagabhata I
(B) Mihira Bhoja
(C) Vatsaraja
(D) Mahendrapala I

8. Consider the following statements regarding the cultural contributions of the Rashtrakuta dynasty:
I. Krishna I commissioned the rock-cut Kailasanatha temple at Ellora.
II. Amoghavarsha I authored Kavirajamarga,

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an early Kannada literary work.
III. The Rashtrakutas strictly prohibited the practice of Jainism within their territories.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

9. In the context of the Paramara dynasty of Malwa, the capital city of Dhar became a prominent center of learning and culture under the patronage of:
(A) Upendra
(B) Siyaka II
(C) Vakpati Munja
(D) Raja Bhoja

10. In the context of early medieval Indian polity, a 'Samanta' refers to:
(A) A supreme sovereign emperor
(B) A prominent foreign merchant
(C) A subordinate or feudatory chieftain
(D) A highly ranked Buddhist monk

11. Which of the following statements about the Pala dynasty of Bengal is correct?
(A) They were strong patrons of Shaivism and suppressed regional Buddhism actively.
(B) Gopala was elected by prominent local men to end ongoing political anarchy.
(C) The Palas never engaged in military conflicts outside the greater Bengal region.
(D) They constructed the massive Brihadeshwara temple located at Tanjore city.

12. All of the following were features of Rashtrakuta administration EXCEPT:
(A) The empire was divided into administrative Rashtras, Vishayas, and Bhuktis
(B) Village administration was managed by village headmen and popular assemblies
(C) The central rulers maintained a powerful standing army and regional cavalry
(D) The administrative divisions were governed solely by hereditary Brahmanas

13. Who was the founder of the Rashtrakuta dynasty who established his capital at Manyakheta?
(A) Krishna I
(B) Amoghavarsha I
(C) Dantidurga
(D) Govinda III

14. Consider the following statements regarding the early medieval regional dynamics in Madhya Pradesh:
I. The Kalachuris of Tripuri frequently engaged in conflicts with the Chandellas of Jejakabhukti.
II. Gangeyadeva was a powerful ruler of the Kalachuri dynasty who assumed the title of Vikramaditya.
III. The Paramaras of Malwa maintained a peaceful coexistence with both the Kalachuris and the Chalukyas of Gujarat.
IV. The Chandellas reached their zenith under the rule of Dhanga and Vidyadhara.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

15. Which of the following architectural marvels in Madhya Pradesh is attributed to the Paramara king Bhoja?
(A) The Khajuraho group of temples
(B) The Bhojeshwar Temple at Bhojpur
(C) The Stupa of Sanchi
(D) The Kandariya Mahadeva Temple

16. Applying the concept of feudalism in early medieval India, the relationship between a monarch and his Samantas can best be compared to:
(A) A modern democratic state and its individual tax-paying citizens
(B) An emperor and his loyal, salaried bureaucratic administrative officers
(C) A suzerain and his vassals, bound by obligations of tribute and service
(D) A prominent religious leader and his group of devoted traveling monks

17. Which of the following is the most appropriate description of Vidyadhara, the Chandella ruler?
(A) He was the first founder of the dynasty who established the initial capital at Mahoba city.
(B) He was the final sovereign ruler who was eventually defeated by the forces of Qutb-

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ud-din Aibak.
(C) He resisted Mahmud of Ghazni's invasion and assassinated the Pratihara ruler for surrendering.
(D) He shifted the primary capital from Khajuraho to Delhi to counter the growing power of the Tomaras.

18. Which of the following statements about the Tomaras of Delhi is incorrect?
(A) They are credited with the initial founding of the historical city of Dhillika (Delhi).
(B) Anangpal Tomar was a prominent and celebrated ruler belonging to this royal dynasty.
(C) They were eventually displaced and absorbed by the expanding Chahamana imperial empire.
(D) They repelled the Ghurid invasions and established a sovereign empire in Malwa.

19. Prithviraj III, commonly known as Prithviraj Chauhan, belonged to which ruling dynasty?
(A) Guhilas of Mewar
(B) Tomaras of Delhi
(C) Chahamanas of Shakambhari
(D) Paramaras of Malwa

20. Consider the following statements regarding Rajendra Chola I:
Statement I: He led a successful military campaign up to the river Ganges and assumed the title of Gangaikondachola.
Statement II: He dismantled the Chola navy and abandoned all overseas trade networks.
Which of the following statement(s) is/are correct?
(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

21. The Chandella dynasty is most famously associated with the construction of which UNESCO World Heritage site in Madhya Pradesh?
(A) Bhimbetka Rock Shelters
(B) Khajuraho Group of Monuments
(C) Sanchi Stupas
(D) Mahakaleshwar Temple

22. In the context of early medieval temple architecture, the Hoysala temples are distinctly known for their:
(A) Star-shaped platforms and intricate soapstone carvings
(B) Pure Dravidian vimanas without any sculptural adornment
(C) Complete reliance on brick and wood construction
(D) Complete absence of religious motifs in their structures

23. What was the direct effect of the strong Chola naval power in the 11th century?
(A) The complete military annexation of the entire Arab world across the sea
(B) The permanent shift of the Chola capital to a maritime ship for defense
(C) The successful naval expedition against the Srivijaya Empire in Southeast Asia
(D) The discovery of a direct and lucrative sea route to the European continent

24. Which of the following is an exception to the general pattern of political administration in early medieval regional kingdoms?
(A) Increasing reliance on hereditary administrative officials
(B) Frequent granting of land to religious and secular elites
(C) Legitimization of royal power through massive temple construction
(D) Maintenance of a highly centralized, non-feudal bureaucratic structure

25. The Kalachuris of Tripuri ruled over which geographical region in present-day Madhya Pradesh?
(A) The Chedi or Dahala region near Jabalpur
(B) The Malwa Plateau
(C) The Nimar Region
(D) The Gwalior region

26. Consider the following statements about the Eastern Gangas of Odisha:
Statement I: Anantavarman Chodaganga was a major ruler who initiated the construction of the Jagannath Temple at Puri.
Statement II: The Eastern Gangas built the famous Sun Temple at Konark.
Which of the following statement(s) is/are

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correct?
(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

27. The court poet of Prithviraj Chauhan who authored the epic poem 'Prithviraj Raso' was:
(A) Kalhana
(B) Chand Bardai
(C) Banabhatta
(D) Bilhana

28. 'Stridhana' in the context of early medieval society primarily referred to:
(A) Gifts and property given to a woman at marriage, over which she had relative control
(B) The royal property that a woman inherited from her husband's extended family
(C) The absolute and unquestioned right of a woman to rule a sovereign kingdom
(D) A specific and heavy tax levied on widows living within the urban areas

29. Which of the following was a prominent feature of the revenue system in the early medieval period?
(A) The complete and absolute abolition of all forms of taxation across the empire
(B) The payment of all administrative officials and soldiers exclusively in gold cash
(C) Direct collection of taxes by the king without the help of any local intermediaries
(D) Widespread practice of assigning revenue from land in lieu of paying cash salaries

30. Which of the following statements about the agrarian structure in the early medieval period is incorrect?
(A) There was an expansion of agriculture into tribal territories.
(B) The intermediaries in land grants had no judicial or administrative rights over the peasants.
(C) The peasants were frequently subjected to forced labor (Vishti).
(D) The period saw the emergence of various sub-castes due to the assimilation of tribal groups into the agrarian society.

31. Who prominent Chola ruler is credited with the construction of the Brihadeshwara Temple at Thanjavur?
(A) Rajaraja I
(B) Parantaka I
(C) Rajendra I
(D) Kulottunga I

32. Consider the following statements regarding the political and cultural features of early medieval India:
I. The period witnessed the proliferation of regional architectural styles.
II. There was a notable decline in long-distance maritime trade during the early phase.
III. The position of the Shudras worsened, and they were completely excluded from agriculture.
IV. Sanskrit remained a major language for courtly literature and royal inscriptions.
V. The system of Samantas contributed to political fragmentation.
Which of the above statement(s) is/are incorrect?
(A) I and V only
(B) III only
(C) II and IV only
(D) III and IV only

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33. Which South Indian dynasty is highly celebrated for its exceptional local self-government system based on Ur and Sabha?
(A) Pallavas
(B) Cholas
(C) Chalukyas
(D) Rashtrakutas

34. What does the term 'Brahadeya' refer to in the context of the Chola administrative system?
(A) A highly trained military unit composed exclusively of Brahmanas
(B) Tax-free land grants given to Brahmanas, often covering entire villages
(C) The highest judicial council located in the sovereign Chola capital
(D) A toll tax collected on the commercial borders of the Chola kingdom

35. What was the primary effect of the extensive land grants given to Brahmanas and temples on the royal authority?
(A) It led to a drastic and increase in the central

military power.
(B) It resulted in the immediate elimination of the decentralized Samanta system.
(C) It unified the entire Indian subcontinent under the rule of one supreme monarch.
(D) It created powerful local centers of authority, diluting the central power.

36. All of the following were major battles fought by Muhammad Ghori EXCEPT:
(A) First Battle of Tarain
(B) Battle of Koppam
(C) Second Battle of Tarain
(D) Battle of Chandawar

37. Who among the following was the founder of the Chola Empire in the 9th century, rising from the position of a feudatory of the Pallavas?
(A) Aditya I
(B) Vijayalaya
(C) Rajaraja I
(D) Parantaka I

38. Consider the following statements regarding the impact of the Arab invasion of Sindh:
Statement I: It led to a profound cultural exchange, transmitting Indian numerals and astronomical knowledge to the Arab world.
Statement II: It immediately established Islamic rule over the entire northern Indian plains.
Which of the following statement(s) is/are correct?
(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

39. The famous Uttaramerur inscriptions provide detailed information primarily about the:
(A) Election process and functioning of the Chola village assemblies
(B) Details of naval expeditions conducted by the ruler Rajendra I
(C) Prolonged conflict between the Pallava and Chalukya dynasties
(D) Religious policies and temple patronage of the Hoysala kings

40. In early medieval maritime trade, the merchant guilds like Ayyavole and Manigramam were instrumental in:
(A) Restricting trade only within the boundaries of the sovereign Chola empire
(B) Monopolizing trade strictly for the benefit of the Northern Rajput kingdoms
(C) Preventing the Arabs from trading effectively within the greater Indian Ocean
(D) Expanding Indian trade and cultural influence across Southeast Asia and China

41. Mahmud of Ghazni's repeated military expeditions into India were primarily motivated by:
(A) The intent to plunder the immense wealth accumulated in Indian temples
(B) The desire to establish a permanent and administrative empire in India
(C) The objective of spreading his religion as a peaceful foreign missionary
(D) The invitation of the Chola emperors to defeat their Chalukyan rivals

42. Which of the following is an incorrect statement concerning the decline of the Rajput kingdoms against the Turkish invaders?
(A) The Rajputs lacked a unified political front and frequently fought among themselves.
(B) The Rajput armies were technologically superior and possessed firearms.
(C) The Turkish forces had superior military tactics and cavalry mobility.
(D) The feudal military structure of the Rajputs hindered a cohesive defense.

43. The Chalukyas of Kalyani, also known as the Western Chalukyas, rose to power by overthrowing which dynasty?
(A) The Vakatakas
(B) The Rashtrakutas
(C) The Cholas
(D) The Paramaras

44. Consider the following statements regarding the society of early medieval India:
Statement I: The proliferation of castes and sub-castes (Jatis) was a defining feature of this period.
Statement II: The assimilation of various tribal communities into the agrarian structure contributed to the multiplication of Jatis.
Which of the following statement(s) is/are correct?

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(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

45. In the context of early medieval temple architecture, the Hoysala temples are distinctly known for their:
(A) Star-shaped platforms and intricate soapstone carvings
(B) Pure Dravidian vimanas without any sculptural adornment
(C) Complete reliance on brick and wood construction
(D) Complete absence of religious motifs in their structures

46. In the context of feudal hierarchy, which of the following terms was commonly used by paramount sovereigns to assert supremacy over their subordinate Samantas?
(A) Senapati
(B) Maharajadhiraja
(C) Gramika
(D) Amatya

47. Which of the following statements correctly distinguishes the campaigns of Mahmud of Ghazni from those of Muhammad Ghori?
(A) Mahmud aimed to establish a permanent empire, while Ghori only intended to plunder regional wealth.
(B) Both of these rulers focused their military efforts and raids solely on the South Indian region.
(C) Ghori heavily patronized Sanskrit literature in his conquered territories, unlike the ruler Mahmud.
(D) Mahmud's campaigns were primarily raids for wealth, whereas Ghori aimed for lasting political rule.

48. All of the following were characteristic features of early medieval temple architecture in Central India EXCEPT:
(A) The prominent use of the Nagara style
(B) Temples built on high raised platforms (Jagati)
(C) The presence of massive Gopurams acting as main gateways
(D) Elaborate carvings on the exterior walls, including erotic sculptures

49. The Yadavas of Devagiri attained their greatest power under which ruler?
(A) Bhillama V
(B) Ramachandra
(C) Simhana II
(D) Rudramadevi

50. Consider the following statements about early medieval trade and economy:
I. There was an increased reliance on local self-sufficient village economies.
II. Guilds of merchants, such as Manigramam and Nanadesi, completely vanished in South India.
III. There was a perceived decline in the circulation of gold and silver coins in North India compared to earlier periods.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

51. The famous scholar who accompanied Mahmud of Ghazni to India and authored 'Kitab-ul-Hind' was:
(A) Ibn Battuta
(B) Firdausi
(C) Al-Biruni
(D) Amir Khusrau

52. 'Gita Govinda', a masterpiece of early medieval Sanskrit literature focusing on the love of Krishna and Radha, was authored by:
(A) Jayadeva
(B) Bhavabhuti
(C) Magha
(D) Sriharsha

53. Muhammad Ghori faced a significant defeat in 1178 AD in Gujarat at the hands of which ruler?
(A) Prithviraj Chauhan
(B) Raja Bhoja (Paramaras)
(C) Mularaja II / Bhima II (Chaulukyas)
(D) Jayachandra (Gahadavalas)

54. Which of the following statements regarding the decline of the Gurjara-Pratihara empire is incorrect?

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(A) Repeated invasions by the Rashtrakutas weakened their hold over central India.
(B) The rise of powerful feudatories like the Chandellas and Paramaras contributed to their fragmentation.
(C) They were ultimately overthrown by the invasion of Muhammad bin Qasim.
(D) The devastating raids of Mahmud of Ghazni delivered a fatal blow to their remaining power in Kannauj.

55. Muhammad bin Qasim's invasion of Sindh occurred in the year:
(A) 632 AD
(B) 712 AD
(C) 1001 AD
(D) 1191 AD

56. Consider the following statements regarding the cultural synthesis in the early medieval period:
Statement I: The Bhakti movement began to take roots in South India with the Alvars and Nayanars.
Statement II: Temple construction reached unprecedented heights, reflecting the power and legitimacy of regional kings.
Which of the following statement(s) is/are correct?
(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

57. The famous 'Agnikula' theory regarding the origin of certain Rajput clans is mentioned in which literary text?
(A) Prithviraj Raso
(B) Rajatarangini
(C) Harshacharita
(D) Gita Govinda

58. Consider the following lists of early medieval dynasties and their core geographic regions:
List I: (Dynasty)
P. Gurjara-Pratiharas
Q. Rashtrakutas
R. Palas
S. Paramaras
List II: (Region)
1. Bengal and Bihar
2. Malwa
3. Deccan and Maharashtra
4. Gujarat and Rajasthan
Which of the following is the correct matching code?
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-3, R-1, S-2
(D) P-1, Q-3, R-4, S-2

59. The massive decentralization of power in the early medieval period was closely linked to:
(A) The rise of a strong money economy that replaced traditional barter systems
(B) The complete and absolute abolition of the traditional Indian caste system
(C) The centralization of the standing army under the control of the monarch alone
(D) The practice of granting land with fiscal and administrative immunities

60. Which of the following statements regarding the decline of the Gurjara-Pratihara empire is incorrect?
(A) Repeated invasions by the Rashtrakutas weakened their hold over central India.
(B) The rise of powerful feudatories like the Chandellas and Paramaras contributed to their fragmentation.
(C) They were ultimately overthrown by the invasion of Muhammad bin Qasim.
(D) The devastating raids of Mahmud of Ghazni delivered a fatal blow to their remaining power in Kannauj.

61. The founder of the Gurjara-Pratihara dynasty who successfully checked the Arab advancement into Western India was:
(A) Mihira Bhoja
(B) Vatsaraja
(C) Nagabhata I
(D) Ramabhadra

62. Consider the following statements regarding the Paramara dynasty of Malwa:
I. Munja was a patron of learning who defeated the Chalukyas of Kalyani multiple times before being captured.
II. Raja Bhoja was severely defeated by a confederacy of the Kalachuris and Chaulukyas towards the end of his reign.
III. The Paramaras primarily adhered to

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Hinduism.
IV. Ujjain and Dhar were significant urban centers under their rule.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I and IV only
(D) I, II, III, and IV

63. The concept of 'Rajputra' or Rajput gained prominence during the early medieval period. They primarily traced their lineages to:
(A) Only the direct descendants of the ancient and powerful Mauryan emperors
(B) Foreign invaders who converted strictly to the Buddhist faith and culture
(C) The wealthy mercantile communities situated along coastal South India
(D) The Sun (Suryavanshi), the Moon (Chandravanshi), and the Fire-pit (Agnikula)

64. Match the following terms of Chola administration with their meanings:
List I: (Term)
P. Mandalams
Q. Valanadus
R. Ur
S. Sabha
List II: (Meaning)
1. General assembly of the village
2. Assembly of Brahmana landowners
3. Provinces
4. Districts
Which of the following is the correct matching code?
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-4, R-1, S-2

65. The concept of 'Rajputra' or Rajput gained prominence during the early medieval period. They primarily traced their lineages to:
(A) Only the direct descendants of the ancient and powerful Mauryan emperors
(B) Foreign invaders who converted strictly to the Buddhist faith and culture
(C) The wealthy mercantile communities situated along coastal South India
(D) The Sun (Suryavanshi), the Moon (Chandravanshi), and the Fire-pit (Agnikula)

66. All of the following were important port cities in early medieval India engaged in active overseas trade EXCEPT:
(A) Tamralipti
(B) Bharuch (Broach)
(C) Tripuri
(D) Nagapattinam

67. The Arab conquest of Sindh brought the Arabs into direct conflict with which major Indian power of the time?
(A) The Cholas
(B) The Gurjara-Pratiharas
(C) The Hoysalas
(D) The Eastern Gangas

68. Consider the following statements regarding the transition to the Sultanate period:
Statement I: The defeat of Prithviraj Chauhan at Tarain opened the gates of Delhi and the Ganga-Yamuna Doab to Turkish rule.
Statement II: Qutb-ud-din Aibak was left in charge of the Indian conquests by Muhammad Ghori.
Which of the following statement(s) is/are correct?
(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

69. What was the effect of the growth of regional identities and languages on Sanskrit during the early medieval period?
(A) Sanskrit became an elite language of courtly literature while losing its status among the masses.
(B) Sanskrit was completely abandoned and forgotten by all segments of the Indian population.
(C) Sanskrit became the sole spoken language of the common peasantry and rural agriculturalists.
(D) Sanskrit was banned by the regional kings to promote the growth of local regional tongues.

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70. Match the following foreign travelers/scholars with the key texts or figures they are associated with:
List I: (Traveler/Scholar)
P. Al-Biruni
Q. Firdausi
R. Sulaiman
S. Al-Masudi
List II: (Association/Work)
1. Shahnameh
2. Described the power of the Pratiharas and Rashtrakutas
3. Kitab-ul-Hind
4. Mentioned the Rashtrakutas as one of the four great empires of the world
Which of the following is the correct matching code?
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-1, R-4, S-2

71. Which of the following best characterizes the economic role of temples in South India during the Chola period?
(A) They were purely religious spaces that performed no significant economic or social function.
(B) They were religious institutions exclusively controlled by foreign merchants from distant lands.
(C) They acted as large landholders, employers, and centers of regional wealth redistribution.
(D) They refused to participate in or contribute to the development of the local agriculture.

72. Which of the following is a correct statement regarding the position of women in early medieval India?
(A) Women of all castes enjoyed equal property rights and complete independence.
(B) The practice of Sati became more widespread, especially among the warrior classes.
(C) Widow remarriage was heavily encouraged by the Dharmashastras of this period.
(D) Women were allowed unrestricted access to formal Vedic education.

73. Muhammad Ghori faced a significant defeat in 1178 AD in Gujarat at the hands of which ruler?
(A) Prithviraj Chauhan
(B) Raja Bhoja (Paramaras)
(C) Mularaja II / Bhima II (Chaulukyas)
(D) Jayachandra (Gahadavalas)

74. Consider the following statements about early medieval art in Madhya Pradesh:
Statement I: The Khajuraho temples exhibit a perfect balance of architecture and sculpture, showcasing religious and secular themes.
Statement II: The Paramaras built the Sas-Bahu temple at Gwalior.
Which of the following statement(s) is/are correct?
(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

75. The term 'Devadana' in the context of early medieval Indian inscriptions refers to:
(A) Land granted to military officers
(B) A tax imposed on religious pilgrims
(C) A guild of temple architects
(D) Land donated to temples for their maintenance

76. Match the following historical texts with their respective authors:
List I: (Text)
P. Prabandha Chintamani
Q. Vikramankadevacharita
R. Navasahasankacharita
S. Karpuramanjari
List II: (Author)
1. Bilhana
2. Merutunga
3. Rajasekhara
4. Padmagupta
Which of the following is the correct matching code?
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-2, Q-4, R-1, S-3

77. Which of the following statements correctly highlights the role of Brahmanas in the early medieval polity?
(A) They were strictly excluded from administration and confined only to

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performing priestly duties.
(B) Through land grants, they became landlords and helped legitimize the rule of the regional kings.
(C) They led various military revolts against the regional kings to establish a local theocracy.
(D) They systematically dismantled the entire Varna system within their own granted territories.

78. Identify the incorrect pair of dynasty and its early prominent capital:
(A) Cholas - Manyakheta
(B) Chandellas - Khajuraho
(C) Paramaras - Dhar
(D) Kalachuris - Tripuri

79. Who among the following was the ruler of Kannauj defeated by Muhammad Ghori in the Battle of Chandawar (1194)?
(A) Vidyadhara
(B) Prithviraj Chauhan
(C) Jayachandra
(D) Govindachandra

80. Consider the following statements regarding the religious conditions of early medieval India:
Statement I: Buddhism witnessed a significant decline in most parts of India, surviving mainly in eastern India under Pala patronage.
Statement II: Tantric practices profoundly influenced both Hinduism and Buddhism during this period.
Which of the following statement(s) is/are correct?
(A) Statement I is true and Statement II is true
(B) Statement I is true but Statement II is false
(C) Statement I is false but Statement II is true
(D) Statement I is false and Statement II is false

81. The celebrated Sanskrit work 'Rajatarangini', which provides a detailed historical chronicle of Kashmir, was written by:
(A) Kalidasa
(B) Kalhana
(C) Banabhatta
(D) Bilhana

82. Match the following Chola administrative units with their corresponding scale:
List I: (Unit)
P. Mandalam
Q. Valanadu
R. Nadu
S. Kurram
List II: (Scale)
1. Group of villages
2. Province
3. District / administrative zone
4. Sub-district / county
Which of the following is the correct matching code?
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-3, R-4, S-1

83. What was the major cause for the transition from a relatively fluid social structure to a highly rigid caste system during the early medieval period?
(A) The influence of foreign invaders who introduced their own rigid social and ethnic hierarchies
(B) The codification of conservative laws and the entrenchment of a land-based closed economy
(C) The widespread adoption of various egalitarian Buddhist and Jain spiritual philosophies
(D) The rapid and widespread urbanization and industrialization across the Indian subcontinent

84. Identify the correct pair of term and its meaning from the early medieval agrarian economy:
(A) Agrahara - Rent-free land granted to Brahmanas for religious or educational purposes
(B) Brahmadeya - Land granted exclusively to senior military commanders for their service
(C) Vetti - A form of gold currency used by Chola merchants during the early medieval period
(D) Bhaga - A specific tax levied exclusively on overseas trade and commercial transactions

85. Which powerful Rajput dynasty was ruling in Kannauj during the time of Muhammad Ghori's invasion?
(A) The Chahamanas
(B) The Paramaras

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(C) The Chandellas
(D) The Gahadavalas

86. Consider the following statements regarding the contributions and attributes of the regional kingdoms:
I. The Kakatiyas were famous for their extensive network of irrigation tanks.
II. The Hoysala capital was severely sacked by Malik Kafur in the early 14th century.
III. The Eastern Gangas constructed the Lingaraja Temple at Bhubaneswar.
IV. The Yadavas of Devagiri were originally feudatories of the Western Chalukyas.
V. The Cholas lacked a standing army and entirely depended on mercenaries.
Which of the above statement(s) is/are incorrect?
(A) III and V only
(B) I and II only
(C) V only
(D) IV and V only

87. 'Gita Govinda', a masterpiece of early medieval Sanskrit literature focusing on the love of Krishna and Radha, was authored by:
(A) Jayadeva
(B) Bhavabhuti
(C) Magha
(D) Sriharsha

88. Select the correct chronological order of the following major early medieval dynasties ascending to power:
(A) Pallavas, Rashtrakutas, Cholas, Hoysalas
(B) Rashtrakutas, Pallavas, Hoysalas, Cholas
(C) Cholas, Pallavas, Rashtrakutas, Hoysalas
(D) Pallavas, Cholas, Rashtrakutas, Hoysalas

89. A direct political effect of Mahmud of Ghazni's raids on India was:
(A) The exposure of military vulnerabilities, paving the way for future Turkish conquests
(B) The immediate integration of Indian territories into the Ghaznavid Empire of the west
(C) The complete and absolute destruction of the powerful Chola Empire in the South
(D) The unification of all North Indian states under the supreme leadership of the Palas

90. Identify the correct pair regarding the prominent rulers and their adversaries:
(A) Prithviraj Chauhan - Muhammad Ghori
(B) Dahir - Mahmud of Ghazni
(C) Vidyadhara - Muhammad bin Qasim
(D) Jayachandra - Qutb-ud-din Aibak

91. Who among the following Chandella kings was contemporary to Mahmud of Ghazni's invasion and actively opposed him?
(A) Dhanga
(B) Parmardideva
(C) Vidyadhara
(D) Kirtivarman

92. During the reign of the Chandella dynasty, which of the following religious sects received patronage alongside Hinduism, as evidenced by the Khajuraho temples?
(A) Buddhism
(B) Zoroastrianism
(C) Jainism
(D) Ajivika

93. Arrange the following foreign invasions/raids in the Indian subcontinent in chronological order:
1. Invasion of Sindh by Muhammad bin Qasim
2. First Battle of Tarain
3. Sacking of Somnath by Mahmud of Ghazni
4. Defeat of Dahir
Which of the following is the correct order?
(A) 4, 1, 3, 2
(B) 1, 4, 3, 2
(C) 1, 3, 4, 2
(D) 3, 1, 2, 4

94. In early medieval maritime trade, the merchant guilds like Ayyavole and Manigramam were instrumental in:
(A) Restricting trade only within the boundaries of the sovereign Chola empire
(B) Monopolizing trade strictly for the benefit of the Northern Rajput kingdoms
(C) Preventing the Arabs from trading effectively within the greater Indian Ocean
(D) Expanding Indian trade and cultural influence across Southeast Asia and China

95. Which of the following dynasties is incorrectly matched with its core region?
(A) Gahadavala Dynasty - Malwa

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(B) Sena Dynasty - Bengal
(C) Solanki Dynasty - Gujarat
(D) Tomara Dynasty - Delhi

96. Which Rajput ruler famously defeated the Chandel king Parmardideva, leading to the legendary heroic defense by Alha and Udal?
(A) Prithviraj Chauhan
(B) Raja Bhoja
(C) Jayachandra
(D) Bhima II

97. The 'Kandariya Mahadeva Temple', the largest of the Khajuraho temples, was built during the reign of which dynasty?
(A) Kalachuris
(B) Paramaras
(C) Rashtrakutas
(D) Chandellas

98. Select the correct sequence of the Chola rulers in chronological order:
(A) Rajendra I, Rajaraja I, Parantaka I, Vijayalaya
(B) Vijayalaya, Parantaka I, Rajaraja I, Rajendra I
(C) Parantaka I, Vijayalaya, Rajendra I, Rajaraja I
(D) Rajaraja I, Rajendra I, Vijayalaya, Parantaka I

99. Which of the following statements about the Pala empire is correct?
(A) They were the first Indian dynasty to establish a vast empire across Central Asia.
(B) Their rule marked a period of cultural brilliance in art and Buddhist literature.
(C) They successfully destroyed the Rashtrakuta capital of Manyakheta in the Deccan.
(D) They strictly prohibited all maritime trade with the kingdoms of Southeast Asia.

100. Identify the correct pair regarding the prominent queens of early medieval India and their kingdoms:
(A) Queen Rudramadevi - Paramaras
(B) Queen Sugandha - Cholas
(C) Queen Didda - Kashmir
(D) Queen Rannadevi - Kalachuris

101. Which Rajput ruler famously defeated the Chandel king Parmardideva, leading to the legendary heroic defense by Alha and Udal?
(A) Prithviraj Chauhan
(B) Raja Bhoja
(C) Jayachandra
(D) Bhima II

102. The Somnath temple in Gujarat, heavily plundered by Mahmud of Ghazni, was dedicated to which deity?
(A) Vishnu
(B) Shiva
(C) Surya
(D) Brahma

103. Arrange the following early medieval dynasties of Madhya Pradesh in their general west-to-east geographical location:
1. Paramaras of Malwa
2. Kalachuris of Tripuri
3. Chandellas of Jejakabhukti
Which of the following represents the correct geographical arrangement from West to East?
(A) 1, 3, 2
(B) 1, 2, 3
(C) 2, 1, 3
(D) 3, 1, 2

104. The tripartite struggle for Kannauj lasted for roughly how many centuries?
(A) One century
(B) Two centuries
(C) Four centuries
(D) Six centuries

105. Identify the odd one out among the following rulers based on their dynasty:
(A) Dantidurga
(B) Dharmapala
(C) Devapala
(D) Ramapala

106. Which dynasty of early medieval India is credited with the excavation of the magnificent rock-cut temples at Elephanta and the Jain temples at Ellora?
(A) Rashtrakutas
(B) Cholas
(C) Chandellas
(D) Hoysalas

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107. 'Kavirajamarga', the earliest available work on rhetoric, poetics, and grammar in the Kannada language, is credited to:
(A) Pampa
(B) Amoghavarsha I
(C) Krishna III
(D) Dantidurga

108. The widespread construction of temples in early medieval India had the primary economic effect of:
(A) Transforming temples into land-owning institutions that stimulated regional economies
(B) Draining the region of all its economic resources leading to severe local famines
(C) Eliminating the need for the use of currency in various daily trade transactions
(D) Banning all secular and non-religious economic activities throughout the kingdom

109. Identify the odd one out regarding the dynasties that emerged after the fall of the Chalukyas of Kalyani:
(A) Yadavas of Devagiri
(B) Kakatiyas of Warangal
(C) Palas of Bengal
(D) Hoysalas of Dvarasamudra

110. Which power eventually emerged relatively dominant, despite immense losses, towards the concluding phase of the Tripartite struggle in the 10th century?
(A) The Gurjara-Pratiharas
(B) The Palas
(C) The Rashtrakutas
(D) The Cholas

111. The famous 'Chachnama', an important historical chronicle, details the history of which event?
(A) The Chola conquest of Srivijaya
(B) The Tripartite struggle for Kannauj
(C) The founding of the Tomara dynasty
(D) The Arab conquest of Sindh

112. What is the most appropriate reason for the success of Turkish cavalry over Rajput armies in the late 12th century?
(A) The Rajputs completely and utterly lacked any form of cavalry units.
(B) The Turks utilized superior iron stirrups and highly mobile archers.
(C) The Rajput armies refused to use traditional steel swords in battle.
(D) The Turks brought advanced artillery and cannons to the battlefield.

113. Identify the odd one out among the following early medieval architectural styles:
(A) Nagara
(B) Dravida
(C) Gandhara
(D) Vesara

114. The university of Odantapuri, a renowned center for Buddhist education, was established in the state of Bihar by which dynasty?
(A) Palas
(B) Senas
(C) Pratiharas
(D) Gahadavalas

115. The renowned poet Rajasekhara, who authored Karpuramanjari and Kavyamimamsa, graced the court of which dynasty?
(A) Paramaras
(B) Chandellas
(C) Rashtrakutas
(D) Gurjara-Pratiharas

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(C) The Rajput armies refused to use traditional steel swords in battle.
(D) The Turks brought advanced artillery and cannons to the battlefield.

117. Identify the odd one out among the following titles assumed by the Chola kings:
(A) Gangaikondachola
(B) Vikramaditya
(C) Mummadi Chola
(D) Jayankonda

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118. Who among the following Kalachuri kings of Tripuri is known to have adopted the title of 'Trikalingadhipati'?
(A) Kokalla I
(B) Gangeyadeva
(C) Karna
(D) Lakshmanaraja

119. The 'Saraswati Kanthabharana', a famous treatise on Sanskrit grammar and poetics, was written by:
(A) Kalhana
(B) Banabhatta
(C) Hemachandra
(D) Raja Bhoja

120. Which of the following is a correct statement regarding the trade guilds in early medieval South India?
(A) The guilds were severely restricted by kings and had no autonomy.
(B) Guilds were meant for religious debates and had no economic power.
(C) Trade guilds were completely abolished by the ruler Rajaraja Chola.
(D) Guilds like 'Nanadesi' had their own armies and international trade.

121. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R):
Assertion (A): Raja Bhoja of the Paramara dynasty is renowned not only as a military conqueror but also as a polymath and patron of arts in Malwa.
Reason (R): Raja Bhoja authored several treatises on diverse subjects ranging from architecture to poetics and constructed a great temple of Saraswati at Dhar.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

122. The city of Ajmer (Ajayameru) was founded by a ruler belonging to which dynasty?
(A) The Guhilas
(B) The Paramaras
(C) The Chahamanas (Chauhans)
(D) The Tomaras

123. The Chausath Yogini temple at Bhedaghat near Jabalpur is an architectural marvel primarily associated with the patronage of which dynasty?
(A) Chandellas
(B) Kalachuris of Tripuri
(C) Paramaras
(D) Rashtrakutas

124. A significant cultural effect of the regionalization of polity between 700 AD and 1200 AD was:
(A) The emergence and flourishing of distinct regional languages and scripts
(B) The complete disappearance of indigenous art forms
(C) The adoption of Persian as the court language in all Rajput states
(D) The homogenization of all Indian architectural styles into a single pattern

125. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R):
Assertion (A): The Second Battle of Tarain (1192) is regarded as a major turning point in Indian history.
Reason (R): It resulted in the decisive defeat of the Rajput confederacy and laid the foundation for Turkish rule in India.
Which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

126. The famous artificial lake, Bhojtal, located in present-day Bhopal, was commissioned by which historical figure?
(A) Vidyadhara Chandella
(B) Gangeyadeva Kalachuri
(C) Raja Bhoja Paramara
(D) Prithviraj Chauhan

127. The Tomara dynasty's association with the early establishment of Delhi is prominently recorded in which famous iron pillar inscription's later additions?

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(A) The Allahabad Pillar
(B) The Sanchi Pillar
(C) The Eran Pillar
(D) The Mehrauli Iron Pillar

128. A profound consequence of the Ghurid conquests in northern India by the end of the 12th century was:
(A) Replacement of decentralized feudal polity with a centralized Iqta system.
(B) Establishment of a unified Rajput empire across the entire subcontinent.
(C) Immediate and total abandonment of Hinduism in the Central India region.
(D) Shifting of the capital of India to the city of Ghazni permanently.

129. Which power eventually emerged relatively dominant, despite immense losses, towards the concluding phase of the Tripartite struggle in the 10th century?
(A) The Gurjara-Pratiharas
(B) The Palas
(C) The Rashtrakutas
(D) The Cholas

130. In the context of early medieval Rajasthan, the famous Dilwara Jain temples at Mount Abu were constructed under the patronage of ministers belonging to which dynasty?
(A) Chahamanas
(B) Chaulukyas (Solankis) of Gujarat
(C) Paramaras
(D) Tomaras

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ANSWERS

1. (C) Dominance over the fertile region of Kannauj in the Gangetic valley
The Tripartite Struggle involved the three powerful dynasties of the Palas, Pratiharas, and Rashtrakutas. These empires competed intensely for nearly two centuries to control Kannauj. As the former capital of Harshavardhana, Kannauj symbolized imperial sovereignty and offered vast agricultural wealth. Its strategic location in the middle Gangetic valley provided significant economic and military advantages.

2. (B) Statement I is true but Statement II is false
Early medieval Indian polity was characterized by increasing political decentralization. The practice of granting land to Brahmanas and administrative officials created a class of landed intermediaries with significant local autonomy. Consequently, the central authority gradually lost direct control over tax collection and law enforcement in these territories. This shift led to the emergence of numerous semi-independent feudal lords.

3. (C) Dharmapala
Vikramashila University was established as a premier center for Buddhist learning in the Magadha region. Under the patronage of the Pala dynasty, it became a leading institution for the study of Vajrayana Buddhism. The university attracted scholars from across the Indian subcontinent and beyond, particularly from Tibet. It remained a vital educational hub until its destruction during the Ghurid invasions.

4. (B) Decentralized agrarian economy driven by state-sponsored land grants
Indian feudalism describes a socio-political structure where the state transferred fiscal and administrative rights to beneficiaries through extensive land grants. This process replaced central bureaucracy with local intermediaries, resulting in a self-sufficient and localized village economy. Peasants became tied to the land they cultivated, while the landed elite exercised substantial judicial and administrative control over the rural populations.

5. (D) It exhausted military and financial resources, causing regional fragmentation
The prolonged Tripartite Struggle significantly weakened the three major powers of northern and central India. Continuous military campaigns for control over Kannauj drained the royal treasuries and decimated the standing armies. This exhaustion prevented the empires from maintaining internal stability. Consequently, the central authority collapsed, allowing various feudatories and regional clans to assert independence and fragment the subcontinent.

6. (D) The Chalukyas of Badami
The struggle for supremacy in northern India primarily involved the Gurjara-Pratiharas, the Palas of Bengal, and the Rashtrakutas of the Deccan. These three powers fought over the strategic city of Kannauj. The Chalukyas of Badami were a major power in the Deccan but had declined well before the peak of this specific competition, which began in the eighth century.

(B) Mihira Bhoja
Mihira Bhoja was the most powerful ruler of the Gurjara-Pratihara dynasty. He successfully consolidated the empire and extended its boundaries from the foothills of the Himalayas to the Narmada River. Under his long reign, the dynasty reached its peak of political influence. He was a dedicated devotee of Vishnu and adopted the title of Adivaraha in his inscriptions.

8. (A) I and II only
The Rashtrakuta period was marked by significant cultural achievements. Krishna I commissioned the iconic rock-cut Kailasanatha temple at Ellora, demonstrating architectural excellence. Amoghavarsha I was a scholar-king who contributed to Kannada literature by writing Kavirajamarga. However, the Rashtrakutas were generally tolerant of various faiths and actively patronized Jainism, which flourished in their kingdom alongside Hinduism and regional Buddhism.

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9. (D) Raja Bhoja
Raja Bhoja of the Paramara dynasty was a legendary polymath who transformed the capital city of Dhar into a celebrated center of learning. He authored numerous scholarly works on diverse subjects including grammar, architecture, and medicine. His patronage attracted poets and philosophers from across India. He also established a Sanskrit college known as the Bhojshala, dedicated to the goddess Saraswati.

10. (C) A subordinate or feudatory chieftain
The term Samanta described a subordinate ruler who held land and authority under a paramount sovereign. In the feudal hierarchy, these chieftains were required to pay regular tribute and provide military support during wars. While they enjoyed autonomy within their territories, they acknowledged the suzerainty of the king. Over time, many Samantas became powerful enough to challenge and overthrow their masters.

11. (B) Gopala was elected by prominent local men to end ongoing political anarchy
The Pala dynasty was established by Gopala during a period of intense political instability in Bengal known as Matsyanyaya. To end this lawlessness, the leading citizens and local chieftains collectively chose him as their ruler. This unique election laid the foundation for a stable empire that became a great patron of Buddhism and regional art for several centuries.

12. (D) The administrative divisions were governed solely by hereditary Brahmanas
Rashtrakuta administration featured a structured hierarchy with the empire divided into units like Rashtras and Vishayas. Local governance was remarkably decentralized, involving village headmen and influential popular assemblies. The central government maintained a formidable military force. While Brahmanas held respected positions, administrative roles were not restricted to them alone; officials from diverse backgrounds, including military classes, served the state in various capacities.

13. (C) Dantidurga
Dantidurga was the founder of the Rashtrakuta imperial power in the Deccan. He began as a feudatory of the Badami Chalukyas but eventually overthrew them to establish his own sovereignty. He performed several Vedic rituals to legitimize his royal status. His successors moved the capital to Manyakheta, which remained the political hub of the empire for nearly two centuries.

14. (A) I, II, and IV only
Early medieval Madhya Pradesh saw frequent conflicts between regional powers like the Kalachuris and Chandellas. Gangeyadeva of the Kalachuri dynasty was a formidable ruler who expanded his influence and adopted the title of Vikramaditya. The Chandellas attained their peak under Dhanga and Vidyadhara. However, the Paramaras of Malwa were frequently at war with neighboring dynasties, including the Chalukyas of Gujarat.

15. (B) The Bhojeshwar Temple at Bhojpur
The Bhojeshwar Temple, located near Bhopal, is a monumental Shiva temple attributed to the Paramara king Raja Bhoja. Although the structure remains unfinished, it is famous for its massive lingam and sophisticated architectural design. The temple reflects the king's architectural vision and religious devotion. It stands as a significant example of the Nagara style prevailing in the Malwa region.

16. (C) A suzerain and his vassals, bound by obligations of tribute and service
The relationship between an early medieval monarch and a Samanta was defined by mutual obligations. The monarch acted as a suzerain, granting land and protection, while the Samanta served as a vassal. These vassals were required to provide military contingents during wars and attend the royal court. This hierarchy replaced direct bureaucratic control with a system of decentralized, personal loyalties.

17. (C) He resisted Mahmud of Ghazni's invasion and assassinated the Pratihara ruler for surrendering
Vidyadhara was a powerful Chandella ruler who successfully defended his territories against the raids of Mahmud of Ghazni. He was known for his firm political stance and military prowess. He organized a confederacy to punish the Pratihara king of Kannauj for surrendering to the invaders without a fight. Under his reign, the Chandella power reached its highest political summit.

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18. (D) They repelled the Ghurid invasions and established a sovereign empire in Malwa
The Tomaras were influential in the Delhi region and are traditionally credited with founding the city of Dhillika. Anangpal Tomar remains a prominent figure in their history. However, they did not establish a sovereign empire in Malwa, as that region was under the Paramaras. The Tomaras were eventually defeated and displaced by the Chahamanas of Ajmer before the Ghurid conquests.

19. (C) Chahamanas of Shakambhari
Prithviraj III, famous as Prithviraj Chauhan, was a legendary ruler of the Chahamana dynasty. His capital was at Ajmer, and he expanded his kingdom to include Delhi. He is most renowned for his military engagements with Muhammad Ghori in the Battles of Tarain. His life and heroic deeds were later immortalized in the epic poem Prithviraj Raso by Chand Bardai.

20. (B) Statement I is true but Statement II is false
Rajendra Chola I was a great conqueror who led a famous expedition to the northern plains. After reaching the river Ganges, he took the title of Gangaikondachola to commemorate his victory. Far from abandoning trade, he strengthened the Chola navy to protect maritime routes and launched naval raids against the Srivijaya Empire in Southeast Asia to maintain commercial dominance.

21. (B) Khajuraho Group of Monuments
The Chandella dynasty commissioned the construction of the magnificent temples at Khajuraho between the tenth and eleventh centuries. These temples are globally renowned for their intricate carvings and sophisticated Nagara architecture. They reflect a blend of religious and secular themes, including the famous erotic sculptures. The site is now recognized as a UNESCO World Heritage site for its cultural and artistic significance.

22. (A) Star-shaped platforms and intricate soapstone carvings
Hoysala architecture is distinguished by its unique artistic features, developed in the Karnataka region. The temples are typically built on raised, star-shaped platforms which provide multiple surfaces for elaborate sculptures. Artists used soft soapstone, allowing for extremely fine and detailed carvings of deities, dancers, and epic scenes. This style represents a high point of craftsmanship in early medieval South Indian temple design.

23. (C) The successful naval expedition against the Srivijaya Empire in Southeast Asia
The Cholas developed a powerful navy that secured their control over the Bay of Bengal. In the eleventh century, Rajendra Chola I launched a massive naval expedition against the Srivijaya Empire in Southeast Asia. This campaign was primarily aimed at removing trade barriers and ensuring Chola dominance over the lucrative sea routes connecting India with China and the Indonesian archipelago.

24. (D) Maintenance of a highly centralized, non-feudal bureaucratic structure
Early medieval Indian kingdoms generally moved away from highly centralized governance. Instead, they relied on land grants to religious and secular elites, which fostered a decentralized, feudal polity. Administrative offices became increasingly hereditary, and kings used massive temple construction to gain religious legitimacy. A centralized, non-feudal bureaucracy was an exception during this period, as local power centers became the norm.

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25. (A) The Chedi or Dahala region near Jabalpur
The Kalachuris of Tripuri ruled over the Chedi or Dahala region, with their capital located near modern-day Jabalpur. They were a significant power in central India and frequently competed with the Chandellas and the Paramaras. Their rule was marked by the construction of several Shiva temples and the patronage of Vedic scholars. Tripuri remained their political and cultural center for centuries.

26. (A) Statement I is true and Statement II is true
The Eastern Ganga dynasty significantly contributed to the cultural landscape of Odisha. Anantavarman Chodaganga Deva began the construction of the majestic Jagannath Temple at Puri, a major pilgrimage site. Later, Narasimhadeva I built the Sun Temple at Konark, famous for its chariot-shaped design. Both statements accurately reflect the architectural

wrote the play Karpuramanjari. These texts serve as vital historical sources, providing details about the reigns, military achievements, and cultural environments of the various regional dynasties that ruled during this period.

77. (B) Through land grants, they became landlords and helped legitimize the rule of the regional kings
Brahmanas played a crucial role in early medieval polity beyond their religious duties. By receiving extensive land grants, known as Agrahara or Brahmadeya, they transformed into a class of influential landed intermediaries. In return for these grants, they performed Vedic rituals that enhanced the prestige of the monarchs. They also drafted genealogies that linked new regional rulers to ancient lineages, thereby providing the necessary religious and social legitimacy for their political authority.

78. (A) Cholas - Manyakheta
During the early medieval period, each dynasty had a primary political center. The Chandellas were associated with Khajuraho, the Paramaras with Dhar, and the Kalachuris with Tripuri. However, Manyakheta was the capital of the Rashtrakuta Empire, not the Cholas. The Cholas were historically centered in the Kaveri delta, with their prominent early capitals located at Thanjavur and later at Gangaikondacholapuram. This geographic distinction is vital for understanding regional power structures.

79. (C) Jayachandra
After defeating the Chahamanas at Tarain, Muhammad Ghori turned his attention toward the Gahadavala kingdom of Kannauj. In 1194 AD, the two forces met at the Battle of Chandawar. Jayachandra, the Gahadavala ruler, was defeated and killed in the conflict. This victory allowed the Ghurid forces to extend their control over the eastern Gangetic plains, effectively ending the dominance of the powerful Rajput dynasties in northern India during the late twelfth century.

80. (A) Statement I is true and Statement II is true
The religious landscape of early medieval India underwent significant changes. Buddhism declined in most regions as it lost royal patronage, though it remained strong in the east under the Pala rulers. Concurrently, Tantric practices, focusing on esoteric rituals and symbols, became highly influential within both Hinduism and Buddhism. These developments reflected a move toward more ritualistic and devotional forms of worship, which profoundly shaped the religious art and architecture of the period.

81. (B) Kalhana
Rajatarangini, meaning River of Kings, was written by Kalhana in the twelfth century. It is a unique historical work in Sanskrit that provides a chronological and detailed account of the rulers of Kashmir. Unlike many other contemporary works that focused purely on eulogy, Kalhana attempted to provide an objective historical narrative based on inscriptions, coins, and earlier records. It remains one of the most significant and reliable sources for medieval Indian historiography.

82. (D) P-2, Q-3, R-4, S-1
Chola administration featured a systematic hierarchy of units. The empire was divided into provinces called Mandalams. These were subdivided into districts or administrative zones known as Valanadus. Smaller units called Nadus functioned as sub-districts or counties. At the base of the structure were Kurrams, which were groups of villages. This organized arrangement enabled the Chola monarchs to maintain effective control while allowing local assemblies to manage everyday village affairs and taxation.

83. (B) The codification of conservative laws and the entrenchment of a land-based closed economy
The transition to a more rigid caste system was driven by economic and legal changes. The decline of centralized trade and the rise of self-sufficient, land-based economies tied people to their hereditary occupations and locations. Simultaneously, Brahmanical scholars codified increasingly conservative social laws in Dharmashastra commentaries. These factors discouraged social mobility and led to the proliferation of numerous sub-castes, creating a highly stratified social order that became a defining feature of early medieval India.

84. (A) Agrahara - Rent-free land granted to Brahmanas for religious or educational purposes
In the early medieval agrarian system, Agrahara referred to tax-free land or entire villages granted

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early medieval India. By transferring fiscal and administrative rights to these institutions, the central government ceded its direct control over large regions. These grants created autonomous local power centers that functioned as independent entities. Over time, this process weakened the monarch's central authority and contributed to the overall political fragmentation.

36. (B) Battle of Koppam
Muhammad Ghori fought several decisive battles to establish Turkish rule in northern India, including the two Battles of Tarain and the Battle of Chandawar. In contrast, the Battle of Koppam was a significant military engagement in South India between the Cholas and the Western Chalukyas during the mid-eleventh century. It had no connection to the subsequent Ghurid invasions of the northern plains.

37. (B) Vijayalaya
Vijayalaya founded the imperial Chola dynasty in the mid-ninth century. He began his career as a feudatory of the Pallavas but took advantage of their decline to capture Thanjavur from the Muttarayar chieftains. This victory established the foundation for the Chola resurgence. His successors eventually expanded the kingdom into one of the most powerful and enduring empires in South Indian history.

38. (B) Statement I is true but Statement II is false
The Arab conquest of Sindh in 712 AD facilitated a significant cultural exchange between India and the Islamic world. Indian knowledge of mathematics, including numerals, and astronomy was transmitted to Arab scholars. However, the invasion did not lead to the immediate establishment of Islamic rule across northern India. Further expansion was checked by powerful regional dynasties like the Gurjara-Pratiharas and the Rashtrakutas.

39. (A) Election process and functioning of the Chola village assemblies
The Uttaramerur inscriptions provide a detailed account of the democratic processes within the Chola village assemblies, particularly the Sabha. They specify the qualifications for candidates, the method of choosing members by lot, and the grounds for disqualification. This evidence highlights the advanced nature of local self-government and administrative transparency in South India, where villages functioned as semi-autonomous units under central supervision.

40. (D) Expanding Indian trade and cultural influence across Southeast Asia and China
Early medieval merchant guilds like Ayyavole and Manigramam were powerful organizations that dominated maritime trade. They operated across regional borders and established commercial settlements in Southeast Asia and China. These guilds possessed significant autonomy and even maintained their own security forces. Their activities were crucial in exporting Indian textiles and spices while spreading Indian religious and cultural traditions throughout the Indian Ocean region.

41. (A) The intent to plunder the immense wealth accumulated in Indian temples
Mahmud of Ghazni conducted numerous military raids into India during the early eleventh century. His primary motivation was to seize the enormous wealth stored in affluent Indian temple cities like Somnath and Mathura. These riches were used to finance his vast Central Asian empire and beautify his capital at Ghazni. He did not seek to establish a permanent administrative presence in the subcontinent.

42. (B) The Rajput armies were technologically superior and possessed firearms
The Rajput kingdoms struggled against Turkish invaders due to several internal factors, including political disunity and a rigid feudal military structure. While the Rajputs were courageous warriors, they lacked the technological edge and mobility of the Turkish cavalry. Crucially, firearms and gunpowder artillery were not used in the Indian subcontinent during this period, appearing only much later during the late medieval era.

43. (B) The Rashtrakutas
The Chalukyas of Kalyani, or Western Chalukyas, rose to prominence in the late tenth century by overthrowing the declining Rashtrakuta dynasty. Tailapa II, a former feudatory, led the revolt and established the new capital at Kalyani. This dynasty revived the glory of the earlier Chalukyas and became a major power in the

of Ghazni eventually destroyed their remaining power in 1018 AD, Muhammad bin Qasim's conquest of Sindh happened centuries before the Pratihara decline began.

61. (C) Nagabhata I
Nagabhata I was the first major ruler of the Gurjara-Pratihara dynasty. He is celebrated for his military success in checking the eastward expansion of the Arab forces after their conquest of Sindh. By defending Western India against these invasions, he established the Pratiharas as a formidable power. His leadership laid the foundation for a dynasty that would eventually dominate northern India and control the prestigious city of Kannauj.

62. (A) I, II, and IV only
The Paramara dynasty was a significant power in Malwa. King Munja was a noted patron of arts who fought extensively with the Western Chalukyas. Raja Bhoja was a polymath ruler whose reign ended after a combined attack by the Kalachuris and Chaulukyas. Significant urban centers included Dhar and Ujjain. Although they primarily practiced Hinduism, the statement regarding their adherence to only Hinduism was not included in the correct set.

63. (D) The Sun (Suryavanshi), the Moon (Chandravanshi), and the Fire-pit (Agnikula)
The Rajputs emerged as a powerful social and political group in early medieval India. To establish their legitimacy as rulers, they traced their ancestry to legendary sources. These included the Sun and the Moon, representing ancient kshatriya lineages. Additionally, some clans claimed to have originated from a sacred fire-pit on Mount Abu. These genealogies helped consolidate their identity as a distinct warrior class within the traditional Varna system.

64. (D) P-3, Q-4, R-1, S-2
Chola administration was organized into several hierarchical tiers. The empire was divided into provinces called Mandalams, which were further subdivided into districts known as Valanadus. At the local level, the Ur served as the general assembly for most villages. The Sabha was a specialized assembly consisting of Brahmana landowners in tax-free villages. This structured system allowed for efficient governance and significant local autonomy throughout the vast Chola empire.

65. (D) The Sun (Suryavanshi), the Moon (Chandravanshi), and the Fire-pit (Agnikula)
The identity of the Rajput clans was solidified through the creation of elaborate genealogies during the early medieval period. They claimed descent from the Sun or the Moon to link themselves with the kshatriyas of the epics. The Agnikula myth provided a divine origin for certain other clans. This genealogical framework was essential for social integration and political legitimation as these groups rose to prominence across northern and central India.

66. (C) Tripuri
Early medieval India maintained active maritime trade with various foreign regions. Port cities like Tamralipti in Bengal, Bharuch in Gujarat, and Nagapattinam in South India were crucial centers for overseas commerce. These ports facilitated the exchange of goods with Southeast Asia, China, and the Arab world. In contrast, Tripuri was an inland city near modern Jabalpur that served as the capital of the Kalachuris, not a maritime trade port.

67. (B) The Gurjara-Pratiharas
Following their conquest of Sindh, the Arab forces attempted to expand further into the Indian interior. This advancement brought them into direct military conflict with the Gurjara-Pratiharas, who ruled over western and northern India. The Pratihara rulers, particularly Nagabhata I, successfully resisted these incursions. This defense was a pivotal moment in early medieval history, as it effectively halted the early spread of Arab political control beyond the Indus region.

68. (A) Statement I is true and Statement II is true
The Second Battle of Tarain in 1192 AD was a decisive event that led to the collapse of Rajput resistance in the north. After defeating Prithviraj Chauhan, Muhammad Ghori's forces gained control over Delhi and the strategically vital Ganga-Yamuna Doab. Upon returning to his capital, Ghori appointed his loyal general Qutb-ud-din Aibak to govern and expand the Indian conquests. This arrangement eventually paved the way for the Delhi Sultanate.

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52. (A) Jayadeva
Gita Govinda is a celebrated Sanskrit work composed by the poet Jayadeva, who lived in the twelfth century. The poem describes the divine relationship and love between Krishna and Radha. It played a crucial role in the development of the Bhakti movement and remains highly influential in Indian classical dance and music traditions. Jayadeva was the court poet of King Lakshmana Sena of Bengal.

53. (C) Mularaja II / Bhima II (Chaulukyas)
In 1178 AD, Muhammad Ghori attempted to invade India via Gujarat but was decisively defeated at the Battle of Kayadara. The Chaulukya forces were led by the young King Mularaja II and his mother, Queen Naikidevi. This crushing defeat forced Ghori to change his strategy and focus on the Punjab route for his future military campaigns into the northern Indian plains.

54. (C) They were ultimately overthrown by the invasion of Muhammad bin Qasim
The Gurjara-Pratihara empire declined due to multiple factors, including repeated invasions by the Rashtrakutas and the rise of powerful feudatories like the Chandellas. The final blow was delivered by the devastating raids of Mahmud of Ghazni in the early eleventh century. Muhammad bin Qasim's invasion occurred much earlier, in 712 AD, and was confined to the Sindh region, where the Pratiharas were not yet established.

55. (B) 712 AD
Muhammad bin Qasim led the first successful Arab invasion of the Indian subcontinent in 712 AD. He targeted the Sindh region and defeated the local ruler, King Dahir. This event marked the beginning of Islamic political influence in India. Although the conquest was initially localized to Sindh and Multan, it opened channels for cultural exchange and the transmission of Indian knowledge to the Arab world.

56. (A) Statement I is true and Statement II is true
The early medieval period was a time of vibrant cultural transformation. The Bhakti movement emerged in South India through the Alvars and Nayanars, who promoted personal devotion to God over ritualism. Simultaneously, regional monarchs demonstrated their power and legitimacy by commissioning magnificent temples. This architectural boom served both religious purposes and political objectives, turning temples into major centers of social and economic life across the subcontinent.

57. (A) Prithviraj Raso
The Agnikula theory suggests that four major Rajput clans—the Pratiharas, Paramaras, Chauhans, and Solankis—originated from a sacred fire-pit on Mount Abu. This legendary account is primarily mentioned in Prithviraj Raso, the epic poem authored by Chand Bardai. The theory was likely developed to provide these clans with a high-status origin and legitimize their role as the primary defenders of the Vedic social order against invaders.

58. (C) P-4, Q-3, R-1, S-2
During the early medieval period, various dynasties dominated specific geographical regions. The Gurjara-Pratiharas were initially based in Rajasthan and Gujarat before moving to Kannauj. The Rashtrakutas controlled the Deccan and parts of modern Maharashtra. The Palas ruled over Bengal and Bihar, becoming patrons of Buddhism. The Paramara dynasty established its power in the Malwa region of central India, with their capital city at Dhar.

59. (D) The practice of granting land with fiscal and administrative immunities
The decentralization of power was fundamentally rooted in the land grant system. Kings frequently donated land to Brahmanas and secular officials, transferring the right to collect taxes and administer justice to the recipients. These grants often included immunities from royal interference, effectively creating autonomous local territories. This process weakened the central state's direct control over the economy and population, leading to the rise of feudalism.

60. (C) They were ultimately overthrown by the invasion of Muhammad bin Qasim
The decline of the Gurjara-Pratihara dynasty was a gradual process caused by external pressures and internal revolts. The Rashtrakutas launched several successful campaigns that weakened their central authority. Additionally, independent regional powers like the Paramaras emerged from their former feudatories. While Mahmud

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tolerance and broad patronage. While the majority of the temples are dedicated to Hindu deities like Shiva and Vishnu, a significant cluster of Jain temples was also constructed. These include the famous Parshvanatha and Adinatha temples. This coexistence reflects the harmonious social environment and the influential role that Jainism played in the cultural and religious life of early medieval central India.

93. (B) 1, 4, 3, 2
The sequence of major invasions began with Muhammad bin Qasim's arrival in Sindh in 712 AD. This was immediately followed by the defeat of the local ruler, King Dahir. Much later, in the early eleventh century, Mahmud of Ghazni conducted his famous raids, including the sacking of the Somnath temple in 1025 AD. Finally, the First Battle of Tarain occurred in 1191 AD, representing the start of the decisive Ghurid campaigns for northern India.

94. (D) Expanding Indian trade and cultural influence across Southeast Asia and China
Merchant guilds like the Ayyavole and Manigramam were essential to the maritime economy of early medieval India. They organized long-distance trade missions and established commercial networks that stretched across the Indian Ocean to Southeast Asia and China. These guilds acted as cultural ambassadors, facilitating the spread of Indian religious and artistic traditions alongside their economic activities. Their extensive influence and autonomy highlight the vibrancy of South Indian maritime commerce during the Chola and subsequent periods.

95. (A) Gahadavala Dynasty - Malwa
During the early medieval period, various dynasties were centered in specific regions. The Sena dynasty ruled over Bengal, the Solankis or Chaulukyas controlled Gujarat, and the Tomaras were associated with the early development of Delhi. However, the Gahadavala dynasty was centered in the Gangetic valley, particularly around Kannauj and Varanasi. The Malwa region was the primary territory of the Paramara dynasty. This regional mapping is essential for understanding the political geography of the time.

96. (A) Prithviraj Chauhan
In the late twelfth century, Prithviraj Chauhan launched a military campaign against the Chandella kingdom. He defeated King Parmardideva and captured the strategic fort of Mahoba. This conflict is legendary for the heroic resistance put up by the Chandella generals Alha and Udal, who died defending their land. The event highlighted the frequent internecine warfare among Rajput clans, which ultimately weakened their ability to present a unified front against external Turkish invasions.

97. (D) Chandellas
The Kandariya Mahadeva Temple is the largest and most ornate temple at Khajuraho, representing the pinnacle of the Nagara architectural style. It was commissioned by the Chandella rulers, likely during the reign of King Vidyadhara. The temple is dedicated to Lord Shiva and is famous for its towering shikhara and exceptionally detailed sculptural work. Its design reflects the sophisticated artistic vision and religious devotion that characterized the Chandella dynasty during their peak in central India.

98. (B) Vijayalaya, Parantaka I, Rajaraja I, Rajendra I
The imperial Chola dynasty followed a clear succession of powerful monarchs who expanded its influence. Vijayalaya founded the dynasty in the ninth century. He was followed by Parantaka I, who consolidated Chola power in the Tamil region. The empire reached its greatest heights under the brilliant leadership of Rajaraja I and his son Rajendra I. This chronological progression saw the Cholas transform from a regional power into a dominant maritime empire that influenced the entire Indian Ocean region.

99. (B) Their rule marked a period of cultural brilliance in art and Buddhist literature
The Pala dynasty of Bengal and Bihar was a major center of cultural and religious life. They were dedicated patrons of Mahayana and Vajrayana Buddhism, establishing famous universities like Vikramashila and Odantapuri. This era witnessed a flourishing of Buddhist literature and the development of the distinct Pala style of sculpture and manuscript painting. Their influence extended beyond India, as they

69. (A) Sanskrit became an elite language of courtly literature while losing its status among the masses
During the early medieval period, the rise of regional kingdoms encouraged the development of vernacular languages like Kannada, Marathi, and Bengali. While these languages flourished among the common people, Sanskrit remained the prestigious language of the royal courts and high culture. It continued to be used for formal inscriptions, religious texts, and sophisticated literature. However, its distance from the everyday speech of the masses made it a language of the educated elite.

70. (D) P-3, Q-1, R-4, S-2
Various foreign scholars provided valuable insights into early medieval India. Al-Biruni authored Kitab-ul-Hind, a comprehensive study of Indian society. Firdausi wrote the epic Shahnameh in the Ghaznavid court. The Arab traveler Sulaiman described the Rashtrakutas as one of the four greatest empires of the world. Al-Masudi also visited the subcontinent and documented the power and prosperity of the Pratihara and Rashtrakuta dynasties, highlighting their global significance at the time.

71. (C) They acted as large landholders, employers, and centers of regional wealth redistribution
South Indian temples during the Chola period were far more than just religious sites. They received extensive land grants and functioned as major economic hubs. Temples employed thousands of people, including priests, musicians, and craftsmen. They also provided loans to villagers and acted as centers for the collection and redistribution of agricultural produce. Through these roles, temples stimulated regional trade and played a vital part in the overall agrarian economy.

72. (B) The practice of Sati became more widespread, especially among the warrior classes
The social status of women in early medieval India generally saw a decline in several aspects. While some high-ranking women held property, general rights remained restricted. The practice of Sati, where a widow immolated herself on her husband's funeral pyre, became more prevalent, particularly within the Rajput warrior families. Access to formal Vedic education for women also diminished during this period as social norms became increasingly conservative and rigid across the subcontinent.

73. (C) Mularaja II / Bhima II (Chaulukyas)
Muhammad Ghori's early attempt to conquer India from the south was thwarted by the Chaulukyas of Gujarat. In 1178 AD, his army was defeated near Mount Abu by the forces of Mularaja II. This victory demonstrated the military strength of the regional Indian kingdoms and forced Ghori to reconsider his invasion routes. He subsequently turned his attention toward the Khyber Pass and the northern plains to establish his rule in India.

74. (B) Statement I is true but Statement II is false
The Khajuraho temples, built by the Chandellas, are masterpieces of medieval art, blending religious and secular sculptures with architectural harmony. They are famous for their detailed depictions of daily life and mythological themes. However, the Sas-Bahu temple in the Gwalior Fort was not built by the Paramaras; it was commissioned by the Kachchhapaghata dynasty. This distinction is important for understanding the specific architectural patronage of various regional dynasties in Madhya Pradesh.

75. (D) Land donated to temples for their maintenance
In early medieval inscriptions, the term Devadana refers to land specifically granted to temples for their upkeep and the performance of religious rituals. These grants were usually exempt from standard taxes, allowing the temples to accumulate significant resources. This practice helped establish temples as major socio-economic institutions. It also enabled monarchs to gain religious merit and demonstrate their piety, thereby strengthening their legitimacy and popular support within their respective kingdoms.

76. (C) P-2, Q-1, R-4, S-3
Early medieval Indian literature is rich with historical and poetic works. Merutunga wrote Prabandha Chintamani, while Bilhana authored Vikramankadevacharita to celebrate the Western Chalukya king. Padmagupta's Navasahasankacharita focused on the Paramara dynasty, and Rajasekhara, a renowned court poet,

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achievements and religious patronage of this powerful and influential regional dynasty.

27. (B) Chand Bardai
Chand Bardai was the legendary court poet and companion of Prithviraj Chauhan. He authored the Prithviraj Raso, an epic poem written in Brajbhasha that narrates the life and battles of the Chahamana king. While the text contains later legendary additions, it remains a primary source for understanding the cultural and political ethos of the Rajput warrior class during this period.

28. (A) Gifts and property given to a woman at marriage, over which she had relative control
In early medieval society, Stridhana referred to the wealth and gifts received by a woman from her family or husband during her marriage. This property was traditionally regarded as her personal estate. Unlike other forms of family property, women exercised a degree of control over its use and inheritance. It provided them with a measure of financial security within a patriarchal structure.

29. (D) Widespread practice of assigning revenue from land in lieu of paying cash salaries
The early medieval revenue system was deeply influenced by the process of feudalization. Instead of paying cash salaries to state officials and military commanders, kings increasingly granted them the rights to collect revenue from specific villages or land tracts. This system reduced the need for liquid currency and strengthened the power of local intermediaries, who became responsible for regional administration and tax collection.

30. (B) The intermediaries in land grants had no judicial or administrative rights over the peasants
Land grants during the early medieval period typically transferred not just the right to revenue, but also judicial and administrative authority to the beneficiaries. Intermediaries, such as Brahmanas or secular lords, gained the power to settle disputes and punish offenders within their territories. This increased the peasants' dependence on these local lords, often leading to restricted mobility and the imposition of labor.

31. (A) Rajaraja I
The Brihadeshwara Temple at Thanjavur is a masterpiece of Dravidian architecture commissioned by Rajaraja Chola I. Completed in the early eleventh century, it remains one of the largest temples in India. The temple's massive tower and intricate sculptures symbolize the power and wealth of the Chola Empire at its zenith. It was also a hub for religious, social, and economic activities.

32. (B) III only
During the early medieval period, the status of Shudras actually saw a relative shift as they became increasingly involved in agricultural activities. Unlike the classical Vedic period where they were often excluded, many Shudras transformed into a class of peasants within the new agrarian structure. The proliferation of regional styles, decline in early long-distance trade, and continued use of Sanskrit were all standard features.

33. (B) Cholas
The Chola dynasty is highly celebrated for its sophisticated and autonomous system of local self-government. Village administration was carried out through two main assemblies: the Ur, representing the general residents, and the Sabha, consisting of Brahmana landowners. These bodies managed local irrigation, justice, and taxation. This decentralized model ensured that village communities maintained a high degree of stability and internal governance.

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34. (B) Tax-free land grants given to Brahmanas, often covering entire villages
Brahmadeya referred to the land granted to Brahmanas by the Chola kings to promote religious learning and agricultural expansion. These grants were typically tax-free and often included entire villages. The Brahmanas managed these lands through an assembly called the Sabha. This practice helped the Chola state integrate new territories and provided the monarchy with religious legitimacy through the support of the priestly class.

35. (D) It created powerful local centers of authority, diluting the central power
Extensive land grants to Brahmanas and temples significantly altered the political landscape of

by kings specifically to Brahmanas. These grants were intended to support the performance of religious duties and the promotion of Sanskrit learning. The recipients enjoyed administrative and fiscal rights over these territories. This practice was common across various regional dynasties and played a vital role in expanding agriculture and spreading Brahmanical culture into newly settled or tribal areas.

85. (D) The Gahadavalas
During the period of the Ghurid invasions, the Gahadavala dynasty was the dominant power in the central and eastern Gangetic valley, with its seat of power at Kannauj. Under King Jayachandra, the kingdom was a significant rival to the Chahamanas. However, the lack of unity among the Rajput states prevented a coordinated defense against Muhammad Ghori. After the fall of Delhi, the Gahadavalas were defeated, marking the end of Hindu sovereignty in Kannauj.

86. (A) III and V only
The Kakatiyas were famous for their irrigation works, and the Hoysala capital was indeed sacked by Malik Kafur. However, the Lingaraja Temple at Bhubaneswar was built by the Somavamsi dynasty, not the Eastern Gangas, who later completed parts of the surrounding structures. Additionally, the Cholas maintained a formidable standing army and navy, which were central to their imperial expansion and maritime dominance. They were definitely not entirely dependent on mercenaries for their defense.

87. (A) Jayadeva
Gita Govinda is a celebrated twelfth-century Sanskrit poem authored by Jayadeva, the court poet of the Sena King Lakshmana Sena. The work beautifully depicts the intense emotional and spiritual love between Krishna and Radha. Its lyrical style and devotional themes significantly influenced the development of the Bhakti movement across India. It became a foundational text for various classical dance forms, particularly Odissi, and remains a vital part of India's cultural and literary heritage.

88. (A) Pallavas, Rashtrakutas, Cholas, Hoysalas
The political history of South India followed a clear chronological progression of dominant powers. The Pallavas reached their peak between the sixth and eighth centuries. They were eventually superseded by the Rashtrakutas in the eighth century. The imperial Cholas rose to prominence in the ninth century after the decline of the Pallavas. Finally, the Hoysalas emerged as a major power in the Karnataka region during the eleventh and twelfth centuries as the Chola influence waned.

89. (A) The exposure of military vulnerabilities, paving the way for future Turkish conquests
Mahmud of Ghazni's raids primarily targeted the wealth of Indian cities and temples rather than territorial annexation. However, these expeditions had a profound political impact by demonstrating the military weaknesses and lack of unity among the Rajput states. The ease with which his cavalry bypassed Indian defenses exposed the subcontinent to future invasions. This vulnerability was later exploited by Muhammad Ghori, who aimed to establish a permanent and lasting administrative empire in northern India.

90. (A) Prithviraj Chauhan - Muhammad Ghori
The late twelfth century was defined by the legendary military rivalry between Prithviraj Chauhan, the Chahamana ruler of Ajmer and Delhi, and Muhammad Ghori. Their struggle culminated in the two Battles of Tarain. While other pairs like Dahir and Muhammad bin Qasim are historically linked, the most celebrated contemporary adversaries in the context of the transition to Turkish rule were Prithviraj and Ghori. Their conflict decided the future political course of northern India for centuries.

91. (C) Vidyadhara
Vidyadhara was a powerful ruler of the Chandella dynasty who successfully faced the invasions of Mahmud of Ghazni in the early eleventh century. He was one of the few Indian rulers who organized a credible military resistance against the Ghaznavid raids. His power was so significant that Mahmud chose to seek a peaceful withdrawal rather than a prolonged conflict. Under Vidyadhara, the Chandellas maintained their independence and continued to dominate the region of Bundelkhand.

92. (C) Jainism
The Khajuraho temple complex, built by the Chandella dynasty, is a testament to their religious

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Deccan, frequently clashing with the Cholas and the Paramaras.

44. (A) Statement I is true and Statement II is true
Early medieval society witnessed a significant proliferation of castes and sub-castes. This growth was driven by the integration of various tribal and professional groups into the traditional Varna framework as agriculture expanded. As these communities were assimilated, they were often assigned specific Jati identities. This process led to a complex social hierarchy that became more rigid and diverse than in previous historical periods.

45. (A) Star-shaped platforms and intricate soapstone carvings
Hoysala temples are renowned for their unique architectural style, characterized by star-shaped ground plans. These structures were typically built on raised platforms called Jagatis. The use of chloritic schist, or soapstone, allowed craftsmen to achieve extremely fine, jewel-like carvings on both the exterior and interior walls. This intricate sculptural work often depicts mythological stories, making these temples masterpieces of early medieval Indian art.

46. (B) Maharajadhiraja
During the early medieval period, paramount rulers adopted grandiloquent titles to signify their superior status in the feudal hierarchy. Titles such as Maharajadhiraja, meaning king of kings, were used to assert authority over subordinate Samantas and other local chieftains. These titles reflected the ruler's claim to imperial sovereignty and were frequently mentioned in royal inscriptions to legitimize their power over a decentralized political structure.

47. (D) Mahmud's campaigns were primarily raids for wealth, whereas Ghori aimed for lasting political rule
Mahmud of Ghazni focused on plundering the wealth of Indian cities to support his Central Asian empire, without establishing permanent governance. In contrast, Muhammad Ghori intended to found a lasting Islamic empire in northern India. After his victories, Ghori left behind capable generals to administer the conquered territories. This strategic difference eventually led to the establishment of the Delhi Sultanate and the end of Rajput dominance.

48. (C) The presence of massive Gopurams acting as main gateways
Temple architecture in Central India, such as the Chandella and Paramara styles, belongs to the Nagara tradition. Key features include high raised platforms and elaborate exterior carvings. However, massive Gopurams or towering gateways are characteristic of the Dravida style of South India. In Nagara architecture, the focus remains on the Shikhara, while the entrance gateways are generally modest in size compared to their southern counterparts.

49. (C) Simhana II
Simhana II was the most illustrious ruler of the Yadava dynasty of Devagiri. Under his leadership, the kingdom expanded significantly, covering vast areas of the Deccan. He was a great military commander who defeated neighboring powers like the Hoysalas and the Western Chalukyas. His reign also witnessed cultural prosperity, as he patronized scholars and promoted the development of Marathi and Sanskrit literature.

50. (B) I and III only
The early medieval economy saw a shift toward local self-sufficiency as the centralized state apparatus weakened. In northern India, there was a noticeable decline in the circulation of high-quality gold and silver coins compared to the Gupta era, reflecting changes in urban centers. However, merchant guilds like Manigramam and Nanadesi did not vanish; they remained highly active and influential in South Indian maritime trade.

51. (C) Al-Biruni
Al-Biruni was a brilliant scholar who accompanied Mahmud of Ghazni to India. He spent years studying Indian sciences, philosophy, and religion, and even learned Sanskrit to read original texts. His masterpiece, Kitab-ul-Hind, provides an objective and detailed account of eleventh-century Indian society, culture, and scientific knowledge. It remains an invaluable primary source for historians studying the early medieval period of the subcontinent.

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maintained close religious and cultural ties with the kingdoms of Southeast Asia and Tibet.

100. (C) Queen Didda - Kashmir
Queen Didda was a powerful and influential ruler who dominated the political scene of Kashmir for several decades during the late tenth century. Initially acting as a regent, she eventually assumed full sovereign power. She was known for her political shrewdness and strong administrative control. Her reign is one of the notable examples in early medieval Indian history where a woman exercised direct and effective authority over a kingdom, navigating complex court intrigues and external threats.

101. (A) Prithviraj Chauhan
Prithviraj Chauhan's military expansion led to a direct conflict with the Chandellas of Jejakabhukti. He famously defeated King Parmardideva, an event that remains a central theme in North Indian folk traditions. The defense of the Chandella kingdom was led by the legendary brothers Alha and Udal, whose valor is celebrated in the epic poem Alha-Khand. This internecine rivalry among the leading Rajput clans of the eleventh and twelfth centuries significantly contributed to the political fragmentation of northern India.

102. (B) Shiva
The Somnath temple, located on the coast of Gujarat, is one of the most sacred pilgrimage sites dedicated to Lord Shiva. In 1025 AD, it became the target of Mahmud of Ghazni's most famous and devastating raid. The temple was renowned for its immense wealth and religious significance as one of the twelve Jyotirlingas. Its destruction and plunder by the Ghaznavid forces had a deep impact on the contemporary Indian psyche and subsequent historical narratives of the period.

103. (A) 1, 3, 2
The early medieval dynasties of Madhya Pradesh occupied distinct geographical zones. The Paramaras were based in the Malwa region in the west, with their capital at Dhar. To the east of Malwa was the Jejakabhukti region, the core territory of the Chandellas, centered around Khajuraho and Mahoba. Further to the southeast lay the Tripuri region near Jabalpur, which served as the capital of the Kalachuris. This west-to-east arrangement defined the regional political landscape of central India.

104. (B) Two centuries
The Tripartite Struggle was a series of intermittent military conflicts that lasted for approximately two centuries, from the late eighth to the late tenth century. The three major powers—the Gurjara-Pratiharas, the Palas, and the Rashtrakutas—repeatedly clashed over the control of Kannauj. This prolonged warfare eventually exhausted all three dynasties, leading to their gradual decline and the emergence of various new regional powers across the northern and southern parts of the Indian subcontinent.

105. (A) Dantidurga
Among the rulers listed, Dharmapala, Devapala, and Ramapala were all prominent monarchs of the Pala dynasty of Bengal and Bihar. They were noted for their patronage of Buddhism and their role in the Tripartite Struggle. In contrast, Dantidurga was the founder of the Rashtrakuta dynasty of the Deccan. While the Rashtrakutas were contemporary rivals of the Palas, Dantidurga belonged to a different royal lineage and geographical region, making him the odd one out.

106. (A) Rashtrakutas
The Rashtrakuta dynasty was a great patron of rock-cut architecture. They were responsible for several monumental structures at the Ellora Caves, including the famous Jain temples like the Indra Sabha. They are also credited with the excavation of the magnificent Shiva temple at Elephanta Island near modern Mumbai. These architectural marvels reflect the dynasty's religious pluralism and their ability to mobilize vast resources to create enduring monuments of Indian art and spiritual heritage.

107. (B) Amoghavarsha I
Amoghavarsha I was a celebrated Rashtrakuta king known for his deep interest in literature and philosophy. He is credited with writing Kavirajamarga, which is the earliest surviving work on poetics, rhetoric, and grammar in the Kannada language. His reign was a period of peace and cultural flourishing. He was often compared to legendary figures for his wisdom and patronage of scholars, and his literary

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19. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer:
Assertion (A): Balban established the theory that the King's power was derived directly from God.
Reason (R): Balban wanted to legitimize his usurpation of the throne and command unquestioned obedience from the ambitious Turkish nobles.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

20. Match the following administrative departments of the Delhi Sultanate in List I with their specific functions in List II:
List I: Department
P. Diwan-i-Arz
Q. Diwan-i-Insha
R. Diwan-i-Risalat
S. Diwan-i-Wizarat
List II: Function
1. Department of Religious Affairs
2. Department of Finance
3. Department of Military Affairs
4. Department of State Correspondence
Select the correct code:
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

21. Read the following statements regarding the department of Diwan-i-Mustakhraj and select the correct answer:
Statement I: It was a separate department of revenue created by Alauddin Khalji.
Statement II: Its primary function was to inquire into the revenue arrears and realize them from corrupt revenue collectors.
(A) Statement I is correct but Statement II is incorrect
(B) Statement II is correct but Statement I is incorrect
(C) Both Statement I and Statement II are correct
(D) Both Statement I and Statement II are incorrect

22. The term Mamluk, used to describe the first dynasty of the Delhi Sultanate, literally translates to:
(A) The chosen ones
(B) Owned or slave
(C) Warriors of faith
(D) Royal descendants

23. The appointment of Jamaluddin Yaqut to the prominent post of Amir-i-Akhur (Superintendent of the Stables) caused deep resentment among the Turkish nobles during the reign of:
(A) Iltutmish
(B) Balban
(C) Nasiruddin Mahmud
(D) Raziya Sultana

24. Identify the correct statement regarding Alauddin Khalji's market reforms:
(A) Establishing open and free markets without any form of state intervention to boost trade
(B) Implementing market reforms designed primarily to enrich the wealthy merchants of Delhi
(C) Abolishing all taxes on agricultural produce to ensure food grains remained affordable
(D) Appointing Shahna-i-Mandi officers to strictly regulate essential commodity prices

25. What was the primary effect of Balban's policy of completely destroying the power of the Turkan-i-Chahalgani?
(A) It decentralized power to the provincial governors
(B) It centralized absolute power in the hands of the Sultan
(C) It led to an immediate Mongol conquest of Delhi
(D) It allowed Hindu kings to re-establish their authority in North India

26. Qutbuddin Aibak was given the title of Lakh Bakhsh (Giver of Lakhs) because of his:
(A) Conquest of countless territories
(B) Large standing army of a lakh soldiers
(C) Collection of a lakh gold coins as revenue

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Kavyamimamsa, provide valuable information about the geography, culture, and social life of the Pratihara Empire. His presence in the Pratihara court highlights the high level of literary patronage extended by the dynasty during their period of dominance.

116. (B) The Turks utilized superior iron stirrups and highly mobile archers
The Turkish military victory was facilitated by the use of the horseshoe and the iron stirrup, which gave their cavalry significant advantages. Mounted archers were the backbone of their forces, providing a level of speed and firepower that the traditional Rajput armies struggled to match. The Rajput reliance on large, slow-moving elephants often became a disadvantage when faced with the rapid maneuvers and long-range attacks of the Turkish horsemen, leading to a shift in Indian military history.

117. (B) Vikramaditya
Chola kings adopted various grand titles to commemorate their victories and status. Rajendra I took the title Gangaikondachola after his northern campaign. Other common titles included Mummadi Chola and Jayankonda. However, Vikramaditya was a title traditionally associated with several North Indian and Deccan rulers, such as those of the Gupta and Western Chalukya dynasties. While common in Indian history, it was not a primary title used by the imperial Chola monarchs to signify their unique regional sovereignty.

118. (C) Karna
Karna, also known as Lakshmikarna, was a powerful ruler of the Kalachuri dynasty of Tripuri in the eleventh century. He was a great military conqueror who expanded the kingdom's influence significantly. He assumed the prestigious title of Trikalingadhipati, meaning the Lord of the Three Kalingas, to assert his authority over parts of modern-day Odisha. His reign marked a period of Kalachuri expansionism, during which he challenged major powers like the Palas, the Chandellas, and the Chaulukyas of Gujarat.

119. (D) Raja Bhoja
Saraswati Kanthabharana is a famous and comprehensive treatise on Sanskrit grammar and poetics. It was written by the Paramara king Raja Bhoja of Dhar, who was a renowned scholar and polymath. The work reflects his profound knowledge of the Sanskrit language and his commitment to the promotion of traditional learning. Bhoja's literary output was immense, and this text remains a significant contribution to the field of Indian aesthetics and linguistics, highlighting the intellectual brilliance of the early medieval regional monarchs.

120. (D) Guilds like 'Nanadesi' had their own armies and international trade
Trade guilds in early medieval South India were powerful and highly organized corporate bodies. Organizations like the Nanadesi and the Ayyavole operated with significant autonomy from the central government. They maintained their own mercenary forces to protect their commercial caravans and settlements. These guilds were instrumental in conducting international trade across the Indian Ocean, establishing strong links with Southeast Asia. Their economic and military power allowed them to play a significant role in regional politics and urban development.

121. (A) Both A and R are true and R is the correct explanation of A.
Raja Bhoja remains one of the most celebrated figures in Indian history for his dual role as a military leader and a scholar. He successfully defended and expanded the Paramara kingdom while authoring over eighty works on diverse disciplines. His construction of the Saraswati temple at Dhar, known as the Bhojshala, serves as a direct example of his patronage. Therefore, his scholarly activities and architectural projects provide the evidence that supports his reputation as a great polymath ruler.

122. (C) The Chahamanas (Chauhans)
The city of Ajmer, originally known as Ajayameru, was founded by the Chahamana ruler Ajayaraja II in the early twelfth century. He shifted the dynasty's capital from Shakambhari to this new, strategically located city. Ajmer soon became a prominent political and cultural center of the Chauhan Empire. Under his successors, particularly Prithviraj III, it became the focal point of Rajput resistance against the early Turkish invasions, remaining a symbol of Chahamana power until the Ghurid conquest.

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CHAPTER 06

Delhi Sultanate: Polity, Administration, Society and Economy (1206–1526)

1. Who among the following rulers organized the group of forty loyal nobles known as Turkan-i-Chahalgani or Chalisa?
(A) Qutbuddin Aibak
(B) Balban
(C) Alauddin Khalji
(D) Iltutmish

2. Which of the following most appropriately describes the underlying nature of Jalaluddin Khalji's state policy?
(A) Pursuing extreme religious orthodoxy and harsh persecution of dissenters
(B) Implementing expansionist militarism throughout the regions of Southern India
(C) Governing through conciliation and the willing support of the people
(D) Ruthlessly suppressing the nobility through a strict blood and iron policy

3. Qutbuddin Aibak ruled the early Delhi Sultanate primarily from which of the following capital cities?
(A) Delhi
(B) Agra
(C) Lahore
(D) Ajmer

4. Select the correct chronological order of the major kingdoms conquered by Malik Kafur during Alauddin Khalji's Deccan campaigns:
(A) Warangal, Devagiri, Dvarasamudra, Madurai
(B) Dvarasamudra, Devagiri, Warangal, Madurai
(C) Devagiri, Warangal, Dvarasamudra, Madurai
(D) Devagiri, Dvarasamudra, Warangal, Madurai

5. Which of the following statements about Raziya Sultana is incorrect?
(A) She was nominated by her father Iltutmish to succeed him
(B) She successfully ruled for twenty years without facing any noble rebellion
(C) She discarded the purdah and held court with her face unveiled
(D) She was the first and only Muslim woman to sit on the throne of Delhi

6. To increase state revenue, Alauddin Khalji imposed two new prominent taxes known as Ghari and Chari. These were respectively:
(A) Religious tax and Trade tax
(B) House tax and Pasture tax
(C) Irrigation tax and Pilgrim tax
(D) War booty tax and Inheritance tax

7. Which of the following battles is considered the immediate precursor to the foundation of the Delhi Sultanate by opening the gates of Delhi to Turkish rule?
(A) First Battle of Tarain
(B) Second Battle of Tarain
(C) Battle of Chandawar
(D) First Battle of Panipat

8. To enforce strict court etiquette and elevate the prestige of the crown, Balban introduced which of the following Persian customs?
(A) Jauhar and Sati
(B) Sijda and Paibos
(C) Dagh and Chehra
(D) Jizya and Zakat

9. In the context of regional history, who was the able commander appointed by Alauddin Khalji to conquer Malwa, leading to the capture of Ujjain, Mandu, and Chanderi in 1305?
(A) Malik Kafur

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as ministers under the Chaulukya or Solanki rulers of Gujarat. These temples are famous for their incredibly delicate and intricate carvings on marble surfaces. Their construction reflects the prosperity of the Gujarat region and the profound influence of the Jain mercantile community in early medieval Rajput society.

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38. Timur, the central Asian conqueror, invaded India and sacked Delhi in which year?
(A) 1414
(B) 1451
(C) 1526
(D) 1398

39. Which Sultan founded the city of Agra in 1504 and later transferred his capital there to control the rulers of Malwa and Rajputana?
(A) Bahlul Lodi
(B) Ibrahim Lodi
(C) Babur
(D) Sikandar Lodi

40. Identify the incorrect pair regarding the expeditions planned by Muhammad bin Tughlaq:
(A) Khurasan Expedition - To conquer regions in Central Asia
(B) Qarachil Expedition - To secure the northern Himalayan frontiers
(C) Transoxiana Campaign - Abandoned due to logistical and financial issues
(D) Madurai Expedition - To conquer Sri Lanka

41. Identify the correct statement regarding the evolution of the Iqta system under the Delhi Sultanate:
(A) Land assignments that were strictly hereditary properties of the nobles from their inception
(B) Transferable revenue assignments that eventually became hereditary under Firuz Tughlaq
(C) Assignments made purely hereditary by Alauddin Khalji to ensure the loyalty of his nobles
(D) Revenue systems that were completely abolished and replaced by Muhammad bin Tughlaq's reforms

42. Consider the following dynasties of the Delhi Sultanate:
III. Mamluk (Slave)
IV. Khalji
I. Tughlaq
V. Sayyid
II. Lodi
Which of the following represents the correct chronological order of their rule?
(A) III, I, IV, V, II
(B) IV, III, I, II, V
(C) III, IV, I, V, II
(D) III, IV, V, I, II

43. Who was the ruler of the Delhi Sultanate when Timur invaded India?
(A) Firuz Shah Tughlaq
(B) Nasiruddin Mahmud Tughlaq
(C) Khizr Khan
(D) Sikandar Lodi

44. Which Sultan of Delhi was the first to strictly impose Jizya on the Brahmins, who had previously been exempt?
(A) Qutbuddin Aibak
(B) Alauddin Khalji
(C) Muhammad bin Tughlaq
(D) Firuz Shah Tughlaq

45. In the central administration of the Delhi Sultanate, the Wazir was primarily in charge of:
(A) Judicial administration
(B) Religious endowments and charities
(C) Revenue and financial administration
(D) Military campaigns and army recruitment

46. During the Alauddin Khalji's reign, the cash salary paid to a soldier with one horse (Yakaspa) was fixed at:
(A) 78 tankas per year
(B) 234 tankas per year
(C) 150 tankas per year
(D) 500 tankas per year

47. Ibrahim Lodi suffered a significant defeat at the hands of which prominent Rajput ruler in the Battle of Khatoli (1517)?
(A) Maharana Pratap
(B) Rana Sanga
(C) Rana Kumbha
(D) Hemu Vikramaditya

48. The token currency experiment introduced by Muhammad bin Tughlaq involved the issuance of coins made of:
(A) Gold coins designed to completely replace the existing Silver Tankas
(B) Copper and brass coins valued equally with the Silver Tanka
(C) Pure silver coins minted to replace the usage

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(B) Ain-ul-Mulk Multani
(C) Zafar Khan
(D) Nusrat Khan

10. Read the given statements regarding Iltutmish and select the correct answer:
Statement I: He successfully saved the nascent Delhi Sultanate from the wrath of Genghis Khan.
Statement II: He refused to give asylum to Jalaluddin Mingburnu, the Khwarizm Prince.
(A) Statement I is correct but Statement II is incorrect
(B) Statement II is correct but Statement I is incorrect
(C) Both Statement I and Statement II are correct and Statement II explains Statement I
(D) Both Statement I and Statement II are incorrect

11. Consider the following statements regarding the military reforms of Alauddin Khalji:
I. He was the first Sultan to maintain a large permanent standing army paid in cash.
II. He introduced the system of branding horses to prevent the substitution of good horses.
III. He introduced a descriptive roll of soldiers to avoid proxy attendance.
IV. He decentralized the military command, granting full autonomy to Iqtadars to maintain troops.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

12. Which of the following architectural monuments was not initiated or built by Qutbuddin Aibak?
(A) Quwwat-ul-Islam Mosque
(B) Qutb Minar
(C) Alai Darwaza
(D) Adhai Din Ka Jhonpra

13. Identify the incorrect pair of a Delhi Sultan and a major rebellion or event during their reign:
(A) Iltutmish - Rebellion of Tughril Khan
(B) Jalaluddin Khalji - Rebellion of Sidi Maula
(C) Alauddin Khalji - Revolt of Haji Maula
(D) Balban - Rebellion of Tughril Khan in Bengal

14. The rebellion that eventually led to the downfall of Raziya Sultana was primarily led by which governor of Bhatinda?
(A) Bahauddin Balban
(B) Tajuddin Yildiz
(C) Malik Ikhtiyaruddin Altunia
(D) Nasiruddin Qabacha

15. Alauddin Khalji abolished the traditional revenue collection privileges and perquisites of rural intermediaries known as:
(A) Amils and Karkuns
(B) Iqtadars and Muqtis
(C) Qazis and Muftis
(D) Khuts, Muqaddams, and Chaudhuris

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16. What was the primary political factor that allowed the Turkish invaders to establish the Delhi Sultanate in Northern India?
(A) The lack of political unity and continuous infighting among Rajput states
(B) The introduction of gunpowder and artillery by the Turks
(C) The overwhelming numerical superiority of the Turkish cavalry
(D) The alliance of the Turks with the local peasant population

17. Find the odd one out among the markets established by Alauddin Khalji in Delhi:
(A) Diwan-i-Khairat (market for charitable goods)
(B) Mandi (for food grains)
(C) Sarai Adl (for cloth, sugar, dry fruits, and oil)
(D) Market for horses, slaves, and cattle

18. In the context of the Delhi Sultanate, which statement correctly defines the Iqta system introduced by Iltutmish?
(A) Land revenue grants from specific territories in exchange for state service
(B) Religious taxes collected specifically from the non-Muslim population
(C) Exclusive military ranks reserved for the elite foreign nobles
(D) Direct cash payments provided to the permanent standing army

123. (B) Kalachuris of Tripuri
The Chausath Yogini temple at Bhedaghat is a unique circular temple dedicated to the female tantric deities known as Yoginis. This architectural site was constructed under the patronage of the Kalachuri dynasty of Tripuri, specifically during the tenth and eleventh centuries. The temple features numerous exquisitely carved statues of Yoginis, reflecting the influence of Tantric practices within Hinduism at the time. It is one of the most important surviving examples of this specific religious and architectural tradition in central India.

124. (A) The emergence and flourishing of distinct regional languages and scripts
The fragmentation of central authority and the rise of regional kingdoms led to the development of localized cultural identities. Each dynasty patronized the vernacular language of its region, leading to the growth of early forms of Kannada, Marathi, Bengali, and various Rajput dialects. This process was accompanied by the evolution of distinct regional scripts. This linguistic regionalization replaced the earlier pan-Indian dominance of Sanskrit in daily life, creating the diverse linguistic map that characterizes the Indian subcontinent today.

125. (A) Both A and R are true and R is the correct explanation of A.
The Second Battle of Tarain in 1192 AD is a landmark event because it broke the back of Rajput resistance in northern India. The defeat of Prithviraj Chauhan by Muhammad Ghori removed the most significant obstacle to Turkish expansion. This victory allowed the Ghurids to establish a permanent foothold in the Ganga-Yamuna Doab and eventually Delhi. The battle directly led to the collapse of the Rajput state system and the subsequent foundation of the Delhi Sultanate.

126. (C) Raja Bhoja Paramara
Bhojtal, also known as the Upper Lake, is a massive artificial reservoir in Bhopal, Madhya Pradesh. It was commissioned by the Paramara king Raja Bhoja in the eleventh century. The lake was created by constructing an earthen dam across the Kolans River. Originally intended to provide a reliable water supply and improve the local climate, it remains a vital geographic feature of the region. This project exemplifies Bhoja's vision for large-scale public works and his expertise in engineering and architecture.

127. (D) The Mehrauli Iron Pillar
The Mehrauli Iron Pillar, famous for its rust-resistant properties, contains a primary inscription from the fourth century. However, it also features several later inscriptions, one of which mentions the Tomara ruler Anangpal. This later addition links the Tomara dynasty with the historical establishment and early settlement of Delhi. These records are crucial for historians to reconstruct the early medieval history of the city and the role of the Tomaras as the original founders of the urban area.

128. (A) Replacement of decentralized feudal polity with a centralized Iqta system.
The Ghurid conquests brought about a fundamental shift in the Indian administrative landscape. The traditional Rajput system of decentralized land grants and personal loyalties was gradually replaced by the Iqta system. In this new model, the state granted revenue assignments to officers in exchange for military service and administrative loyalty. This system allowed the early Sultans of Delhi to exercise more direct control over their vast territories and resources, creating a more centralized political structure than the previous feudal era.

129. (A) The Gurjara-Pratiharas
Despite facing devastating raids from the Rashtrakutas and constant pressure from the Palas, the Gurjara-Pratiharas emerged as the most successful dynasty in the Tripartite Struggle. They maintained their control over Kannauj for the longest period, consolidating their rule over much of northern India during the ninth and early tenth centuries. However, the immense military and economic toll of the struggle eventually left them vulnerable to the rise of their own feudatories and future foreign invasions from the northwest.

130. (B) Chaulukyas (Solankis) of Gujarat
The Dilwara Jain temples at Mount Abu are masterpieces of marble architecture, built between the eleventh and thirteenth centuries. They were commissioned by Vimal Shah and the brothers Vastupala and Tejapala, who served

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(D) Generosity and liberal donations

27. Alauddin Khalji was the first Sultan to insist that land revenue be assessed on the basis of measuring the cultivable land. The standard unit of measurement utilized was the:
(A) Biswa
(B) Bigha
(C) Gaj
(D) Jarib

28. Consider the following statements regarding the coinage of Iltutmish:
I. He introduced the silver Tanka.
II. He introduced the copper Jital.
III. He replaced Arabic inscriptions on coins with Persian ones.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

29. Alauddin Khalji's first major campaign into Southern India, which brought him immense wealth before he became the Sultan, was directed against:
(A) Warangal
(B) Dvarasamudra
(C) Devagiri
(D) Madurai

30. According to Balban's theory of kingship, the Sultan was considered Zill-i-Ilahi. What does this term mean?
(A) Voice of the People
(B) Defender of the Faith
(C) First among Equals
(D) Shadow of God on Earth

31. To improve agriculture and extend cultivation, Muhammad bin Tughlaq created a new department of agriculture called:
(A) Diwan-i-Arz
(B) Diwan-i-Wizarat
(C) Diwan-i-Amir Kohi
(D) Diwan-i-Risalat

32. The Sayyid dynasty of the Delhi Sultanate was founded by:
(A) Bahlul Lodi
(B) Khizr Khan
(C) Mubarak Shah
(D) Alam Shah

33. Which of the following statements about Alauddin Khalji's administrative policies is incorrect?
(A) He banned the use of wine and intoxicating drugs in Delhi
(B) He drastically reduced the land revenue demand to one-sixth of the produce to please the peasantry
(C) He forbade nobles from visiting each other and organizing matrimonial alliances without his permission
(D) He confiscated religious endowments and free land grants to strip the nobility of excess wealth

34. The Delhi Sultanate definitively came to an end with the defeat of Ibrahim Lodi by Babur at the First Battle of Panipat in the year:
(A) 1527
(B) 1556
(C) 1761
(D) 1526

35. Dar-ul-Shifa, established by Firuz Shah Tughlaq, was a:
(A) Charitable hospital
(B) Royal library
(C) Minting factory
(D) Translation bureau

36. The department of Diwan-i-Insha in the Delhi Sultanate dealt with:
(A) State correspondence and royal decrees
(B) The payment of army salaries
(C) The collection of Jizya
(D) Foreign relations and embassies

37. The terms 'Dagh' and 'Chehra' in the military administration of the Delhi Sultanate refer to:
(A) Branding of horses and Descriptive roll of soldiers
(B) Artillery and Cavalry wings
(C) War elephants and Fortification plans
(D) Swords and Shields manufactured in royal workshops

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contributions laid the foundation for future developments in Kannada literature.

108. (A) Transforming temples into land-owning institutions that stimulated regional economies
The massive construction of temples during the early medieval period had profound economic implications. Temples received extensive land grants and became significant land-owning institutions. They functioned as centers for agricultural management, provided employment to thousands of people, and acted as banks by offering loans to local communities. This institutional role stimulated regional trade and integrated village economies into a larger network, making temples vital drivers of socio-economic development within the decentralized political structure of the time.

109. (C) Palas of Bengal
After the fall of the Western Chalukyas of Kalyani in the late twelfth century, their vast empire in the Deccan and South India fragmented into several regional kingdoms. These included the Yadavas of Devagiri, the Kakatiyas of Warangal, and the Hoysalas of Dvarasamudra. The Palas of Bengal, however, were a North Indian dynasty based in the eastern part of the subcontinent. They belonged to a different political cycle and region, unconnected to the collapse of the Kalyani Chalukyas.

110. (A) The Gurjara-Pratiharas
As the Tripartite Struggle reached its final phase in the tenth century, the Gurjara-Pratiharas managed to maintain a relatively dominant position in northern India. While the Rashtrakutas and Palas had also secured major victories, the Pratiharas successfully held onto the symbolic prize of Kannauj for the longest duration. However, this dominance was short-lived, as the continuous warfare had severely weakened their internal administration, soon leading to the rise of independent feudatories like the Chandellas and Paramaras.

111. (D) The Arab conquest of Sindh
The Chachnama is an important historical work that provides a detailed account of the history of Sindh, particularly the events leading up to and during the Arab conquest. It narrates the rule of Raja Dahir and his eventual defeat by Muhammad bin Qasim in 712 AD. Originally written in Arabic and later translated into Persian, the text serves as a primary source for understanding the early Islamic expansion into the Indian subcontinent and the regional politics of Sindh.

112. (B) The Turks utilized superior iron stirrups and highly mobile archers
The success of the Turkish armies over the Rajputs was largely due to superior military technology and tactics. The Turks used advanced iron stirrups, which provided their cavalry with better stability and allowed them to use bows more effectively while riding. Their highly mobile mounted archers could outmaneuver the slower Rajput forces, which relied heavily on traditional infantry and elephants. This tactical flexibility and mobility were decisive factors in the Ghurid victories at the end of the twelfth century.

113. (C) Gandhara
Nagara, Dravida, and Vesara are the three main styles of Indian temple architecture that flourished during the early medieval period. Nagara was prevalent in the north, Dravida in the south, and Vesara in the Deccan. In contrast, the Gandhara style was an earlier school of Greco-Buddhist art that developed in the northwestern part of the subcontinent during the first few centuries AD. It had largely ceased to be a primary architectural style by the early medieval era.

114. (A) Palas
The university of Odantapuri was a major center of Buddhist learning established in Bihar during the eighth century. It was founded by the Pala dynasty, possibly by the first ruler, Gopala. The institution played a significant role in the spread of Buddhism to Tibet and was modeled after the famous Nalanda University. Along with Vikramashila, Odantapuri represents the great Pala commitment to intellectual and religious life, which attracted scholars and students from across Asia for several centuries.

115. (D) Gurjara-Pratiharas
Rajasekhara was a celebrated Sanskrit poet and dramatist who lived during the late ninth and early tenth centuries. He served as the court poet and preceptor for the Gurjara-Pratihara kings, particularly Mahendrapala I and Mahipala. His works, such as Karpuramanjari and

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of copper and brass coins
(D) Iron coins intended to hold the same value as the traditional gold dinars

49. Consider the following statements regarding the causes of the decline of the Delhi Sultanate:
I. The vastness of the empire made centralized control difficult without modern communication.
II. The despotic nature of the state heavily relied on the military and personal capability of the Sultan.
III. Timur's invasion destroyed the military and financial backbone of the empire.
IV. The tolerant and secular policies of the later Tughlaqs alienated the Ulema.
V. The assertion of independence by powerful provincial governors led to fragmentation.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, III, IV, and V

50. Match the following newly created departments in List I with the Sultan who instituted them in List II:
List I: Department
P. Diwan-i-Arz
Q. Diwan-i-Riyasat
R. Diwan-i-Amir Kohi
S. Diwan-i-Bandagan
List II: Sultan
1. Muhammad bin Tughlaq
2. Balban
3. Firuz Shah Tughlaq
4. Alauddin Khalji
Select the correct code:
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

51. The highest administrative office in the Sultanate, created to act as a regent when the Sultan was weak or a minor, was known as:
(A) Amir-i-Hajib
(B) Sadr-us-Sudur
(C) Wakil-i-Dar
(D) Naib-i-Mamlakat

52. Muhammad bin Tughlaq's decision to transfer his capital from Delhi to Daulatabad (Devagiri) was primarily driven by the desire to:
(A) Escape a severe famine in the Doab region
(B) Flee from the threat of a massive Rajput uprising
(C) Relocate closer to the western seaports for maritime trade
(D) Control the newly conquered regions of South India more effectively

53. Firuz Shah Tughlaq established the Diwan-i-Khairat primarily for:
(A) Offering generous state pensions for the benefit of retired military soldiers
(B) Organizing the official state postal system for efficient communication
(C) Providing financial aid for the marriage of impoverished Muslim girls
(D) Regulating the local market prices and the welfare of the slave population

54. The 'Gaj-i-Sikandari' introduced by Sikandar Lodi was a:
(A) Title given to the supreme military commander
(B) New silver coin replacing the Tanka
(C) Standard unit of measurement for agricultural land
(D) Royal decree regarding market prices

55. What was the most significant immediate political impact of Timur's invasion on the Delhi Sultanate?
(A) Shattering the Tughlaq empire and accelerating the rise of independent regional kingdoms
(B) Unifying the various Indian princes to form a collective defense against foreign threats
(C) Leading directly to the immediate establishment of the Mughal Empire under Babur's rule
(D) Resulting in a prolonged period of economic prosperity and stability under Timur's reign

56. Who among the following Sultans is credited with being the first to initiate the digging of canals for irrigation and improving the postal system?
(A) Ghiyasuddin Tughlaq
(B) Alauddin Khalji

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(C) Muhammad bin Tughlaq
(D) Firuz Shah Tughlaq

57. Which significant technological advantage primarily caused Babur's decisive victory over Ibrahim Lodi's much larger army at Panipat?
(A) The effective deployment of field artillery and gunpowder firearms
(B) The superior use of heavy armored cavalry in open field combat
(C) The strategic deployment of well-trained war elephants in the center
(D) The extensive utilization of the high-velocity composite longbow

58. Identify the correct statement regarding Ibn Battuta:
(A) Muhammad bin Tughlaq appointed him as the Qazi (Judge) of Delhi
(B) He was a Persian traveler who visited the court of Alauddin Khalji
(C) He strongly criticized the token currency experiment and was executed by the Sultan
(D) He wrote the historical account Tarikh-i-Firuz Shahi

59. Bahlul Lodi, the founder of the Lodi dynasty, based his theory of kingship on:
(A) The divine right of kings to rule with absolute authority over their subjects
(B) Strict adherence to the traditions of the Turkan-i-Chahalgani elite group
(C) Afghan tribal principles of equality, considering himself the first among equals
(D) Absolute military dictatorship closely resembling the policies of Sultan Balban

60. Which of the following cities was not founded by Firuz Shah Tughlaq?
(A) Fatehabad
(B) Agra
(C) Jaunpur
(D) Hisar

61. Which of the following was NOT a recognized hierarchical rank in the military organization of the Delhi Sultanate?
(A) Sarkhel
(B) Sipahsalar
(C) Mansabdar
(D) Amir

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62. The Jizya collected during the Delhi Sultanate was primarily framed as a tax in exchange for:
(A) Exemption from military service and protection of life and property
(B) The official right to conduct wholesale trade in the royal markets
(C) The legal permission required to build new places of public worship
(D) The special privilege of holding high-ranking administrative offices

63. During the Delhi Sultanate, a province (Iqta) was further divided into administrative units known as:
(A) Shiqs
(B) Subahs
(C) Sarkars
(D) Mandals

64. The term 'Karkhanas' during the Delhi Sultanate refers to:
(A) Military camps used for the specialized training of the cavalry
(B) Specialized markets dedicated to the trading of precious metals
(C) Royal workshops manufacturing goods for the Sultan's household
(D) Large storage houses used for maintaining emergency grain reserves

65. While Islamic law (Sharia) guided the judicial system, the secular regulations and state laws framed by the Sultans to suit Indian conditions were known as:
(A) Zawabit
(B) Fatawa
(C) Hadith
(D) Tariqah

66. Read the given statements regarding the 'Urban Revolution' thesis of the early Delhi Sultanate and select the correct answer:
Statement I: A historical thesis proposes that an 'Urban Revolution' occurred during the early Delhi Sultanate.
Statement II: The liberation of artisans from caste restrictions and their movement to cities led to a boom in urban crafts and economy.
(A) Statement I is correct but Statement II is incorrect
(B) Statement II is correct but Statement I is

incorrect
(C) Both Statement I and Statement II are correct
(D) Both Statement I and Statement II are incorrect

67. Under the Iqta system, the surplus revenue sent by the Iqtadar to the central treasury, after meeting his personal and administrative expenses, was termed:
(A) Khams
(B) Waqf
(C) Fawazil
(D) Sondhar

68. According to Islamic law, what percentage of the war booty (Khams) was meant for the state treasury, a rule which was controversially reversed by Alauddin Khalji and Muhammad bin Tughlaq?
(A) Half (50%)
(B) One-fifth (20%)
(C) Three-fourths (75%)
(D) One-third (33%)

69. Muhammad bin Tughlaq provided agricultural loans to the peasants to recover from famine and promote cultivation. These loans were known as:
(A) Taccavi or Sondhar
(B) Madad-i-Maash
(C) Waqf
(D) Inam

70. Identify the correct statement regarding the Ariz-i-Mumalik:
(A) He was the supreme commander of the army and personally led all campaigns
(B) He collected war booty and distributed it among the soldiers
(C) He was responsible for the recruitment, payment, and inspection of the army
(D) He acted as the chief religious advisor to the Sultan during wars

71. Consider the following statements regarding the factors promoting trade and urbanization under the Delhi Sultanate:
I. The introduction of the spinning wheel (charkha) boosted the textile industry.
II. A uniform coinage system established across North India facilitated commerce.
III. The construction of a vast network of paved roads specifically for merchants.
IV. The establishment of internal peace and a unified political center at Delhi.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and III

72. Match the following local officials of the Delhi Sultanate in List I with their respective roles in List II:
List I: Official
P. Khut
Q. Patwari
R. Barid
S. Kotwal
List II: Role
1. Intelligence agent/Spy
2. Village headman/Landowner
3. Keeper of village land records
4. Head of city police/Law and order
Select the correct code:
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-1, Q-3, R-2, S-4

73. Identify the incorrect pair regarding the taxes in the Sultanate period:
(A) Zakat - Religious tax paid only by Muslims
(B) Ushr - Land revenue collected from Muslim peasants
(C) Jizya - Poll tax imposed on non-Muslims
(D) Sharb - Tax levied on cattle grazing

74. To hear public grievances and cases of oppression by high officials, the Sultan personally presided over a special court known as:
(A) Diwan-i-Arz
(B) Diwan-i-Bandagan
(C) Diwan-i-Mazalim
(D) Diwan-i-Riyasat

75. During the Sultanate period, the community known as 'Sarrafs' specialized primarily in:
(A) Weaving fine cotton textiles
(B) Ship-building and maritime navigation
(C) Casting large cannons and artillery

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(D) Money-changing and issuing letters of credit

76. Read the given statements regarding the Muqti or Wali and select the correct answer:
Statement I: They were the heads of the provincial administration (Iqtas).
Statement II: Their sole duty was religious instruction; they had no military obligations.
(A) Statement I is correct but Statement II is incorrect
(B) Statement II is correct but Statement I is incorrect
(C) Both Statement I and Statement II are correct
(D) Both Statement I and Statement II are incorrect

77. Which of the following most appropriately describes the general condition of the peasantry under the Delhi Sultanate?
(A) High prosperity resulting from zero taxation and free land grants
(B) Complete autonomy and freedom from any form of state intervention
(C) Employment as state-owned slaves on large royal agricultural lands
(D) Subsistence living due to heavy state taxes and local extraction

78. The royal bodyguards and the standing army stationed at the capital under the direct control of the Sultan were collectively known as:
(A) Hasham-i-Atraf
(B) Faujdar
(C) Ahadi
(D) Hasham-i-Qalb

79. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer:
Assertion (A): Firuz Shah Tughlaq abolished numerous local taxes and cesses during his reign.
Reason (R): He aimed to bring the taxation system strictly in accordance with Islamic law (Sharia), which permitted only specific taxes.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

80. In the revenue system of the Delhi Sultanate, the term 'Kharaj' refers to:
(A) The one-fifth share of the war booty
(B) The tax levied exclusively on the wealthy Muslims for charity
(C) The tax collected for the maintenance of irrigation canals
(D) The land tax realized from non-Muslims

81. Identify the correct statement regarding the financial instruments used during the Sultanate period:
(A) The use of paper currency completely replaced silver coins in all domestic trade
(B) The state strictly banned money lending and charging of interest across all communities
(C) The 'Hundi' system (bills of exchange) was widely used to transfer money across long distances safely
(D) Foreign merchants were only allowed to barter goods and were prohibited from using Sultanate currency

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82. The military organization of the Delhi Sultanate, particularly the cavalry structure under Alauddin Khalji, was heavily influenced by the decimal system of the:
(A) Mongols
(B) Persians
(C) Arabs
(D) Greeks

83. The highest judicial authority in the Delhi Sultanate after the Sultan was the:
(A) Sadr-us-Sudur
(B) Amir-i-Dad
(C) Muhtasib
(D) Qazi-ul-Quzat

84. During the reign of Alauddin Khalji, the state's share of the land revenue (Kharaj) from the peasants of the Doab region was fixed at:
(A) One-third of the produce
(B) One-fourth of the produce
(C) One-half (50%) of the produce
(D) One-sixth of the produce

85. Firuz Shah Tughlaq abolished many unjust cesses (abwabs) and collected only four taxes sanctioned by the Sharia. Which of the following was NOT one of those four taxes?
(A) Kharaj
(B) Zakat
(C) Ghari
(D) Jizya

86. In the local administration of a Pargana, the primary duty of the officer called 'Amil' was to:
(A) Lead the local military contingent
(B) Collect land revenue
(C) Dispense justice based on Sharia
(D) Maintain the official postal service

87. Which coastal city in Gujarat emerged as one of the most important centers for international trade and commerce during the Sultanate period?
(A) Surat
(B) Cambay (Khambhat)
(C) Calicut
(D) Masulipatnam

88. Consider the following statements regarding the military of the Delhi Sultanate:
I. The cavalry was the most important and elite wing of the army.
II. Elephants were entirely discarded from warfare due to their ineffectiveness against horses.
III. The Sultans maintained a monopoly over the import of good quality horses from Arabia and Central Asia.
Which of the above statement(s) is/are incorrect?
(A) I only
(B) II only
(C) III only
(D) I and III only

89. Which significant agricultural technology became widely used in India during the Delhi Sultanate period, deeply impacting irrigation?
(A) The deep iron plough
(B) The Persian wheel (Rahat) with a bucket chain
(C) Windmills for pumping groundwater
(D) Step-wells (Baolis) without mechanical lifting

90. Read the following statements regarding the judicial system and select the correct answer:
Statement I: The Mufti was a legal expert who expounded the law and gave formal legal opinions (fatwas).
Statement II: The Qazi was the judge who actually delivered the judgment based on the Mufti's interpretation.
(A) Statement I is correct but Statement II is incorrect
(B) Statement II is correct but Statement I is incorrect
(C) Both Statement I and Statement II are correct
(D) Both Statement I and Statement II are incorrect

91. During the Sultanate period, which of the following statements about the collection of Jizya is factually correct?
(A) It was uniformly collected from every Hindu without any exemptions
(B) Women, children, beggars, and the mentally disabled were generally exempted from it
(C) It was heavily imposed on Hindu chiefs but waived for the ordinary peasants
(D) It was successfully abolished by all the rulers of the Khalji dynasty

92. Identify the correct pair of a famous Sufi saint and the Silsila (order) he belonged to:
(A) Bahauddin Zakariya - Chishti Order
(B) Nizamuddin Auliya - Suhrawardi Order
(C) Bahauddin Zakariya - Suhrawardi Order
(D) Shaikh Ahmad Sirhindi - Qadiri Order

93. Identify the incorrect statement regarding the monetary system of the Delhi Sultanate:
(A) The silver Tanka weighed approximately 175 grains
(B) The Khalji period saw a massive influx of gold from South Indian campaigns, leading to an abundance of gold dinars
(C) Muhammad bin Tughlaq's token currency was highly successful and became the permanent currency of the empire
(D) The Lodi Sultans largely relied on billon and copper currencies due to a shortage of silver

94. Consider the following famous Sufi saints of the Chishti order:

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112. Under Islamic state theory applied in the Delhi Sultanate, the Hindu population was generally categorized as 'Zimmis', which meant they were:
(A) People destined for conversion or exile
(B) Protected subjects paying Jizya
(C) Equal citizens with Muslims in all legal aspects
(D) State-owned slaves

113. Read the given statements carefully and select the correct answer:
Statement I: The practice of Jauhar was a collective suicide by Rajput women to avoid capture and dishonor.
Statement II: Historical accounts describe Jauhar occurring during the siege of Ranthambore.
(A) Statement I is correct but Statement II is incorrect
(B) Statement II is correct but Statement I is incorrect
(C) Both Statement I and Statement II are correct
(D) Both Statement I and Statement II are incorrect

114. Within the Bhakti movement, saints like Kabir and Guru Nanak represented which ideological stream?
(A) Saguna Bhakti (worship of a personal God with form)
(B) Nirguna Bhakti (worship of the formless, abstract God)
(C) Advaita Vedanta (strict intellectual monism without devotion)
(D) Shaiva Siddhanta (exclusive devotion to Shiva icons)

115. In the context of the Sufi movement, a 'Khanqah' refers to:
(A) Official royal decrees issued by the Sultan for religious regulation
(B) Complex esoteric interpretations of the Quranic texts and traditions
(C) Specific religious taxes collected exclusively from the Sufi orders
(D) Centers where Sufi mystics lived and imparted spiritual teachings

116. The gold coins circulated widely after Alauddin Khalji's successful southern campaigns were commonly referred to as:
(A) Tankas
(B) Jitals
(C) Dirhams
(D) Dinars

117. The Alai Darwaza, built by Alauddin Khalji at the Qutb complex, is architecturally significant because it represents:
(A) The first significant use of white marble in a Sultanate building
(B) The total absence of any indigenous Indian decorative motifs on walls
(C) The tallest structural minaret constructed during the Sultanate period
(D) Scientific employment of a true arch and a true dome in construction

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118. Except for Raziya Sultana, women in the Delhi Sultanate era rarely held direct political power. Which of the following statements regarding the general social conditions of women during this period is incorrect?
(A) They were heavily restricted to the domestic sphere
(B) Royal women often exercised considerable indirect influence in succession disputes
(C) The practice of Sati was prevalent among certain upper-caste Hindus
(D) The state actively promoted inter-caste marriages to improve women's status

119. Which prominent Bhakti saint of North India was a disciple of Ramanuja and is credited with preaching in Hindi, making the movement accessible to the common masses?
(A) Ramananda
(B) Kabir
(C) Namdev
(D) Chaitanya

120. The deep social divide among the Muslim nobility in the Delhi Sultanate was primarily based on:
(A) Racial superiority complexes of foreign elites against Indian converts
(B) Ideological splits emerging between the Sufi orders and the Ulema
(C) Conflicts between the central standing army and the naval commanders
(D) Linguistic debates over the use of Arabic versus Urdu as the official tongue

(A) The strict theological separation of the Creator and the Universe
(B) The Unity of Being, implying God and creation are essentially one
(C) The absolute necessity of holy war against all perceived infidels
(D) The established supremacy of the Ulema over the ruling Sultanate

104. In the social hierarchy of the Sultanate, royal slaves (Bandagan) possessed unique social mobility because:
(A) Their inherent divinity which led to them being worshipped by masses
(B) Their total immunity from all existing Islamic laws and state taxation
(C) Their possession of immense hereditary wealth from Central Asian lands
(D) The ability to rise to the highest military and administrative posts

105. A striking architectural feature of the buildings of the Tughlaq period, specifically seen in the Tomb of Ghiyasuddin Tughlaq, is:
(A) Elaborate multi-colored tile work on all walls
(B) The introduction of the Charbagh (four-square garden) style
(C) The use of sloping walls or 'batter' for strength and stability
(D) The extensive use of white marble instead of red sandstone

106. To facilitate small-scale daily transactions among the common people, Firuz Shah Tughlaq introduced fractional mixed-metal coins known as:
(A) Mohur and Dinar
(B) Adha and Bikh
(C) Dam and Rupiya
(D) Pagoda and Fanam

107. The philosophy of Kabir emphasized:
(A) Rejection of religious scriptures, caste, and idols for inner purity
(B) Strict observance of formal rituals in both Hinduism and Islam
(C) Supremacy of Brahminical texts over personal spiritual experiences
(D) Forced synthesis of the existing Hindu and Muslim legal systems

108. Identify the correct statement regarding the employment of Hindus in the administration of the Delhi Sultanate:
(A) Employment in lower and middle-level revenue administration posts
(B) Total exclusion from all state capacities until the Mughal era
(C) Reservation of the top military commands for upper-caste Hindus
(D) Dismissal and replacement by Persian immigrants under Alauddin

109. Consider the following statements regarding the principles and practices of Sufism during the Sultanate:
I. They stressed love and devotion as the only means to realize God.
II. The Chishti saints typically rejected state patronage and lived in poverty.
III. They popularized 'Sama' (musical gatherings) to induce mystical ecstasy.
IV. The Suhrawardi saints accepted state positions and amassed wealth.
V. They strictly opposed interactions with Hindu Yogis and Bhakti saints.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, II, III, and IV
(C) II, III, IV, and V
(D) I, III, IV, and V

110. According to the administrative hierarchy of nobles in the Delhi Sultanate, select the correct descending sequence of ranks from highest to lowest:
(A) Khan, Amir, Malik, Sipahsalar
(B) Malik, Khan, Sipahsalar, Amir
(C) Khan, Malik, Amir, Sipahsalar
(D) Amir, Malik, Khan, Sipahsalar

111. Identify the correct statement regarding Indo-Islamic architecture of the Delhi Sultanate:
(A) Invention of the arch and dome by the Turks only after arriving in India
(B) Total abandonment of the trabeate style from the first day of Turkish rule
(C) Reliance on human and animal figures for the internal decoration of mosques
(D) Fusion of styles through Indian artisans incorporating traditional motifs

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III. Muinuddin Chishti
IV. Qutbuddin Bakhtiyar Kaki
I. Baba Farid
II. Nizamuddin Auliya
Which of the following represents the correct chronological sequence of their lifespan?
(A) III, IV, II, I
(B) III, I, IV, II
(C) III, IV, I, II
(D) IV, III, II, I

95. Identify the incorrect statement regarding the social structure and caste system during the Delhi Sultanate:
(A) The Muslim society itself became stratified into Ashrafs (nobles of foreign descent) and Ajlafs (Indian converts)
(B) The arrival of Islam completely eradicated the caste system in Northern India
(C) Slavery was an institutionalized part of the social and economic fabric
(D) The untouchables continued to face severe social disabilities and residential segregation

96. Firuz Shah Tughlaq was a prolific builder. Which of the following monuments is an exception and was NOT built during his reign?
(A) Hauz Khas complex improvements
(B) Moth Ki Masjid
(C) Kotla Firuz Shah
(D) Tomb of Khan-i-Jahan Maqbul

97. Iltutmish regularized the currency system. According to his standard, 1 Silver Tanka was equal to how many Copper Jitals?
(A) 24
(B) 64
(C) 100
(D) 48

98. The Chishti silsila, the most popular Sufi order in India during the Sultanate period, was established in Ajmer by:
(A) Khwaja Muinuddin Chishti
(B) Qutbuddin Bakhtiyar Kaki
(C) Nizamuddin Auliya
(D) Nasiruddin Chiragh-i-Dehlavi

99. The rise of the Bhakti movement in North India during the Sultanate period is often viewed by historians as a response to:
(A) Economic prosperity of merchant classes seeking improved social status
(B) Responses to the rigid caste system and the egalitarian ideals of Islam
(C) Direct patronage and consistent encouragement provided by Delhi Sultans
(D) The general decline of traditional Sanskrit literature in southern India

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100. The position of women in Sultanate society witnessed:
(A) Elimination of female infanticide and the practice of child marriage
(B) Widespread access to formal state education and rigorous military training
(C) Accentuation of the Purdah system among higher-class Muslims and Hindus
(D) Guarantee of equal rights in property inheritance for all Hindu women

101. The concept of the 'double dome', which altered the skyline and maintained internal proportional harmony, was first widely used in India in the architecture of the:
(A) Lodi tombs
(B) Khalji period
(C) Tughlaq period
(D) Mamluk period

102. Match the following coins in List I with the Sultan associated with their introduction or prominence in List II:
List I: Coin
P. Pure Arabic Silver Tanka
Q. Token Currency (Copper/Brass)
R. Adha and Bikh
S. Bahloli (Billon coin)
List II: Sultan
1. Firuz Shah Tughlaq
2. Bahlul Lodi
3. Iltutmish
4. Muhammad bin Tughlaq
Select the correct code:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-4, R-3, S-2

103. The Sufi philosophical doctrine of 'Wahdat-ul-Wujud', which heavily influenced the cultural synthesis during the Sultanate, means:

121. The Bahmani Sultanate, a powerful rival to Vijayanagara, was established in 1347 by an Afghan noble named Alauddin Hasan Gangu. What title did he adopt?
(A) Bahman Shah
(B) Adil Shah
(C) Qutb Shah
(D) Nizam Shah

122. The synthesis of Persian language with local Indian dialects (like Khari Boli) around the military camps of the Delhi Sultanate eventually led to the development of which language?
(A) Sanskrit
(B) Marathi
(C) Bengali
(D) Urdu (Hindavi)

123. The famous poet and historian Amir Khusrau wrote a historical mathnawi describing the military campaigns of Alauddin Khalji. What is the name of this work?
(A) Tabaqat-i-Nasiri
(B) Tarikh-i-Firuz Shahi
(C) Khazain-ul-Futuh
(D) Taj-ul-Maasir

124. Which of the following most appropriately describes a long-lasting legacy of the Delhi Sultanate's administrative framework?
(A) The replacement of village panchayats with a system of central judges
(B) The Iqta system, providing the groundwork for later Mughal land systems
(C) The establishment of a naval command to protect the entire Indian coastline
(D) The creation of a purely secular state constitution without religious roles

125. Match the following important literary works in List I with their authors in List II:
List I: Work
P. Tarikh-i-Firuz Shahi
Q. Futuh-us-Salatin
R. Kitab-ul-Rihla
S. Taj-ul-Maasir
List II: Author
1. Ibn Battuta
2. Hasan Nizami
3. Ziauddin Barani
4. Isami
Select the correct code:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

126. Amir Khusrau, an iconic literary figure of the Sultanate, was proudly known by the title 'Tuti-e-Hind', which translates to:
(A) Parrot of India
(B) Sword of India
(C) Light of the East
(D) Voice of the Sultan

127. Identify the correct statement regarding the frequent conflicts between the Vijayanagara Empire and the Bahmani Sultanate:
(A) Conflicts motivated purely by religious differences without economic factors
(B) Contentions over the fertile Raichur Doab between the Krishna and Tungabhadra
(C) Frequent interventions by Delhi Sultans to broker peace between the kingdoms
(D) The complete conquest and permanent destruction of Vijayanagara in the 1300s

128. The independent regional kingdom of Vijayanagara was founded in the Deccan in 1336 during the reign of which Delhi Sultan?
(A) Alauddin Khalji
(B) Ghiyasuddin Tughlaq
(C) Firuz Shah Tughlaq
(D) Muhammad bin Tughlaq

129. Identify the correct pair of a prominent historian of the Delhi Sultanate and his famous book:
(A) Ziauddin Barani - Taj-ul-Maasir
(B) Minhaj-i-Siraj - Tabaqat-i-Nasiri
(C) Hasan Nizami - Tarikh-i-Firuz Shahi
(D) Shams-i-Siraj Afif - Kitab-ul-Hind

130. The cultural legacy of the Delhi Sultanate is best exemplified by the phenomenon of 'Syncretism'. Which of the following practical examples illustrates this concept?
(A) Persian translations of Sanskrit texts and Indo-Islamic cultural fusion
(B) The strict imposition of Arabic as the only language for common subjects
(C) The complete destruction of all forms of pre-Islamic literature and music

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(D) The use of Turkish models without any adaptation to the local Indian context

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ANSWERS

1. (D) Iltutmish
The institution known as Turkan-i-Chahalgani was a powerful corporate body of forty elite Turkish slave officers established to support the monarch. This group provided military strength and administrative stability during the formative years of the Delhi Sultanate. It played a crucial role in consolidating power and managing the political intrigues within the early Turkish ruling class.

2. (C) Governing through conciliation and the willing support of the people
The founder of the Khalji dynasty adopted a remarkably mild and lenient approach toward governance, which stood in contrast to earlier harsh policies. This ruler believed that the state should be based on the willing support of the governed. He frequently pardoned rebels and avoided bloodletting, aiming to win over the diverse Indian population through kindness.

3. (C) Lahore
The first ruler of the Mamluk dynasty spent most of his brief four-year reign in this specific northwestern city. He chose it as his primary administrative center to maintain a close watch over the frontier and protect against potential invasions. Consequently, the capital of the nascent Sultanate was shifted to Delhi only during the reign of his successor.

4. (C) Devagiri, Warangal, Dvarasamudra, Madurai
The military expeditions into the southern regions followed a specific geographical progression to ensure tactical success. The campaigns first targeted the Yadavas, followed by the Kakatiyas, the Hoysalas, and finally reached the southernmost Pandyas. This sequence allowed the Sultanate to systematically extract immense wealth and establish political influence over these prosperous Deccan kingdoms through a skilled military general.

5. (B) She successfully ruled for twenty years without facing any noble rebellion
The brief reign of this female monarch lasted approximately three and a half years and was marked by constant struggle against the Turkish nobility. These powerful officials resented being governed by a woman and frequently organized revolts to undermine her authority. Her rule eventually ended when she was defeated by rebel forces near Bhatinda after facing several internal conspiracies.

6. (B) House tax and Pasture tax
To maximize state resources and curb the wealth of the nobility and peasantry, the Sultan introduced two specific levies. The first was imposed on residential dwellings, while the second was collected from individuals who grazed their cattle on designated pastures. These measures were part of a broader set of fiscal reforms intended to finance a massive standing army.

7. (B) Second Battle of Tarain
The decisive military encounter in 1192 marked a pivotal turning point in Indian history by breaking the resistance of the Rajput confederacy. This victory allowed the Ghurid forces to establish a permanent presence in the Indo-Gangetic plain. It effectively paved the way for the eventual foundation of the Delhi Sultanate by dismantling the dominant regional power of Northern India.

8. (B) Sijda and Paibos
To restore the dignity of the throne and curb the arrogance of the nobility, the Sultan introduced rigorous Persian court rituals. These practices required officials to prostrate themselves before the monarch and kiss the royal feet as a mark of absolute submission. Such ceremonies emphasized the Sultan as the supreme authority and a shadow of God on earth.

9. (B) Ain-ul-Mulk Multani
The conquest of Central India was achieved through the leadership of an exceptionally capable military commander who successfully

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method of its assessment and collection evolved significantly over the centuries of Turkish rule.

81. (C) The 'Hundi' system (bills of exchange) was widely used to transfer money across long distances safely
The commercial economy of the period was supported by sophisticated financial practices that allowed merchants to conduct business across vast regions without carrying large amounts of bullion. A system of credit documents was used to facilitate payments and settle accounts in distant cities. This mechanism minimized the risks associated with travel and played a vital role in integrating the diverse markets of the Indian subcontinent.

82. (A) Mongols
The military structure of the Sultanate adopted an organizational model based on units of ten and their multiples. This system, which categorized troops and officers into specific hierarchical groups, was derived from the successful military traditions of Central Asian nomadic forces. By implementing this method, the Sultanate improved its tactical coordination and established a clear chain of command within its large and diverse standing army.

83. (D) Qazi-ul-Quzat
The judicial administration was headed by a supreme judge who oversaw the functioning of courts across the empire. This high-ranking official was responsible for appointing local judges and ensuring that legal proceedings were conducted according to established principles. While the Sultan remained the ultimate source of justice, this officer managed the day-to-day operations of the legal system and served as the chief legal advisor.

84. (C) One-half (50%) of the produce
During a period of intense centralization and military expansion, the state dramatically increased its demand from the farmers of the fertile region between the Ganges and Yamuna. By taking half of the total harvest, the monarch sought to fill the royal treasury and prevent the local elites from accumulating the resources necessary to fund rebellions. This high rate represented one of the most rigorous taxation periods.

85. (C) Ghari
A later reformer of the Tughlaq dynasty simplified the taxation system by abolishing numerous extra duties that had been introduced by his predecessors. He focused on a few primary taxes sanctioned by traditional legal frameworks, such as land revenue and religious levies. Taxes on residential houses, which had been implemented during earlier reigns to increase state income, were discontinued as part of these welfare-oriented fiscal reforms.

86. (B) Collect land revenue
In the local administrative structure of a district subdivision, a specific officer was entrusted with the crucial task of managing the state's fiscal interests. This official worked closely with village leaders and record-keepers to ensure that agricultural taxes were assessed and collected correctly from the peasantry. Their role was essential for maintaining a steady flow of resources from the rural areas to the central government.

87. (B) Cambay (Khambhat)
This prominent port city on the western coast served as a vital gateway for international commerce, connecting the Indian heartland with the markets of the Red Sea and the Persian Gulf. It was renowned for its thriving textile industry and its role in the lucrative trade of precious stones and luxury goods. The city attracted merchants from across the world and was a major source of customs revenue.

88. (B) II only
The military of the Sultanate relied heavily on a combination of different wings, with highly mobile mounted troops forming the elite core. At the same time, large animals remained a critical component of the army, used for their psychological impact on the enemy and their ability to break through heavy fortifications. The state also prioritized the procurement of high-quality horses from foreign regions to maintain its cavalry's effectiveness.

89. (B) The Persian wheel (Rahat) with a bucket chain
Agricultural productivity was significantly enhanced by the widespread adoption of an improved mechanical device for lifting water

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for maintaining law and order and providing a specified number of troops to the Sultan. This mechanism served to integrate the vast empire and ensure the loyalty of the elite through land-based income.

19. (A) Both A and R are true and R is the correct explanation of A.
To consolidate his authority after seizing the throne, the monarch promoted the idea that the Sultan was the deputy of God. This divine theory was specifically designed to elevate the status of the crown above the powerful Turkish nobility. By claiming a supernatural mandate, he aimed to ensure unquestioned obedience and prevent any future challenges from the ambitious aristocratic class.

20. (A) P-3, Q-4, R-1, S-2
The central administration was organized into several specialized departments to ensure efficient governance. Military affairs were managed by the army office, while royal correspondence and decrees were handled by a separate secretariat. Religious matters were overseen by a dedicated department, and the state's complex financial and revenue systems were the responsibility of the influential office of the wazir.

21. (C) Both Statement I and Statement II are correct
To ensure the integrity of the fiscal system, the Sultan created a specialized revenue department. This office was tasked with scrutinizing the accounts of local officials and recovering any outstanding arrears that had not been remitted to the central treasury. It also aimed to punish corrupt collectors, thereby increasing the state's total income and strengthening central financial control.

22. (B) Owned or slave
The term refers to a specific class of soldiers who were originally acquired through purchase and then trained for military or administrative service. Many of the early rulers of the Delhi Sultanate rose from these humble origins to become powerful monarchs. This background characterized the first dynasty of the Sultanate, which successfully consolidated Turkish rule in the Indian subcontinent.

23. (D) Raziya Sultana
The appointment of a non-Turkish Abyssinian slave to the prestigious position of Master of the Stables deeply offended the dominant Turkish aristocracy. This move was seen as a deliberate attempt by the female Sultan to create a loyal group of non-Turkish officers to counter the influence of the established nobles. This resentment became a major factor in the eventual rebellion.

24. (D) Appointing Shahna-i-Mandi officers to strictly regulate essential commodity prices
The Sultan implemented a rigorous price control system to maintain a large army on relatively low pay. To ensure compliance, he appointed high-ranking supervisors to oversee the markets and punish those who overcharged or cheated on weights. These measures ensured that the prices of essential goods, such as food grains and cloth, remained stable for the city's inhabitants.

25. (B) It centralized absolute power in the hands of the Sultan
By systematically eliminating the influence of the elite group of forty nobles, the monarch effectively removed the primary check on royal authority. This action allowed him to establish a more despotic and centralized form of government where the Sultan's word was final. The destruction of this powerful aristocracy prevented internal conspiracies and solidified the crown's control over the state.

26. (D) Generosity and liberal donations
The first ruler of the Delhi Sultanate was renowned for his extraordinary charitable nature and his habit of distributing massive sums of money to the poor and needy. This reputation for immense benevolence earned him a specific title meaning the giver of lakhs. His generous patronage helped him win the support of the local population and the religious scholars of the time.

27. (A) Biswa
The Sultan introduced a scientific method of revenue assessment by requiring that all cultivable land be measured before taxes were fixed. This process used a specific unit representing the twentieth part of a standard field area. By basing revenue on actual measurement rather than

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ensured that the central government's authority reached deep into the rural areas and facilitated the systematic management of the empire.

64. (C) Royal workshops manufacturing goods for the Sultan's household
The state maintained numerous specialized manufacturing centers to meet the extensive requirements of the royal court and the army. These facilities produced a wide variety of items, ranging from fine silk textiles and robes of honor to military equipment and luxury goods. These establishments provided employment to thousands of skilled artisans and played a significant role in the urban economy of the period.

65. (A) Zawabit
While religious principles formed the basis of the legal system, the Sultans often found it necessary to create practical administrative regulations to govern a diverse population. These secular state laws were designed to address specific local issues and ensure the smooth functioning of the government. They supplemented religious laws in areas where traditional doctrines did not provide explicit guidance for the complexities of ruling India.

66. (C) Both Statement I and Statement II are correct
Historians have argued that the arrival of the Sultanate triggered a significant transformation in the urban landscape of Northern India. The decline of rigid social restrictions allowed artisans and craftsmen to move more freely and settle in emerging cities. This migration fueled a boom in various industries, leading to increased trade, the growth of new urban centers, and a more vibrant commercial economy.

67. (C) Fawazil
The revenue system required provincial governors to account for the total taxes collected from their assigned territories. After deducting the authorized expenses for their personal maintenance and the salaries of their troops, any remaining money had to be sent to the central treasury. This surplus was carefully monitored by the state to ensure that the governors did not amass excessive wealth or power.

68. (B) One-fifth (20%)
Traditional legal principles specified that a portion of the property seized during war should be reserved for the state treasury, while the remainder was distributed among the soldiers. However, certain ambitious rulers reversed this ratio during periods of heavy military expansion, taking the larger share for themselves to fund their massive standing armies. This controversial policy was a significant departure from established religious and customary norms.

69. (A) Taccavi or Sondhar
During periods of severe agricultural distress or famine, the Sultanate provided financial assistance to the peasantry to help them resume cultivation. These state-sponsored loans were used to purchase essential inputs like seeds, tools, and oxen. By providing this credit, the government aimed to ensure that agricultural production continued and that the land revenue base was not permanently damaged by natural disasters or economic hardship.

70. (C) He was responsible for the recruitment, payment, and inspection of the army
The head of the military department performed vital administrative functions to maintain the strength and discipline of the Sultanate's forces. This officer oversaw the enlistment of new soldiers, managed the disbursement of salaries, and conducted regular reviews to ensure that troops were properly equipped and trained. Although influential, this position was primarily administrative and did not necessarily include the supreme command in actual battle.

71. (A) I, II, and IV
Economic growth during the period was promoted by several factors, including the introduction of new manufacturing technologies that revolutionized the textile industry. The establishment of a centralized political authority and a standardized monetary system across a vast territory also facilitated long-distance trade. These developments created a more integrated commercial network and supported the expansion of urban centers as hubs of production and exchange.

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37. (A) Branding of horses and Descriptive roll of soldiers
To eliminate corruption within the military ranks, the Sultanate implemented two specific administrative procedures. One involved marking royal horses with a permanent stamp to prevent their substitution with inferior animals. The other required keeping a detailed physical record of every soldier to stop the practice of hiring proxies during inspections. These reforms significantly enhanced the overall efficiency of the standing army.

38. (D) 1398
A massive invasion from Central Asia occurred during the late fourteenth century, resulting in the brutal sacking of the capital city. The conqueror's forces inflicted heavy damage on the infrastructure and population, effectively breaking the power and prestige of the Tughlaq dynasty. This event accelerated the disintegration of the Sultanate and led to the rise of several independent provincial kingdoms.

39. (D) Sikandar Lodi
The monarch founded a new city on the banks of the Yamuna River to serve as a strategic military outpost and administrative center. By moving the capital there, he could more effectively monitor and control the restless Rajput chiefs and the wealthy regions of Central India. This city eventually grew into one of the most prominent political centers of northern India.

40. (D) Madurai Expedition - To conquer Sri Lanka
The ambitious Sultan planned several military campaigns to expand his influence over distant territories, including regions in the Himalayas and Central Asia. While some of these plans were abandoned due to logistical difficulties, his intervention in the far south was actually focused on suppressing a rebellion by a local governor who had declared independence. It was not intended as a maritime invasion.

41. (B) Transferable revenue assignments that eventually became hereditary under Firuz Tughlaq
This system of land grants was originally designed to be temporary and based on administrative service to prevent the growth of local power bases. However, during the later Tughlaq period, these assignments were transformed into permanent, inheritable properties to appease the nobility. This change significantly weakened the central government's control over provincial resources and contributed to the eventual decline of the state.

42. (C) III, IV, I, V, II
The political history of the Sultanate began with a dynasty of former slaves, followed by the aggressive expansionist rule of the Khaljis. Subsequently, the Tughlaqs dominated the scene before the brief rule of the Sayyids following a foreign invasion. The era finally concluded with the reign of the Afghan Lodi dynasty, which lasted until the middle of the sixteenth century.

43. (B) Nasiruddin Mahmud Tughlaq
During the devastating Central Asian invasion that occurred at the end of the fourteenth century, the reigning Sultan belonged to the Tughlaq family. His authority had already been significantly weakened by internal strife and the fragmentation of the empire. The invasion forced him to flee the capital, leaving the city vulnerable to wholesale destruction and the collapse of central administrative power.

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44. (D) Firuz Shah Tughlaq
In a departure from previous practices, the monarch decided to strictly enforce religious taxation by removing the exemption previously enjoyed by the priestly class of the majority community. This move was intended to align the state's policies more closely with traditional Islamic law and to increase the revenue of the central treasury. It represented a shift toward a more orthodox religious policy.

45. (C) Revenue and financial administration
The highest-ranking official in the central government was primarily responsible for managing the state's complex fiscal affairs. This role included overseeing the collection of land revenue, managing the royal treasury, and supervising the expenditure of various departments. As the head of the financial secretariat, this officer wielded immense power and acted as the chief advisor to the Sultan on administrative matters.

guesswork, the state ensured a more standardized and systematic collection of agricultural taxes across the empire.

28. (A) I and II only
The Sultan is credited with regularizing the coinage of the Delhi Sultanate by introducing standardized denominations in precious and base metals. He issued silver coins and copper pieces that became the foundation of the monetary system for centuries. However, the inscriptions on these coins remained primarily in Arabic, reflecting the religious and political traditions of the Islamic world at that time.

29. (C) Devagiri
Before ascending the throne, the ambitious prince led a daring and highly profitable military expedition into the Deccan. This raid targeted a wealthy kingdom ruled by the Yadava dynasty and resulted in the acquisition of massive amounts of gold and precious jewels. The wealth obtained from this campaign played a crucial role in his eventual successful bid to seize the Sultanate.

30. (D) Shadow of God on Earth
According to the elaborate theory of kingship adopted by the monarch, the Sultan was viewed as a divine representative who derived his authority directly from a higher power. This concept was used to justify absolute rule and demand total subservience from all subjects. It placed the monarch in a unique position of spiritual and political supremacy, far above the common nobility.

31. (C) Diwan-i-Amir Kohi
To combat frequent famines and increase the total agricultural output of the empire, the Sultan established a dedicated department for land development. This office was tasked with bringing uncultivated land under the plough and providing loans to farmers for purchasing seeds and livestock. Although well-intentioned, the project largely failed due to administrative corruption and the poor quality of selected lands.

32. (B) Khizr Khan
After the devastation caused by the invasion of Timur, a former governor of Multan established a new ruling line in Delhi. He claimed descent from the family of the Prophet and initially ruled as a deputy of the Timurids rather than assuming the full title of Sultan. This dynasty oversaw a period of fragmented authority until the rise of the Lodis.

33. (B) He drastically reduced the land revenue demand to one-sixth of the produce to please the peasantry
The fiscal policy of the Khalji administration was characterized by high taxation to support its massive military requirements. In certain fertile regions, the state demanded half of the total agricultural produce as land revenue, which was far higher than traditional rates. This heavy extraction was intended to strip the rural population of excess wealth and ensure the stability of the central treasury.

34. (D) 1526
The long era of the Delhi Sultanate concluded during the mid-sixteenth century when the last ruler of the Lodi dynasty was defeated in a historic battle. This encounter introduced gunpowder and advanced military tactics to the Indian heartland, leading to the establishment of a new empire. This transition marked the beginning of a different phase in the political history of India.

35. (A) Charitable hospital
As part of his extensive public welfare projects, the Sultan established specialized institutions to provide free medical treatment and medicines to the common people. These facilities were staffed by skilled physicians and were open to individuals from all walks of life. This initiative reflected the monarch's commitment to social service and the practical application of Islamic principles of charity.

36. (A) State correspondence and royal decrees
This vital administrative department was responsible for drafting and maintaining all official communications from the Sultan to provincial governors and foreign rulers. It handled the preparation of royal proclamations and ensured that the monarch's orders were recorded accurately and dispatched promptly. The head of this office held a position of significant trust and influence within the central government.

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55. (A) Shattering the Tughlaq empire and accelerating the rise of independent regional kingdoms
The late fourteenth-century invasion from Central Asia dealt a fatal blow to the already weakened central authority in Delhi. The resulting chaos and destruction allowed ambitious provincial governors to break away and establish their own sovereign states. This period of fragmentation significantly altered the political map of India, leading to the emergence of powerful regional powers in Bengal, Jaunpur, Gujarat, and Malwa.

56. (A) Ghiyasuddin Tughlaq
The founder of the Tughlaq dynasty is recognized for initiating several practical measures to boost agricultural productivity and improve state communication. He was the first Sultan to commission the construction of large irrigation canals to bring water to dry regions. Additionally, he organized a remarkably efficient postal system using both horse and foot messengers to ensure the rapid transmission of official information.

57. (A) The effective deployment of field artillery and gunpowder firearms
The decisive victory of the invading forces in 1526 was largely due to the introduction of advanced weaponry that the local armies had not previously encountered. The skillful use of cannons and matchlocks, combined with innovative tactical formations, allowed a smaller but better-equipped force to overwhelm the traditional elephant-based military of the Sultanate. This technological superiority fundamentally changed the nature of warfare in the region.

58. (A) Muhammad bin Tughlaq appointed him as the Qazi (Judge) of Delhi
A famous Moroccan traveler visited the court of the Sultan during the fourteenth century and recorded his detailed observations of Indian society and administration. Because of his legal expertise and religious learning, the monarch honored him with a high judicial appointment in the capital. His writings provide invaluable insights into the political and social life of the Sultanate era from an international perspective.

59. (C) Afghan tribal principles of equality, considering himself the first among equals
The founder of the Lodi dynasty adopted a unique approach to kingship that reflected his ethnic background. He avoided the trappings of absolute despotism and treated his fellow Afghan nobles as companions rather than subjects. By sitting on the floor with them instead of a raised throne, he sought to maintain their loyalty through a sense of shared authority and tribal brotherhood.

60. (B) Agra
The monarch was known as a great founder of cities and is credited with establishing several urban centers across Northern India. Many of these towns were named after himself or his family members and served as important administrative or military hubs. However, one specific prominent city on the Yamuna was actually founded by a later ruler of the subsequent dynasty for strategic reasons.

61. (C) Mansabdar
The military organization of the Sultanate utilized a specific hierarchy of ranks based on the number of soldiers under an officer's command. These titles included junior leaders and senior commanders of varying degrees. However, a specific system of dual ranks representing personal status and military obligation was introduced much later by a different empire and was not part of the original Sultanate's administrative structure.

62. (A) Exemption from military service and protection of life and property
Under the established legal framework, certain subjects were required to pay a specific poll tax to the state. In exchange for this payment, they were granted protection by the government and were not obligated to serve in the military, which was considered the duty of the ruling community. This tax served as a significant source of revenue and defined the status of protected subjects.

63. (A) Shiqs
For effective administration, the vast provincial territories were subdivided into smaller districts. Each of these units was placed under the control of an officer responsible for maintaining law and order and overseeing revenue collection at the local level. This layered administrative structure

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subdued the local rulers. By capturing strategic urban centers like Ujjain and Mandu, he effectively extended the Sultanate's control over the fertile Malwa region. This campaign was significant for integrating wealthy heartlands into the central administrative framework of the Khalji empire.

10. (C) Both Statement I and Statement II are correct and Statement II explains Statement I
The early Sultanate faced a massive threat from the advancing Mongol forces pursuing a fugitive Khwarizm prince. By diplomatically refusing to grant asylum to this prince, the Sultan avoided direct confrontation with the fierce Mongol leader. This strategic decision successfully neutralized a potential invasion that could have easily destroyed the fragile and newly established Turkish rule in Northern India.

11. (B) I, II, and III
The Sultan revolutionized the military organization by introducing a permanent standing army directly paid by the state treasury in cash. To prevent corruption and ensure efficiency, he implemented the branding of horses and maintained detailed descriptive rolls for every soldier. Unlike previous rulers, he centralized military power and stripped provincial governors of their autonomy to maintain large independent forces.

12. (C) Alai Darwaza
While the first Sultan of Delhi initiated several grand projects to celebrate the arrival of Islamic rule, one specific gateway was added much later. This magnificent entrance was commissioned by a later Khalji ruler as part of an ambitious plan to expand the mosque complex. It is celebrated for its scientific use of the true arch and exquisite decorative work.

13. (A) Iltutmish - Rebellion of Tughril Khan
The significant uprising in the eastern province of Bengal was actually suppressed by a later ruler who followed the policy of blood and iron. That monarch personally led the expedition to punish the rebellious governor and his followers with extreme severity. Attributing this specific event to an earlier ruler is factually incorrect within the established timeline of Sultanate era rebellions.

14. (C) Malik Ikhtiyaruddin Altunia
The governor of a strategic northwestern fortress led the primary military opposition against the first female Sultan. This rebellion was fueled by the dissatisfaction of the Turkish nobles who opposed the Queen's attempt to exercise independent authority. After her initial defeat, the Sultan entered into a marriage alliance with this rebel leader in a failed attempt to regain power.

15. (D) Khuts, Muqaddams, and Chaudhuris
In a bold move to centralize revenue administration, the Sultan abolished the traditional privileges held by local village headmen and regional landholders. These intermediaries had previously enjoyed various exemptions and collected extra cesses from the peasantry. By stripping them of their special status, the state ensured that taxes were collected directly and that these local elites remained subservient.

16. (A) The lack of political unity and continuous infighting among Rajput states
The successful establishment of Turkish rule was primarily facilitated by the fragmented political landscape of the Indian subcontinent. The various regional dynasties were often engaged in internecine warfare and failed to present a united front against the invaders. This absence of a centralized defense mechanism allowed the highly mobile Turkish cavalry to defeat isolated Indian kingdoms one by one.

17. (A) Diwan-i-Khairat (market for charitable goods)
The Sultanate's market reforms involved the creation of specialized centers for food grains, textiles, and livestock to regulate prices effectively. However, a department dedicated to charity and the welfare of the poor was established much later by a ruler of the Tughlaq dynasty. This charitable office was not part of the price control system implemented by the Khalji administration.

18. (A) Land revenue grants from specific territories in exchange for state service
The administrative system involved the distribution of revenue assignments to military officers and nobles instead of cash salaries. The holders of these assignments were responsible

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72. (A) P-2, Q-3, R-1, S-4
Local administration relied on various officials with specialized roles in the villages and cities. Some were responsible for maintaining peace and order in urban areas, while others managed the detailed records of agricultural land and production. Additionally, the state employed a network of agents to gather intelligence, alongside traditional village leaders who acted as intermediaries between the peasantry and the central government.

73. (D) Sharb - Tax levied on cattle grazing
The taxation system of the Sultanate included various religious and secular levies based on land, wealth, and specific state services. While most taxes were derived from traditional legal sources, some were introduced to fund specific infrastructure projects. For instance, a special tax was occasionally collected from farmers who used the state's irrigation facilities, rather than being a general levy on livestock or grazing lands.

74. (C) Diwan-i-Mazalim
To ensure justice and protect subjects from the high-handedness of the bureaucracy, the Sultan occasionally presided over a special court of appeal. This institution allowed citizens to bring their grievances directly to the monarch, bypassing lower judicial officials. By personally hearing cases of administrative abuse, the ruler sought to project an image of a just and accessible sovereign while maintaining control over his officials.

75. (D) Money-changing and issuing letters of credit
This influential group of financial specialists played a critical role in the commercial life of the Sultanate. They were primarily involved in testing the purity of various coins, facilitating currency exchange, and providing sophisticated banking services. Their ability to issue documents that allowed for the safe transfer of funds over long distances greatly supported the growth of domestic and international trade during this period.

76. (A) Statement I is correct but Statement II is incorrect
The officials placed in charge of large administrative units held significant military and civil responsibilities. Their primary duties included maintaining law and order, leading their contingents during campaigns, and overseeing the collection of revenue within their jurisdiction. Far from being restricted to religious matters, they were the key pillars of the Sultanate's provincial governance and were essential for projecting central authority.

77. (D) Subsistence living due to heavy state taxes and local extraction
The agricultural population generally lived under difficult conditions as the state and various intermediaries extracted a large portion of the produce. High taxation rates, combined with additional local cesses, often left the farmers with just enough for their basic survival. This heavy fiscal burden limited the accumulation of wealth in rural areas and ensured that the peasantry remained dependent on the state.

78. (D) Hasham-i-Qalb
The central government maintained an elite force of troops stationed in the capital to protect the monarch and serve as the core of the imperial army. This specialized body of soldiers was directly managed by the central military department and was often more loyal and better equipped than provincial contingents. They played a decisive role in defending the throne and executing major military campaigns.

79. (A) Both A and R are true and R is the correct explanation of A.
In an effort to reform the fiscal system, the monarch abolished many local duties that were considered burdensome or non-compliant with traditional doctrines. He believed that the state should only collect those taxes that were explicitly authorized by established religious and legal frameworks. This policy aimed to reduce the suffering of the common people while strengthening the legitimacy of his rule through religious adherence.

80. (D) The land tax realized from non-Muslims
The primary source of state income was a tax levied on agricultural produce, which varied according to the fertility of the soil and the type of crops grown. This levy was collected from the majority of the farming population and was essential for funding the Sultanate's massive military and administrative expenditures. The

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46. (B) 234 tankas per year
The Sultan established a fixed salary for his soldiers to ensure they could maintain their equipment and horses without relying on land grants. A soldier equipped with a single horse received a specific annual payment in cash from the state treasury. Those who maintained an additional horse were entitled to a higher allowance to cover the increased costs of animal upkeep and gear.

47. (B) Rana Sanga
A powerful Rajput ruler of Mewar inflicted a significant military defeat on the last dynasty of the Delhi Sultanate in the early sixteenth century. This victory demonstrated the rising strength of the regional Rajput powers and the declining authority of the central government. The conflict highlighted the deep-seated tensions between the Afghan rulers and the indigenous dynasties of Western India during this period.

48. (B) Copper and brass coins valued equally with the Silver Tanka
To address a shortage of precious metals and finance his ambitious projects, the Sultan introduced a radical monetary reform. He issued coins made of common metals and declared that they should be accepted at the same value as traditional silver currency. However, widespread forgery and the public's lack of confidence led to the failure of this experiment and caused significant economic disruption.

49. (A) I, II, III, and V
The decline of the centralized state was caused by several factors, including the inherent difficulty of governing a vast territory without rapid communication. The system's dependence on the personal strength of the Sultan meant that weak successors could not maintain control. Furthermore, a massive foreign invasion and the persistent rebellions by provincial governors led to the eventual fragmentation and collapse of the empire.

50. (A) P-2, Q-4, R-1, S-3
Various monarchs established specialized departments to address specific needs of the state. These included a dedicated military office to improve army organization and a market regulation department to control prices. Additionally, an agricultural office was created to expand cultivation, and a unique department was set up to manage the vast number of slaves employed in the royal household and administrative services.

51. (D) Naib-i-Mamlakat
This high-ranking administrative position was created during times of political instability to serve as the deputy of the Sultan. The individual holding this office effectively wielded the powers of the monarch, especially when the ruler was underage or lacked sufficient authority. This role often became a focal point for power struggles between the crown and the influential Turkish nobility.

52. (D) Control the newly conquered regions of South India more effectively
The decision to move the seat of government to a more central location was a strategic move aimed at integrating the Deccan more closely with the rest of the empire. By establishing a second capital in the south, the Sultan hoped to consolidate his recent conquests and respond more quickly to local rebellions. This move also reflected an attempt to create a unified administrative structure.

53. (C) Providing financial aid for the marriage of impoverished Muslim girls
The Sultan established a dedicated charitable department to assist the less fortunate members of society. Its primary focus was to ensure that the daughters of poor families could be married by providing the necessary funds and resources. This initiative was part of a broader program of social welfare designed to earn the goodwill of the people and fulfill religious obligations of the state.

54. (C) Standard unit of measurement for agricultural land
To standardize the revenue system and ensure fairness in land assessment, the monarch introduced a specific yardstick for measurement. This unit remained the standard for agricultural surveys for many decades, even surviving into later administrative systems. By providing a uniform basis for calculating field sizes, the state was able to estimate the expected produce and taxes more accurately across different regions.

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from wells. This technology, featuring a series of buckets attached to a rotating wheel, allowed for a more consistent and efficient irrigation of fields. Its use contributed to the expansion of cultivation and the growth of various cash crops, supporting both the rural economy and urban food supplies.

90. (C) Both Statement I and Statement II are correct
The legal system functioned through a partnership between two types of specialists. One was an expert in religious jurisprudence who analyzed complex legal questions and provided authoritative opinions on how to apply the law to specific situations. The other was a formal judge who presided over the court and issued final decisions based on the guidance and interpretations provided by these legal experts.

91. (B) Women, children, beggars, and the mentally disabled were generally exempted from it
The collection of the poll tax followed specific guidelines that reflected both legal principles and practical considerations. Certain vulnerable or non-productive groups were traditionally excluded from the obligation to pay this levy. This selective application ensured that the tax was primarily realized from those with the financial capacity to contribute, while maintaining the state's role as a protector of the diverse subjects under its authority.

92. (C) Bahauddin Zakariya - Suhrawardi Order
A prominent mystic played a key role in establishing a specific spiritual lineage in the northwestern regions of the Indian subcontinent. Unlike some other contemporary orders, the members of this group often maintained close ties with the ruling elite and accepted state patronage. Their approach combined mystical devotion with an active involvement in social and political life, contributing to the religious diversity of the Sultanate period.

93. (C) Muhammad bin Tughlaq's token currency was highly successful and became the permanent currency of the empire
The monetary history of the period included several innovative experiments, but one major attempt to introduce a representative currency met with disastrous results. Due to widespread illegal minting and a lack of public trust, the common metal coins failed to gain acceptance at their intended value. The government was eventually forced to withdraw the issue and compensate the public with precious metal coins, resulting in a massive financial loss.

94. (C) III, IV, I, II
The most influential mystical order in India was established by a saint in Ajmer, followed by a succession of prominent spiritual leaders who spread its teachings. These individuals focused on love, devotion, and a simple life, attracting followers from across social divides. Their influence grew over several generations as each leader adapted the movement's message to the local context and established centers of spiritual learning and communal welfare.

95. (B) The arrival of Islam completely eradicated the caste system in Northern India
Although the new ruling religion emphasized social equality, the existing hierarchical structures of Indian society remained deeply entrenched. While some individuals from marginalized groups found opportunities for social mobility within the new administration, the majority continued to follow their traditional occupations and social practices. Furthermore, the Muslim community itself began to exhibit social divisions based on ethnic origin and political status, reflecting the complexity of the cultural encounter.

96. (B) Moth Ki Masjid
The Sultan was a prolific builder of public works, including canals, hospitals, and several grand monuments in and around the capital. However, one specific and beautiful mosque, notable for its unique architectural style, was actually commissioned by a high-ranking official during the reign of a later Lodi monarch. It represents a different phase of architectural development that occurred after the decline of the Tughlaq dynasty's building traditions.

97. (D) 48
To create a stable and standardized monetary system, the Sultan established a fixed relationship between the high-value silver currency and the small-denomination copper coins. This specific exchange rate allowed for a more efficient and predictable economy, facilitating both large-scale trade and small daily transactions. The

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introduction of these uniform denominations was a significant step in the financial consolidation of the newly established Turkish state in India.

98. (A) Khwaja Muinuddin Chishti
A revered mystic who arrived in India during the late twelfth century established a spiritual center that became a major pilgrimage destination. His teachings emphasized the importance of inner devotion and service to humanity, regardless of religious background. By living a simple life and avoiding political involvement, he won the hearts of the common people and laid the foundation for the most popular Sufi order in the region.

99. (B) Responses to the rigid caste system and the egalitarian ideals of Islam
The emergence of new devotional movements was largely a reaction to the prevailing social inequalities and ritualistic nature of traditional religious practices. Inspired by the emphasis on spiritual equality found in the new faith of the rulers, many saints preached a message of direct, personal devotion to a supreme deity. This approach provided a more inclusive and accessible spiritual path for individuals from all levels of the social hierarchy.

100. (C) Accentuation of the Purdah system among higher-class Muslims and Hindus
During this period, social customs regarding the seclusion of women became more widespread and rigid, particularly among the elite sections of both major communities. This trend was influenced by a desire to protect women and maintain family honor in a changing political and social environment. Consequently, women's participation in public life became increasingly restricted, and they were largely confined to the domestic sphere and private family activities.

101. (A) Lodi tombs
Architecture during the later stages of the Sultanate introduced an innovative structural feature that involved building an inner and outer shell for large overhead structures. This technique allowed for a more impressive external appearance while maintaining better proportions and acoustic quality inside the building. This style became a hallmark of the grand funerary monuments built by the final dynasty of the Delhi Sultanate before the Mughal era.

102. (A) P-3, Q-4, R-1, S-2
Different monarchs introduced various types of currency to meet the changing economic and political needs of the state. These included standardized silver coins that became the benchmark for the monetary system, as well as experimental pieces made from non-precious metals. Other rulers issued fractional mixed-metal coins for common transactions or relied on billon pieces that became widely circulated during the final phases of the Sultanate's history.

103. (B) The Unity of Being, implying God and creation are essentially one
This influential philosophical concept suggested that the ultimate reality and the physical world were fundamentally interconnected. By emphasizing the presence of the divine within all things, this doctrine fostered a more inclusive spiritual outlook and encouraged interactions between different mystical traditions. It played a significant role in the cultural and intellectual life of the period, promoting a sense of shared universal values among diverse religious groups.

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104. (D) The ability to rise to the highest military and administrative posts
Individuals acquired for service by the state often received specialized training and were placed in positions of great responsibility. Because they lacked local family ties and were entirely dependent on the monarch, they were seen as exceptionally loyal and reliable. This unique system allowed talented individuals to bypass traditional social barriers and ascend to the most powerful offices in the government and the military.

105. (C) The use of sloping walls or 'batter' for strength and stability
The buildings constructed during the fourteenth century featured a distinct aesthetic characterized by massive, thick walls that angled inward from the base. This design element was both functional and decorative, providing structural support for heavy domes and giving the monuments a formidable, fortress-like appearance. It reflected the somber and utilitarian approach to architecture that predominated during this particular era of the Delhi Sultanate.

106. (B) Adha and Bikh
To facilitate commercial activities for the common people, the Sultan issued small-denomination coins made from a combination of metals. These fractional pieces allowed for the purchase of low-cost items and the payment of small debts, which were difficult to settle with high-value silver or gold currency. The introduction of these coins reflected the state's interest in supporting the broader urban and rural exchange economy.

107. (A) Rejection of religious scriptures, caste, and idols for inner purity
The teachings of this prominent saint focused on a direct, personal experience of the divine that transcended formal religious boundaries. He strongly criticized the reliance on external rituals, sacred texts, and social hierarchies, urging his followers to look within themselves for spiritual truth. His message of universal brotherhood and the fundamental unity of all humanity resonated deeply with common people from diverse backgrounds.

108. (A) Employment in lower and middle-level revenue administration posts
The administration of the Sultanate relied on the skills and knowledge of the indigenous population to manage its complex fiscal and local systems. Many individuals from the majority community served as village officials, record-keepers, and tax collectors, providing a crucial link between the central government and the rural areas. While the highest offices were often reserved for foreign elites, these local functionaries were essential for the day-to-day operation of the state.

109. (B) I, II, III, and IV
The mystical movement was characterized by several diverse approaches toward spiritual practice and social engagement. While some groups focused on ecstatic music and avoided all contact with political authority, others believed that participating in the state was a means of serving the public. Most emphasized the path of love and devotion to reach the divine, contributing to a vibrant and multifaceted religious landscape during the Sultanate era.

110. (C) Khan, Malik, Amir, Sipahsalar
The aristocracy of the Sultanate was organized into a well-defined hierarchy based on military status and political influence. The most prestigious titles were held by those with the largest troop commands and the greatest responsibilities. This structure ensured a clear chain of command and reflected the state's origins as a military organization. These ranks determined the social standing and financial rewards of the elite within the imperial framework.

111. (D) Fusion of styles through Indian artisans incorporating traditional motifs
The development of a unique architectural tradition was the result of a creative encounter between foreign design concepts and local craftsmanship. Indian builders and decorators integrated traditional decorative elements and construction techniques into the new monuments, leading to a vibrant and original aesthetic. This process of cultural exchange produced a distinctive style that combined the structural requirements of domes and arches with indigenous artistic sensibilities.

112. (B) Protected subjects paying Jizya
According to the legal framework adopted by the rulers, members of other faiths were granted a specific status that guaranteed the safety of their lives and property. In return for this protection and the freedom to follow their own customs, they were required to pay a designated poll tax to the state. This arrangement defined their relationship with the government and established their position within the broader social and political order.

113. (C) Both Statement I and Statement II are correct
Historical records from the period describe a desperate practice where women of a specific warrior community would choose to end their lives collectively when faced with imminent defeat in battle. This act was seen as a way to preserve their honor and avoid the perceived indignity of capture by the enemy. Such dramatic events are often highlighted in accounts of major sieges and military conflicts during the Sultanate era.

114. (B) Nirguna Bhakti (worship of the formless, abstract God)
Several influential saints advocated for the worship of a supreme reality that was considered to be beyond all physical attributes and representations. They rejected the use of

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images and external rituals, focusing instead on internal spiritual discipline and the repetition of the divine name. This abstract and inclusive approach aimed to transcend existing religious divisions and provide a universal path to spiritual realization for all individuals.

115. (D) Centers where Sufi mystics lived and imparted spiritual teachings
These institutions served as the primary hubs for spiritual guidance and communal life for followers of various mystical orders. They were places where teachers lived with their disciples, practiced spiritual exercises, and welcomed visitors from all walks of life. These centers often provided food and shelter to the needy, playing a significant role in the social and religious fabric of the towns where they were located.

116. (D) Dinars
Following successful military campaigns in the south, the royal treasury received a massive influx of precious metals. The Sultan used this wealth to issue a significant number of gold coins that circulated throughout the empire. These high-value pieces reflected the prosperity and power of the state during this period. They were used for major financial transactions and served as symbols of the monarch's successful expansion of the Sultanate.

117. (D) Scientific employment of a true arch and a true dome in construction
This remarkable architectural structure is celebrated for its mastery of advanced construction techniques that were introduced from the wider Islamic world. It represents the first instance in India where these elements were used with complete structural integrity and aesthetic harmony. The gateway is a landmark of the period, demonstrating the sophisticated engineering skills and refined artistic tastes that characterized the building projects of the Khalji administration.

118. (D) The state actively promoted inter-caste marriages to improve women's status
During the Sultanate period, social structures remained conservative, and the state generally did not intervene in the traditional marriage practices of the various communities. Customs such as child marriage and the restricted movement of women in public continued to be prevalent across different social groups. While a few exceptional women exercised influence behind the scenes, the overall position of women was shaped by deeply ingrained patriarchal norms and customary practices.

119. (A) Ramananda
A visionary spiritual leader played a crucial role in bringing the devotional movement to Northern India by using the common language of the people. He simplified the message of devotion and opened his doors to followers from all castes, including those traditionally marginalized by society. By preaching in the local dialect, he made the movement's ideals of spiritual equality and personal devotion accessible to a much wider audience than ever before.

120. (A) Racial superiority complexes of foreign elites against Indian converts
The ruling class was characterized by a sharp division between those who claimed foreign ancestry and those who had converted from local communities. The elite group of Turkish and Persian nobles often looked down upon indigenous Muslims, seeking to monopolize the most prestigious administrative and military positions. This ethnic tension was a major factor in the internal power struggles that shaped the political history of the Delhi Sultanate.

121. (A) Bahman Shah
A high-ranking official who broke away from the central authority in Delhi established a new sovereign state in the southern regions of India. He adopted a title that reflected his claim to an ancient and prestigious lineage, seeking to legitimize his new dynasty. This kingdom grew into a major power in the Deccan, frequently competing with its neighbors for territorial control and influence over the fertile and prosperous regions of the peninsula.

122. (D) Urdu (Hindavi)
The interaction between the Persian-speaking military elite and the local inhabitants of the regions around the capital led to the emergence of a new linguistic form. This language combined foreign vocabulary with the grammar and structure of local dialects, serving as a medium of communication in the diverse camps and marketplaces. Over time, it developed into

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a sophisticated literary tongue that became an important part of the cultural heritage of Northern India.

123. (C) Khazain-ul-Futuh
A celebrated man of letters and court chronicler recorded the military triumphs and achievements of the Khalji Sultan in a sophisticated work of prose and poetry. His writing provides a detailed and often poetic account of the campaigns that extended the Sultanate's power into the Deccan and the south. This historical record is an invaluable source of information about the strategies, successes, and imperial ambitions of the monarch during his transformative reign.

124. (B) The Iqta system, providing the groundwork for later Mughal land systems
The administrative practice of assigning land revenue from specific territories to military and civil officials served as a vital tool for governing a large empire. This mechanism allowed the state to support a massive army and administrative staff without relying purely on cash payments. The principles established through this system influenced subsequent governments, providing a model for the systematic management of land and revenue that continued for several centuries.

125. (A) P-3, Q-4, R-1, S-2
The history of the Sultanate is enriched by several important literary works that offer diverse perspectives on its political and social life. These include detailed chronicles written by court historians, accounts by foreign travelers who visited the capital, and poetic narratives that celebrate the achievements of various monarchs. Together, these writings provide a multifaceted view of the era, ranging from administrative details to observations on the culture and traditions of the people.

126. (A) Parrot of India
A legendary poet and musician who served multiple Sultans was renowned for his extraordinary talent and deep love for the land of his birth. His title reflected his unmatched ability to express the beauty and richness of the local culture and language in his verses. He played a pivotal role in the synthesis of Persian and Indian artistic traditions, leaving a lasting legacy on the music and literature of the subcontinent.

127. (B) Contentions over the fertile Raichur Doab between the Krishna and Tungabhadra
The persistent conflicts between the two dominant powers in the south were largely driven by a competition for control over a highly productive agricultural region. This territory, located between two major rivers, was a vital source of revenue and resources for both kingdoms. The struggle for this area led to frequent military campaigns and played a significant role in shaping the political and economic history of the Deccan over several decades.

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128. (D) Muhammad bin Tughlaq
A new and powerful independent empire was established in the southern regions during a period of political instability and rebellions within the Delhi Sultanate. The founders of this kingdom had previously served the central government but took advantage of the weakening authority of the reigning Tughlaq monarch to carve out their own sovereign territory. This state eventually became a major center of indigenous culture and political power in the peninsula.

129. (B) Minhaj-i-Siraj - Tabaqat-i-Nasiri
An important historical account written during the thirteenth century provides a detailed record of the early Turkish conquests and the reigns of the first Sultans of Delhi. The author was a high-ranking official who documented the political events and military campaigns of the period from a perspective close to the center of power. This work remains one of the primary sources for understanding the foundation and consolidation of the Delhi Sultanate.

130. (A) Persian translations of Sanskrit texts and Indo-Islamic cultural fusion
The interaction between the traditions of the new rulers and the existing culture led to a creative process of exchange and adaptation in various fields. This is seen in the translation of traditional knowledge into the official language of the state and the development of new styles in art, music, and architecture. These efforts to bridge different intellectual and artistic worlds created a vibrant and unique cultural identity that characterized the Sultanate period.

(A) Mahabat Khan
(B) Itimad-ud-Daula
(C) Asaf Khan
(D) Prince Khurram (Shah Jahan)

39. Akbar's final major military campaign in 1601 resulted in the capture of an impregnable fort in present-day Madhya Pradesh known as:
(A) Gwalior Fort
(B) Raisen Fort
(C) Asirgarh Fort
(D) Chanderi Fort

40. Sher Shah's widespread network of roads, including the Grand Trunk Road, was primarily constructed to facilitate:
(A) Large scale religious pilgrimages to sacred sites
(B) The seasonal migration of peasants and livestock
(C) Regular passage for foreign diplomatic missions
(D) Rapid military movement and internal trade

41. Identify the incorrect statement regarding Akbar's Din-i-Ilahi.
(A) A syncretic movement containing multiple faiths
(B) A mass religion with imperial temples and priests
(C) An order demanding loyalty to the Mughal Emperor
(D) A small philosophical group including Birbal

42. Among the categories of land in Akbar's revenue system, which type of land was cultivated annually without being left fallow?
(A) Parauti
(B) Polaj
(C) Chachar
(D) Banjar

43. Match the Mughal architectural works in List I with the associated Emperors in List II.
List I: (Mughal Architectural Works)
P. Buland Darwaza
Q. Shalimar Bagh (Kashmir)
R. Moti Masjid (Agra)
S. Badshahi Mosque (Lahore)
List II: (Associated Emperor)
1. Aurangzeb
2. Shah Jahan
3. Jahangir
4. Akbar
(A) P-4, Q-3, R-2, S-1
(B) P-4, Q-2, R-3, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

44. Which of the following Rajput states adamantly refused to submit to Akbar's suzerainty, leading to the famous Battle of Haldighati in 1576?
(A) Amber (Jaipur)
(B) Marwar (Jodhpur)
(C) Bikaner
(D) Mewar (Udaipur)

45. Consider the following statements regarding the decline of the Mughal Empire:
I. The Jagirdari crisis led to intense factionalism among the nobility.
II. Aurangzeb's extended Deccan campaigns completely drained the imperial treasury.
III. The invasion of Nadir Shah in 1739 revitalized the military prestige of the Mughals.
IV. The emergence of strong regional powers like the Marathas and Sikhs weakened central authority.
V. The later Mughal Emperors were highly capable but lacked military resources.
Which of the combinations given above is correct?
(A) II, III and V
(B) I, II and IV
(C) I, III and IV
(D) I, IV and V

46. The assassination of Abu'l Fazl, Akbar's trusted advisor, was carried out at the instigation of Prince Salim (Jahangir) by which ruler from the Madhya Pradesh region?
(A) Raja Man Singh
(B) Chhatrasal of Bundelkhand
(C) Durgadas Rathore
(D) Bir Singh Deo of Orchha

47. Select the correct chronological order of the arrival of the major European trading companies in India:
(A) Portuguese, Dutch, English, French

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I. Sher Shah introduced a standard silver coin known as the Rupiya.
II. Sher Shah completely eliminated the role of local Zamindars in revenue collection.
III. The Sarais built along the highways also served as post offices (Dak Chaukis).

Which of the combinations given above is correct?
(A) I and III only
(B) I and II only
(C) II and III only
(D) I, II and III

10. During his period of exile, Humayun received shelter and military assistance from which ruler to recapture his empire?
(A) The Ottoman Sultan Suleiman
(B) The ruler of the Uzbeks
(C) Shah Tahmasp of Persia
(D) The King of Kabul

11. Arrange the following administrative units under the Sur Empire in descending order of their hierarchical size:
I. Pargana
II. Sarkar
III. Gram (Village)
Select the correct order:
(A) II, I, III
(B) I, II, III
(C) II, III, I
(D) III, I, II

12. What was the original name of Sher Shah Suri before he assumed the royal title?
(A) Hasan Khan
(B) Bahlol Khan
(C) Nizam Khan
(D) Farid Khan

13. Find the odd one out among the architectural structures built during the Sur interregnum.
(A) Rohtasgarh Fort
(B) Purana Qila in Delhi
(C) Buland Darwaza
(D) Sher Shah's Mausoleum at Sasaram

14. Which of the following documents in Sher Shah's revenue administration was given to the peasant as a title deed detailing the tax demand?
(A) Qabuliyat
(B) Patta
(C) Muqaddam
(D) Jaribana

15. Read the following statements carefully and choose the correct option.
Statement I: Akbar abolished the pilgrimage tax and the Jizya early in his reign.
Statement II: These abolitions were intended to create a secular administration and win the support of his Hindu subjects.
(A) Both statements are correct, and Statement II explains Statement I.
(B) Both statements are correct, but Statement II does not explain Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

16. In Sher Shah's provincial administration, the officer primarily responsible for maintaining law and order in a Sarkar was the:
(A) Munsif-i-Munsifan
(B) Shiqdar-i-Shiqdaran
(C) Diwan-i-Arz
(D) Amil

17. Identify the correct pair of battle and its corresponding year during Humayun's reign.
(A) Battle of Chausa - 1539
(B) Battle of Bilgram (Kannauj) - 1545
(C) Battle of Sirhind - 1550
(D) Battle of Machhiwara - 1530

18. Which of the following was an exception to Sher Shah Suri's policy of religious tolerance and military conduct?
(A) The administration of the Rohtas fort
(B) The treatment of the Rajput garrison at Raisen
(C) The alliance with the Ujjainiya Rajputs
(D) The recruitment of Hindus into his standing army

19. The Mansabdari system introduced by Akbar determined all of the following for a noble EXCEPT:
(A) Salary
(B) Military responsibilities
(C) Position in the imperial court

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CHAPTER 07
Mughal Empire and Regional Powers

1. Which of the following statements correctly identifies the Rumi strategy used by Babur?
(A) The use of swift cavalry units to harass enemy supply lines
(B) The systematic poisoning of local water sources to weaken the foe
(C) The incorporation of specialized Afghan mercenaries in the vanguard
(D) The linking of carts to shield the artillery and musketeers

2. Babur established the Mughal Empire in India after defeating which of the following rulers in the First Battle of Panipat?
(A) Sikandar Lodi
(B) Ibrahim Lodi
(C) Mahmud Lodi
(D) Daulat Khan Lodi

3. Which of the following is an incorrect statement regarding Babur's reign?
(A) The construction of formal symmetrical gardens
(B) Total replacement of the existing administration
(C) Strategic use of firearms in Indian warfare
(D) Defeat of the Rajputs at the Battle of Khanwa

4. Which military tactic, widely used by Babur, involved dividing the army into multiple units to flank and surround the enemy from all sides?
(A) Tulughma
(B) Rumi strategy
(C) Mansabdari
(D) Dahsala

5. Match the battles fought by Babur in List I with their respective opponents in List II.
List I: (Battles of Babur)
P. First Battle of Panipat
Q. Battle of Khanwa
R. Battle of Chanderi
S. Battle of Ghaghra
List II: (Opponents)
1. Medini Rai
2. Rana Sanga
3. Mahmud Lodi
4. Ibrahim Lodi
(A) P-4, Q-2, R-1, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-2, Q-4, R-3, S-1
(D) P-3, Q-2, R-1, S-4

6. What was the original language of Babur's autobiographical memoir, the Tuzuk-i-Baburi?
(A) Persian literature
(B) Classical Arabic
(C) Chagatai Turkish
(D) Standardized Urdu

7. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Akbar's Rajput policy significantly stabilized and expanded the Mughal Empire.
Reason (R): Matrimonial alliances and the induction of Rajputs into the Mansabdari system transformed them from enemies to loyal allies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

8. In 1528, Babur successfully captured the strategic fort of Chanderi, located in present-day Madhya Pradesh, by defeating which regional ruler?
(A) Rana Sanga
(B) Mahmud Khalji II
(C) Medini Rai
(D) Baz Bahadur

9. Consider the following statements regarding the Sur Interregnum:

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29. Consider the following statements regarding Akbar's religious policy:
I. He abolished the Jizya tax on non-Muslims in 1564.
II. The Ibadat Khana was initially open only to Sunni Islamic scholars before inviting others.
III. Din-i-Ilahi was highly critical of Sufi mysticism and strictly adhered to orthodox rituals.
IV. The Mahzar of 1579 transferred all judicial and executive powers to the orthodox Ulema.
Which of the combinations given above is incorrect?
(A) III and IV
(B) I and II
(C) II and III
(D) I and IV

30. Select the correct chronological order of the reigns of the following Mughal Emperors:
(A) Jahangir, Shah Jahan, Aurangzeb, Bahadur Shah I
(B) Shah Jahan, Jahangir, Aurangzeb, Bahadur Shah I
(C) Jahangir, Aurangzeb, Shah Jahan, Bahadur Shah I
(D) Shah Jahan, Aurangzeb, Jahangir, Bahadur Shah I

31. In the Mansabdari system, the rank defining the personal status and salary of the noble was called:
(A) Sawar
(B) Zat
(C) Mashrut
(D) Naqdi

32. Find the odd one out among the officials based on their level of administration in the Mughal system.
(A) Subahdar
(B) Muqaddam
(C) Diwan
(D) Bakshi

33. Which revenue system, formulated by Todarmal, involved calculating the state's demand based on a ten-year average of agricultural yield and prices?
(A) Batai system
(B) Nasaq system
(C) Dahsala (Zabti) system
(D) Kankut system

34. Read the following statements carefully and choose the correct option.
Statement I: Aurangzeb banned the practice of Jharokha Darshan and the celebration of Navroz at his court.
Statement II: He considered these practices to be un-Islamic and contrary to orthodox Sunni traditions.
(A) Both statements are correct, and Statement II explains Statement I.
(B) Both statements are correct, but Statement II does not explain Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

35. Akbar established the Ibadat Khana at Fatehpur Sikri primarily to:
(A) Conduct theological and philosophical debates
(B) Serve as a secluded imperial meditation hall
(C) Protect the wealth of the imperial treasury
(D) Formally receive foreign ambassadors at court

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36. Identify the correct pair of a regional leader and the Mughal Emperor he primarily opposed.
(A) Chhatrapati Shivaji - Shah Jahan
(B) Rana Pratap - Jahangir
(C) Guru Gobind Singh - Aurangzeb
(D) Durgadas Rathore - Akbar

37. The Mahzar document, issued by Akbar in 1579, had the direct effect of:
(A) Empowering the Emperor as final legal arbiter
(B) The permanent abolition of the Jizya tax
(C) Prohibiting the slaughter of cows in cities
(D) Formal separation from the Ottoman Caliphate

38. During Jahangir's reign, the "Nur Jahan Junta" is often cited by historians as a powerful faction. Who among the following was NOT a member of this junta?

(D) Hereditary succession rights

20. The system of measurement of land introduced by Sher Shah, which later became the basis for Akbar's revenue system, used a standard measure known as:
(A) Ilahi Gaz
(B) Bigha-i-Daftar
(C) Gaz-i-Sikandari
(D) Tanab-i-Zar

21. What was the primary cause of Humayun's initial defeat and subsequent exile from India?
(A) The widespread rebellion of his eldest son Akbar
(B) An organized mutiny within the imperial artillery
(C) A full-scale invasion launched by the Safavid Empire
(D) The superior military tactics and strategy of Sher Shah

22. Akbar ascended the Mughal throne in 1556 following the sudden death of Humayun. Who acted as his regent during the early years of his reign?
(A) Maham Anaga
(B) Munim Khan
(C) Bairam Khan
(D) Adham Khan

23. Identify the incorrect statement regarding Sher Shah Suri's military administration.
(A) Abandoning the imperial army for jagirdar troops
(B) Implementation of the Dagh horse branding system
(C) Introduction of the Chehra descriptive roll system
(D) Direct emperor-soldier relations to avoid mutiny

24. In the Second Battle of Panipat (1556), the Mughal army defeated which commander who had briefly captured Delhi?
(A) Sikandar Suri
(B) Hemu
(C) Adil Shah
(D) Daud Khan

25. Match the figures from Akbar's court in List I with their primary roles in List II.
List I: (Akbar's Navratnas)
P. Todarmal
Q. Abu'l Fazl
R. Tansen
S. Man Singh
List II: (Their Primary Role)
1. Court Musician
2. Chief Military Commander
3. Revenue Minister
4. Official Historian and Advisor
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-3, Q-4, R-1, S-2

26. Akbar's forces captured the Malwa region, an area of modern Madhya Pradesh, in 1561 by defeating its ruler:
(A) Baz Bahadur
(B) Mahmud Khalji
(C) Medini Rai
(D) Durgadas Rathore

27. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Shivaji's administration rigorously supervised the revenue collectors and minimized the power of hereditary Deshmukhs.
Reason (R): He wanted to establish a direct relationship with the peasants (Ryots) and eliminate intermediaries who oppressed them.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

28. Which prominent kingdom in present-day Madhya Pradesh was fiercely defended by Rani Durgavati against Akbar's forces led by Asaf Khan in 1564?
(A) Garha-Katanga (Gondwana)
(B) Malwa
(C) Bundelkhand
(D) Chanderi

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(B) Portuguese, English, Dutch, French
(C) Dutch, Portuguese, English, French
(D) Portuguese, Dutch, French, English

48. Under Shah Jahan, the practice of Sijda (prostration) was considered un-Islamic and was replaced by a new salutation known as:
(A) Taslim
(B) Kornish
(C) Zaminbos
(D) Chahar Taslim

49. Find the odd one out among the principal commodities exported from India during the Mughal period.
(A) Cotton textiles
(B) Indigo
(C) Horses
(D) Spices

50. Shah Jahan's Deccan policy successfully resulted in the submission and treaty of which two major southern sultanates in 1636?
(A) Bijapur and Golconda
(B) Ahmadnagar and Bidar
(C) Berar and Bijapur
(D) Golconda and Ahmadnagar

51. Read the following statements carefully and choose the correct option.
Statement I: The Mughal provincial administration operated on a system of checks and balances.
Statement II: The provincial Diwan was appointed by the central government to manage finances independently of the Subahdar.
(A) Both statements are correct, and Statement II explains Statement I.
(B) Both statements are correct, but Statement II does not explain Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

52. The transition from red sandstone to extensive use of white marble with intricate Pietra Dura inlay work is a defining characteristic of the architectural patronage of:
(A) Akbar
(B) Shah Jahan
(C) Jahangir
(D) Aurangzeb

53. Identify the correct pair of Mughal revenue terminology and its meaning.
(A) Jama - Actual revenue collected
(B) Hasil - Assessed revenue demand
(C) Karori - Head of the royal household
(D) Taccavi - Agricultural loans for peasants

54. Aurangzeb reversed several policies of his predecessors. In which year did he formally reimpose the Jizya tax on non-Muslims?
(A) 1669
(B) 1689
(C) 1679
(D) 1699

55. Which of the following was NOT a type of Jagir in the Mughal system?
(A) Tankha Jagir
(B) Mashrut Jagir
(C) Dahsala Jagir
(D) Watan Jagir

56. Which of the following rebellions during Aurangzeb's reign was primarily agrarian in its origin but took on a religious character?
(A) The Ahom rebellion
(B) The Rathore rebellion
(C) The Satnami rebellion
(D) The Afghan tribal uprisings

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57. Which event effectively ended the influence of the "Petticoat Government" or harem faction over Akbar's early administration?
(A) Dismissal and subsequent death of Bairam Khan
(B) The successful military conquest of Malwa
(C) Royal marriage to the Rajput princess of Amber
(D) Execution of Adham Khan by the Emperor

58. Identify the correct statement regarding Jahangir's cultural patronage.
(A) Total prohibition of miniature portrait painting
(B) Bringing Mughal painting to its creative zenith
(C) Exclusive focus on building marble mausoleums

(D) Halting Persian translations of Sanskrit works

59. Because of his orthodox lifestyle and strict adherence to Islamic law, Aurangzeb was often referred to by his followers as:
(A) Zinda Pir
(B) Sikandar-i-Sani
(C) Insan-i-Kamil
(D) Jahanpanah

60. Match the Mughal officers listed in List I with their respective duties in List II.
List I: (Mughal Officers)
P. Kotwal
Q. Amalguzar
R. Qazi
S. Waqia-Navis
List II: (Their Duties)
1. Revenue collector
2. Head of city police
3. News reporter/Intelligence
4. Judicial officer
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

61. The Maratha resistance to Aurangzeb was characterized by which of the following military strategies?
(A) Reliance on heavy artillery in pitched battles
(B) Naval blockades of critical Mughal sea ports
(C) Trench warfare and prolonged siege of major cities
(D) Guerrilla tactics and swift cavalry raids

62. Consider the following statements regarding the Mughal military:
I. Ahadis were elite royal troopers directly recruited and paid by the Emperor.
II. The Mughals relied heavily on a massive standing infantry, minimizing cavalry.
III. The Dakhili soldiers were recruited by the state but placed under the command of Mansabdars.
Which of the combinations given above is correct?
(A) I and III only
(B) I and II only
(C) II and III only
(D) I, II and III

63. In the central administration of the Mughal Empire, what was the primary responsibility of the Wazir (or Diwan-i-Ala)?
(A) Head of all military and state intelligence
(B) Serving as the chief judge of the empire
(C) Leading revenue and financial departments
(D) Managing the diverse royal household affairs

64. Arrange the following "successor states" in the chronological order of their formal establishment as virtually independent entities:
I. Hyderabad (Nizam-ul-Mulk)
II. Awadh (Saadat Khan)
III. Bengal (Murshid Quli Khan)
Select the correct order:
(A) III, II, I
(B) I, II, III
(C) II, III, I
(D) III, I, II

65. The officer in charge of military pay and accounts, who also presented candidates for mansabs to the Emperor, was the:
(A) Imperial Sadr-us-Sudur
(B) Royal Mir Saman
(C) Chief Qazi-ul-Quzat
(D) Imperial Mir Bakshi

66. Find the odd one out concerning the prominent revenue assessments and taxes collected by the Marathas.
(A) Chauth
(B) Jizya
(C) Sardeshmukhi
(D) Zakat

67. Which department was managed by the Sadr-us-Sudur in the Mughal administration?
(A) Religious endowments and charitable grants
(B) Management of artillery and foot soldiers
(C) Regulation of foreign trade and customs
(D) Supervision of imperial mints and coins

68. Read the following statements carefully and choose the correct option.
Statement I: The Sarrafs functioned as moneychangers, bankers, and issuers of Hundis

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in the Mughal economy.
Statement II: They played a crucial role in facilitating long-distance trade and monetizing the agrarian surplus.
(A) Both statements are correct, and Statement II explains Statement I.
(B) Both statements are correct, but Statement II does not explain Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

69. The Mughal artillery, heavily relied upon in major sieges, was supervised by an officer known as the:
(A) Mir-i-Bahr
(B) Daroga-i-Dak
(C) Mir-i-Atish
(D) Mushrif

70. Identify the correct pair of an early European settlement and its establishing power.
(A) Pulicat - French
(B) Pondicherry - Portuguese
(C) Tranquebar - Danes
(D) Goa - English

71. In Akbar's land classification system, land that was left fallow for three to four years to recover its fertility was known as:
(A) Polaj
(B) Chachar
(C) Parauti
(D) Banjar

72. Which of the following European entities was NOT primarily motivated by monopolizing the trade of pepper and spices during their initial arrival?
(A) Portuguese Estado da India
(B) Dutch East India Company
(C) English East India Company
(D) Jesuit order missionaries

73. The financial instrument widely used during the Mughal period to transfer funds over long distances without physically carrying cash was called:
(A) Hundi
(B) Jital
(C) Dastak
(D) Farman

74. Which of the following Mughal officials was responsible for the management of the imperial household, including the provision of supplies and the maintenance of the palaces?
(A) Mir Bakshi
(B) Mir Saman
(C) Sadr-us-Sudur
(D) Mustaufi

75. Identify the incorrect statement regarding Aurangzeb's Deccan campaigns.
(A) He completely annexed the sultanates of Bijapur and Golconda.
(B) The campaigns successfully destroyed Maratha resistance once and for all.
(C) The prolonged wars caused massive financial drain and ruined the imperial treasury.
(D) Aurangzeb spent the last 25 years of his life continuously fighting in the Deccan.

76. The first European power to establish trading centers and naval dominance in India, much before the formal establishment of the Mughal Empire, was:
(A) The British
(B) The Portuguese
(C) The Dutch
(D) The French

77. Match the Maratha chiefs in List I with their primary power centers in List II.
List I: (Maratha Chiefs)
P. Peshwa
Q. Scindia (Shinde)
R. Bhonsle
S. Gaekwad
List II: (Power Centers)
1. Nagpur
2. Baroda
3. Pune
4. Gwalior
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-1, S-3

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ANSWERS

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1. (D) The linking of carts to shield the artillery and musketeers
This military innovation was inspired by Ottoman warfare techniques and played a crucial role during the first major conflict in northern India. By chaining several hundred carts together, a protective barrier was created to safeguard the cannons and infantry. This defensive line allowed the centralized force to fire upon the enemy while remaining shielded from direct cavalry charges.

2. (B) Ibrahim Lodi
The establishment of a new imperial power began after the decisive conflict in April 1526. The existing ruler of the Delhi Sultanate faced a modernized force utilizing gunpowder and tactical maneuvers. Despite having a numerically superior army, the sultan was defeated and killed on the battlefield, marking the end of his dynasty and the beginning of another era.

3. (B) Total replacement of the existing administration
While the new sovereign introduced significant changes like the Charbagh garden style and advanced military tactics, he did not overhaul the local governing structures. Due to his short four-year rule, he primarily focused on military conquests rather than institutional administrative reforms. The existing local officials and revenue systems were largely retained to ensure stability during the initial transition period.

4. (A) Tulughma
This strategic maneuver was a key factor in achieving victory against much larger armies during the sixteenth century. It involved organizing the military into specific wings that would move rapidly around the enemy's flanks. By creating an encirclement, the troops could strike the opponent from the sides and rear, causing mass confusion and neutralizing the enemy's numerical advantage.

5. (A) P-4, Q-2, R-1, S-3
The initial conqueror secured his hold over northern India through a series of consecutive victories against diverse regional powers. He first overcame the Delhi Sultan at Panipat, followed by the Rajput confederacy led by Rana Sanga. Subsequent conflicts at Chanderi and near the Ghaghra river effectively neutralized the remaining Rajput and Afghan threats, consolidating the newly formed imperial authority.

6. (C) Chagatai Turkish
The founder of the Mughal dynasty recorded his life experiences, observations of India, and personal reflections in his mother tongue. This literary work is recognized for its candid nature and detailed descriptions of flora, fauna, and geography. Unlike the later court chronicles written in Persian, this memoir provides a direct and intimate perspective of the emperor's various military campaigns.

7. (A) Both A and R are true and R is the correct explanation of A.
The stabilization of the empire was achieved by integrating powerful regional warrior clans into the imperial structure. By offering high administrative ranks and forming familial ties through marriage, the sovereign ensured their participation in the state's growth. This shift from confrontation to cooperation provided the empire with a loyal military base and facilitated smoother territorial expansion and internal governance.

8. (C) Medini Rai
Following his victory over the Rajput confederacy, the emperor focused on capturing a vital fortress that served as a key entrance to Malwa. This stronghold was governed by a powerful chieftain who refused to surrender. The subsequent siege and victory allowed the Mughals to extend their influence over Central India and significantly weakened the power of regional Rajput leaders.

9. (A) I and III only
During the mid-sixteenth century, the Sur administration implemented significant economic and infrastructure reforms. The introduction

89. Which of the following correctly describes a 'Khalisa' land in the Mughal revenue system?
(A) Land granted to religious scholars as charity
(B) Land assigned to nobles in lieu of salary
(C) Land granted to military commanders for troops
(D) Land reserved solely for the imperial treasury

90. Identify the incorrect statement regarding provincial administration under the Mughals.
(A) Division of the empire into Subahs under a Subahdar
(B) Provincial Diwan reporting solely to the Subahdar
(C) Use of Sarkars as sub-units below the Subah level
(D) Faujdar managing law and order in the Sarkar unit

91. The transformation of the Maratha state into a confederacy where real power shifted from the Chhatrapati to the Peshwa began under:
(A) Baji Rao I
(B) Balaji Baji Rao
(C) Balaji Vishwanath
(D) Madhav Rao

92. Consider the following statements regarding the Sikh Panth and its military evolution:
I. Guru Arjan Dev was executed by Jahangir, escalating tensions with the Mughals.
II. The Khalsa was founded by Guru Gobind Singh on Baisakhi day in 1699.
III. Banda Singh Bahadur continued the armed struggle against the Mughals after Guru Gobind Singh's death.
IV. The Dal Khalsa was heavily reliant on large, European-trained infantry before Ranjit Singh's era.
Which of the combinations given above is correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, II and III

93. Which Peshwa is credited with vastly expanding Maratha influence into northern India, famously stating, "Let us strike at the trunk of the withering tree, and the branches will fall of themselves"?
(A) The statesman Balaji Vishwanath
(B) The military leader Baji Rao I
(C) The administrator Balaji Baji Rao
(D) The diplomat Raghunath Rao

94. Find the odd one out among the prominent painters of the Mughal court.
(A) Tansen
(B) Bishan Das
(C) Abul Hasan
(D) Mansur

95. Which powerful Maratha family established their stronghold in Indore and played a major role in the politics of Madhya Pradesh?
(A) Holkars
(B) Scindias
(C) Bhonsles
(D) Gaekwads

96. Read the following statements carefully and choose the correct option.
Statement I: The Rajput states completely lost their internal autonomy after entering into alliances with the Mughals.
Statement II: The Mughals recognized their ancestral lands as 'Watan Jagirs' which were mostly exempt from transfer.
(A) Both statements are correct, and Statement II explains Statement I.
(B) Both statements are correct, but Statement II does not explain Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

97. The Sikh faith was founded in the late 15th century by Guru Nanak. During the reign of which Delhi Sultanate ruler was he born?
(A) Sikandar Lodi
(B) Alauddin Khalji
(C) Ibrahim Lodi
(D) Bahlol Lodi

98. Identify the correct pair of a successor state and its founder.
(A) Bengal - Alivardi Khan
(B) Awadh - Wazir Ali

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120. Under the Mansabdari system, if a noble was granted the rank of 5000 Zat and 2000 Sawar, it meant that:
(A) He had a higher military obligation than status
(B) He commanded 5000 cavalry with a lower salary
(C) He supplied 5000 infantry and 2000 cavalrymen
(D) Status was 5000 with 2000 cavalry required

121. What is the most appropriate description of "Watan Jagirs" under the Mughals?
(A) Temporary land grants awarded for bravery
(B) Hereditary lands recognized as noble jagir
(C) Land reserved for the upkeep of mosques
(D) Land directly administered by the treasury

122. The growth of cash crop cultivation in the Mughal period was primarily an effect of:
(A) A strict ban on growing food grains by the state
(B) The discovery of new high-yielding varieties of wheat
(C) Subsidies provided directly by European trading companies
(D) The requirement to pay land revenue in cash

123. The most appropriate reason for the ultimate failure of the French East India Company against the British in India was:
(A) Refusal to employ local Indian sepoys in battle
(B) Focusing on agricultural rather than trade growth
(C) Absence of any competent military commanders
(D) Weak navy and heavy reliance on state funding

124. The misuse of the 'Dastak' (free passes) by Company servants for private trade directly led to friction between the English East India Company and the Nawab of Bengal, culminating in:
(A) The Battle of Plassey
(B) The Battle of Buxar
(C) The Third Battle of Panipat
(D) The Carnatic Wars

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125. The catastrophic defeat of the Marathas in the Third Battle of Panipat (1761) was primarily an effect of:
(A) Peshwa's defection to the Mughal side
(B) Rebellions while the army was away
(C) Lack of heavy artillery in the army
(D) Lack of support from local Rajput allies

126. The political organization of the Rajput states was largely based on a system where power and land were divided among the ruling clan. This is best described as:
(A) A bnai-bhaichara feudal system
(B) A centralized imperial bureaucracy
(C) A strictly religious theocracy
(D) A democratic local confederation

127. The rise of Hyderabad as an independent state under Nizam-ul-Mulk was primarily an effect of:
(A) Defeat by the East India Company
(B) Frustration with court intrigues
(C) Direct farman from Nadir Shah
(D) A successful naval command revolt

128. Which of the following is the most appropriate description of the relationship between the successor states (Awadh, Bengal, Hyderabad) and the Mughal Emperor in the mid-18th century?
(A) Complete denouncement of the Emperor's name
(B) Faithful transfer of all revenue to Delhi
(C) Waging direct wars to depose the Emperor
(D) Nominal allegiance with independent action

129. Identify the incorrect statement regarding Shivaji's military administration.
(A) Use of highly mobile light cavalry units
(B) Infantry drawn from the Mavali region
(C) Joint management of forts by officials
(D) Total neglect of naval defense systems

130. The technique of decorating walls with floral motifs made of semi-precious stones, extensively used in the Taj Mahal and Itimad-ud-Daula's tomb, is known as:
(A) Arabesque pattern
(B) Stucco plastering
(C) Fresco painting

(A) Khudkasht
(B) Muqaddam
(C) Patwari
(D) Pahi-kasht

109. Which of the following was NOT a prevalent feature regarding the position of women in Mughal society?
(A) Elimination of infanticide and sati
(B) Purdah systems among upper classes
(C) Nobility practicing polygamous marriage
(D) Royal women exercising political power

110. Which of the following best represents the situation of the Mughal Empire by the time of the Battle of Plassey (1757)?
(A) A nominal entity with regional power shifts
(B) Full recovery of the northwestern frontiers
(C) Naval wars against foreign European companies
(D) Permanent shift of the capital city to Lahore

111. What was the primary cause of the brutal War of Succession among Shah Jahan's sons in 1657-58?
(A) Divisions caused by the Emperor's explicit legal will
(B) Imperial illness and the lack of primogeniture laws
(C) Large-scale Maratha rebellions across the frontier
(D) Safavid invasions creating a central power vacuum

112. Identify the incorrect statement regarding the English East India Company during the Mughal period.
(A) Royal charter from Queen Elizabeth I in 1600
(B) Establishing the first permanent Surat factory
(C) Receiving the island of Bombay as a gift from Emperor Jahangir
(D) Fortification of Fort William in Calcutta

113. The transition from Mughal dominance to British paramountcy was decisively accelerated by the British acquiring the Diwani rights (revenue collection) of Bengal, Bihar, and Orissa in:
(A) The year 1757
(B) The year 1765
(C) The year 1764
(D) The year 1773

114. The most appropriate reason for the massive drain on Mughal resources during the late 17th century was:
(A) Construction of grand religious monuments
(B) A twenty-year empire-wide agrarian famine
(C) Direct British East India Company sea trade
(D) Continuous Deccan wars and Maratha sieges

115. Identify the incorrect statement regarding the caste and social structure during the Mughal period.
(A) High status for the artisanal class
(B) Rigid Hindu caste-based structures
(C) Umara nobles at the social apex
(D) Presence of domestic household slavery

116. Identify the correct statement regarding the regional powers during the 18th century transition period.
(A) Stable Maratha rule in Delhi after 1761
(B) Flourishing of regional school miniature art
(C) Immediate abolition of the Mansabdari system
(D) Tipu Sultan's alliance with British forces

117. What was the immediate cause of the Rajput rebellion of Marwar against Aurangzeb in 1679?
(A) Interference in the succession of Marwar
(B) Formal annexation of the Mewar region
(C) Imperial reimposition of the Jizya tax
(D) The formation of a Maratha-Marwar alliance

118. Identify the incorrect statement regarding the Sikh Gurus.
(A) Guru Angad introducing Gurmukhi
(B) Tegh Bahadur executed by Jahangir
(C) Arjan Dev building the Golden Temple
(D) Gobind Singh as the final human Guru

119. The "Jagirdari crisis" during the later half of the 17th century was primarily caused by:
(A) Sudden drop in overall agricultural pricing
(B) Total imperial abolition of the jagirdari
(C) Shortage of productive lands for assignment
(D) Influx of silver causing hyperinflation

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78. Who was the ambassador sent by King James I to the court of Jahangir to negotiate trade privileges for the English East India Company?
(A) Captain William Hawkins
(B) François Bernier
(C) Sir Thomas Roe
(D) Ralph Fitch

79. Consider the following statements regarding the arrival of Europeans in India:
I. The Portuguese established their first factory at Calicut.
II. The Dutch focused primarily on the spice trade of the Indonesian archipelago rather than India.
III. The French East India Company was purely a private enterprise without state control.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

80. The issuance of the Farman of 1717 by Emperor Farrukhsiyar had the profound effect of:
(A) Banning the Dutch from Coromandel trade
(B) Granting English duty-free trade in Bengal
(C) Handing Bombay to Portuguese authorities
(D) Abolishing all European Mughal trade posts

81. Find the odd one out among the sovereign powers that emerged in the 18th century as "successor states" to the Mughal Empire.
(A) Awadh
(B) Portuguese Goa
(C) Bengal
(D) Hyderabad

82. Chhatrapati Shivaji, the founder of the Maratha Empire, was born in the hill fort of:
(A) Raigad
(B) Pratapgad
(C) Purandar
(D) Shivneri

83. Read the following statements carefully and choose the correct option.
Statement I: Shivaji adopted the titles of Chhatrapati and Haindava Dharmoddharak at his coronation in 1674.
Statement II: The coronation was necessary to elevate his status from a mere jagirdar to an independent, sovereign Hindu monarch.
(A) Both statements are correct, and Statement II explains Statement I.
(B) Both statements are correct, but Statement II does not explain Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

84. In the Maratha revenue system, 'Chauth' was a tax that demanded what percentage of the standard land revenue from neighboring territories?
(A) 10%
(B) 25%
(C) 33%
(D) 50%

85. Identify the correct pair matching the Maratha Ashtapradhan title to its modern equivalent.
(A) Senapati - Chief Justice of Court
(B) Nyayadhish - Commander of the Army
(C) Sachiv - Minister of Foreign Affairs
(D) Panditrao - Religious Affairs Minister

86. The Treaty of Purandar (1665) was signed between Shivaji and which prominent general representing the Mughal Empire?
(A) Shaista Khan
(B) Afzal Khan
(C) Jai Singh I
(D) Diler Khan

87. Which of the following portfolios was NOT part of Shivaji's Ashtapradhan council?
(A) Peshwa (Prime Minister)
(B) Mir Bakhshi (Paymaster General)
(C) Amatya (Finance Minister)
(D) Sumant (Foreign Minister)

88. The Maratha military doctrine largely centered around 'Ganimi Kawa'. What does this term refer to?
(A) Guerrilla warfare tactics
(B) Formation of heavy infantry squares
(C) The use of massive siege cannons
(D) Naval bombardment

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(D) Pietra Dura inlay

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(C) Nizam-ul-Mulk - Hyderabad
(D) Carnatic - Chanda Sahib

99. The concept of 'Miri' and 'Piri', representing temporal and spiritual authority respectively, was introduced by which Sikh Guru?
(A) Guru Arjan Dev
(B) Guru Tegh Bahadur
(C) Guru Gobind Singh
(D) Guru Hargobind

100. Which of the following was NOT one of the 'Panj Kakars' (Five Ks) made mandatory for baptized Sikhs upon the foundation of the Khalsa?
(A) Kesh (uncut hair)
(B) Kara (steel bracelet)
(C) Khadag (large broadsword)
(D) Kachera (cotton undergarment)

101. Which Rajput ruler built the astronomical observatories known as Jantar Mantar and established the planned city of Jaipur?
(A) Maharaja Sawai Jai Singh II
(B) The warrior king Rana Pratap
(C) The noble Maharaja Jaswant Singh
(D) The commander Raja Man Singh

102. Jahangir is historically famous for installing a "Chain of Justice" at the Agra Fort. What was its primary purpose?
(A) Public execution of high-ranking rebel princes
(B) Standardizing marketplace weights and measures
(C) Direct imperial intervention for aggrieved subjects
(D) Tethering war elephants during royal parades

103. Identify the incorrect statement regarding the agrarian society during the Mughal period.
(A) Absolute state ownership of all farming lands
(B) Highly stratified caste-based village groups
(C) Resident cultivators with traditional rights
(D) Contractual peasants from outside the village

104. The autonomous state of Awadh in the 18th century was founded by:
(A) Safdarjung
(B) Shuja-ud-Daula
(C) Asaf-ud-Daula
(D) Saadat Khan Burhan-ul-Mulk

105. Consider the following statements regarding Mughal architecture:
I. Red sandstone was prominently used during Akbar's reign.
II. The double dome technique was introduced in India with the construction of Humayun's Tomb.
III. Pietra Dura inlay work reached its peak under Shah Jahan.
IV. Aurangzeb commissioned the construction of the Taj Mahal in memory of his wife.
V. The Charbagh style is a defining feature of Mughal garden enclosures.
Which of the combinations given above is incorrect?
(A) I and II only
(B) III and V only
(C) IV only
(D) II, IV and V only

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106. Who authored the 'Humayun-Nama', providing vital historical and social insights into the early Mughal period?
(A) Jahanara Begum
(B) Nur Jahan
(C) Gulbadan Begum
(D) Roshanara Begum

107. Read the following statements carefully and choose the correct option.
Statement I: Mughal painting synthesized Persian, Indian, and European elements.
Statement II: European techniques like foreshortening and perspective were completely banned in the royal ateliers.
(A) Both statements are correct, and Statement II explains Statement I.
(B) Both statements are correct, but Statement II does not explain Statement I.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

108. In Mughal agrarian society, peasants who did not own land in the village where they cultivated and worked on a contractual basis were called:

of a standardized currency facilitated trade and remained influential for centuries. Furthermore, the construction of numerous rest houses along major highways provided essential services to travelers and traders, while also functioning as an efficient postal network that enhanced the centralized control of the state.

10. (C) Shah Tahmasp of Persia
After facing successive defeats and being forced to flee from the Indian subcontinent, the second Mughal emperor sought refuge in the neighboring Safavid territory. The local ruler provided the necessary military support and resources to help him reclaim his lost kingdom. This diplomatic alliance was crucial in facilitating the emperor's eventual return to power in Delhi and Agra years later.

11. (A) II, I, III
The administrative structure of the Sur Empire followed a clear hierarchical pattern to ensure efficient governance and revenue collection. The largest unit below the center was the district level, which was subdivided into smaller revenue units. At the base of this system was the local village community, which remained the fundamental unit for agricultural production and primary tax assessment.

12. (D) Farid Khan
Before ascending the throne and establishing the Sur dynasty, this prominent ruler was born with a specific personal name in the late fifteenth century. He was the son of a minor noble serving the Lodi dynasty in Bihar. The transition to his royal title occurred later in life after he displayed exceptional administrative and military leadership qualities in his career.

13. (C) Buland Darwaza
Most of the noted architectural landmarks from the mid-sixteenth century reflect the distinct style of the Sur dynasty, characterized by grand forts and innovative tomb designs. However, the massive gateway located in Fatehpur Sikri was constructed later to commemorate a different emperor's victory in Gujarat. It represents the height of Mughal architectural grandeur and is separate from the earlier Sur period projects.

14. (B) Patta
In the revenue system developed during the Sur administration, a specific legal document was issued to every individual farmer. This record clearly outlined the land area under cultivation and the exact amount of tax the peasant was required to pay. This practice aimed to reduce corruption among intermediaries and provided the cultivators with a sense of security and legal recognition.

15. (A) Both statements are correct, and Statement II explains Statement I.
Early in his reign, the emperor took bold steps to remove discriminatory financial burdens from his non-Muslim subjects. By eliminating these specific levies, he aimed to bridge the religious divide and foster a sense of belonging among the majority population. These actions were fundamental to his broader vision of creating a stable, inclusive, and multi-religious state supported by diverse social groups.

16. (B) Shiqdar-i-Shiqdaran
The administrative reforms of the Sur Empire established specialized roles at the district level to ensure effective management. One high-ranking official was specifically tasked with overseeing general administration and maintaining public order within the district boundaries. This position held significant authority and was essential for enforcing the central government's laws and suppressing local rebellions or criminal activities in the provinces.

17. (A) Battle of Chausa - 1539
The conflict occurring in the late 1530s was a major turning point that forced the Mughal emperor into a precarious position. This engagement took place along the banks of the Ganges, where the superior tactical planning of the Sur forces led to a decisive victory. This event severely undermined Mughal authority in northern India and directly preceded the emperor's long period of exile.

18. (B) The treatment of the Rajput garrison at Raisen
Despite generally being recognized for administrative fairness, the Sur ruler is often criticized for his conduct during the siege of a specific fort in Central India. After promising safety to the surrendering Rajput soldiers and their families, the troops were unexpectedly

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attacked and killed. This incident is viewed by historians as a significant departure from the ruler's usual policies of military honor.

19. (D) Hereditary succession rights
The rank-based administrative system introduced during the late sixteenth century was designed to ensure direct loyalty to the crown. Ranks were awarded based on merit and service, and they determined a noble's income and military obligations. Crucially, these positions were not automatically passed down from father to son, allowing the emperor to constantly refresh the nobility with capable and loyal individuals.

20. (C) Gaz-i-Sikandari
To ensure an accurate and fair revenue assessment, the Sur administration utilized a standardized unit of measurement that had been introduced by a previous Delhi Sultan. This measurement tool provided a consistent basis for surveying agricultural land across the empire. The systematic records generated using this standard allowed the state to calculate taxes more precisely based on the actual area under cultivation.

21. (D) Superior military tactics and strategy of Sher Shah
The temporary downfall of the Mughal dynasty was primarily due to the exceptional organizational and tactical skills of a rival Afghan leader. This opponent successfully exploited the internal divisions among the Mughal princes and utilized mobile warfare to secure decisive victories. His ability to mobilize regional resources and implement administrative reforms allowed him to displace the incumbent emperor and establish a new dynasty.

22. (C) Bairam Khan
When the young emperor ascended the throne at the age of thirteen, a veteran general and close confidant of his father took charge of the administration. This experienced leader managed military operations and state affairs during the critical transition period. His guidance was instrumental in securing the throne against various challengers and stabilizing the empire before the emperor took full personal control.

23. (A) Abandoning the imperial army for jagirdar troops
The Sur ruler focused on creating a highly centralized and professional military force that was directly loyal to him. He discouraged reliance on the private armies of powerful nobles to prevent potential rebellions. By maintaining a standing army and implementing strict descriptive records of soldiers and horses, he ensured that the state's military power remained firmly under his own personal supervision and control.

24. (B) Hemu
Shortly after the death of the second Mughal ruler, a powerful general and minister of the Sur dynasty seized control of the capital. He was a formidable opponent who had won many previous battles and even assumed the title of Vikramaditya. His defeat in 1556 was a pivotal moment that ended the Afghan threat and firmly re-established Mughal rule in India.

25. (D) P-3, Q-4, R-1, S-2
The imperial court was renowned for hosting exceptionally talented individuals who managed various aspects of the state. A brilliant financier oversaw land revenue reforms, while a scholar served as the official biographer. Simultaneously, the court's artistic atmosphere was enhanced by a legendary musician, and military expansion was spearheaded by a loyal Rajput commander, illustrating the diverse nature of the administration.

26. (A) Baz Bahadur
In the early 1560s, Mughal forces launched an expedition to capture a fertile region known for its cultural and musical heritage. The local ruler, who was more dedicated to art and music than military defense, was forced to flee after his troops were defeated. This conquest marked one of the first major territorial expansions undertaken after the emperor reached his age of maturity.

27. (A) Both A and R are true and R is the correct explanation of A.
The Maratha ruler sought to strengthen his administration by centralizing revenue collection and reducing the influence of local hereditary elites. By dealing directly with the cultivators, he ensured a more predictable income for the state

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while protecting the peasantry from excessive exploitation by middlemen. This approach helped in building a loyal base among the rural population and provided a stable economic foundation.

28. (A) Garha-Katanga (Gondwana)
A significant military encounter took place in the central regions when the imperial army targeted a wealthy and independent kingdom. The region was led by a courageous queen who chose to fight to the end rather than submit to the encroaching forces. Her resistance is celebrated for its bravery, although the eventual Mughal victory led to the annexation of this resource-rich territory.

29. (A) III and IV
The late sixteenth century saw a shift toward a more inclusive religious philosophy centered on universal peace. The emperor established a discussion hall for various faiths and later issued a decree that made him the supreme arbiter in religious matters. These moves were intended to reduce the power of orthodox clerics and create a syncretic ethical code that emphasized loyalty to the sovereign.

30. (A) Jahangir, Shah Jahan, Aurangzeb, Bahadur Shah I
The progression of the Mughal dynasty followed a specific sequence during its most powerful period and into its initial decline. Following the long reign of the third emperor, his son took the throne, followed by his grandson, who was known for architectural brilliance. The subsequent ruler expanded the empire to its maximum extent, and his death marked the start of the later Mughal era.

31. (B) Zat
Within the Mughal administrative hierarchy, a specific numerical designation was used to indicate a noble's personal standing and their corresponding remuneration. This rank determined the noble's precedence in the court and their salary level. It was distinct from the military obligation that required the maintenance of a certain number of cavalrymen, focusing instead on the individual's status within the imperial service.

32. (B) Muqaddam
Most of the high-ranking officials in the Mughal system were part of a centralized bureaucracy operating at the provincial or district levels. However, one specific role was tied directly to the smallest administrative unit. This person acted as the headman of the village, serving as the vital link between the local agricultural community and the state's revenue-collecting machinery at the lower administrative tier.

33. (C) Dahsala (Zabti) system
To bring stability to the state's finances, a sophisticated revenue system was introduced that relied on historical data. By analyzing the productivity and market prices of various crops over the preceding decade, the administration established a fixed average for taxation. This method provided the treasury with a predictable income and gave farmers some relief from the fluctuations of annual harvest conditions and prices.

34. (A) Both statements are correct, and Statement II explains Statement I.
The later seventeenth century witnessed a significant shift toward a more austere court life as the emperor sought to align the administration with his personal religious convictions. He viewed several established customs, such as showing oneself to the public from a balcony, as being inconsistent with orthodox traditions. These changes were part of a broader effort to emphasize Islamic principles in the state's public functions.

35. (A) Conduct theological and philosophical debates
A specialized structure was built at the new capital to host intellectual exchanges among scholars of different religious backgrounds. The emperor participated in these sessions to understand various spiritual perspectives and explore common truths. These interactions played a major role in shaping his evolving religious policies and his eventual move toward a more tolerant and syncretic approach to governance across the empire.

36. (C) Guru Gobind Singh - Aurangzeb
The relationship between the Sikh community and the Mughal state became increasingly

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rapid raids, the Marathas could effectively neutralize the numerical and technological superiority of the imperial army, eventually exhausting the resources of their opponents.

89. (D) Land reserved solely for the imperial treasury
In the Mughal land management system, a specific category of territory was kept under the direct control of the central government. The revenue collected from these areas was sent directly to the imperial treasury to cover the expenses of the royal household, the central administration, and the standing army. This was distinct from other lands that were assigned to various nobles as compensation for their services and ranks.

90. (B) Provincial Diwan reporting solely to the Subahdar
The Mughal provincial administration was designed with a system of checks and balances to prevent any single official from gaining too much power. While the governor headed the general administration and military, the financial head was appointed separately and reported directly to the central government. This division ensured that the emperor maintained oversight of provincial finances and reduced the risk of regional governors rebelling against central authority.

91. (C) Balaji Vishwanath
The early eighteenth century saw a fundamental shift in the Maratha political structure as the hereditary prime ministers began to exercise more authority. This transition started when a capable administrator helped stabilize the kingdom and secured important revenue rights from the Mughal emperor. Over time, the real power of the state moved from the descendants of the founder to these ministers, who governed the expanding Maratha confederacy from their own capital.

92. (D) I, II and III
The Sikh community underwent a significant transformation from a peaceful religious movement to a disciplined military brotherhood. This change was driven by the execution of early leaders and the constant pressure from the Mughal state. The foundation of a formal military order at the end of the seventeenth century provided the community with the structure needed to resist oppression and eventually establish their own sovereign state in the northern regions.

93. (B) Baji Rao I
During the early eighteenth century, a brilliant military leader and prime minister spearheaded the expansion of Maratha influence into northern and central India. He advocated for a bold strategy to strike at the heart of the weakening Mughal Empire rather than focusing on its peripheral provinces. His successful campaigns against regional governors and rival powers established the Marathas as the most dominant political force in the Indian subcontinent.

94. (A) Tansen
The Mughal court was a vibrant center for various artistic disciplines, with many individuals achieving great fame for their specialized skills. Several noted artists were celebrated for their ability to create detailed miniature paintings, portraits, and natural studies. However, another legendary figure of the same era is remembered exclusively for his extraordinary contributions to Indian classical music and his role as the premier court musician for the emperor.

95. (A) Holkars
As the Maratha power expanded into Central India, several prominent clans established their own regional domains. One particular family made their base in the fertile Malwa region and became significant players in the politics of the eighteenth century. Their capital became a major center for trade and culture, and they played a crucial role in the broader Maratha confederacy's military and administrative operations across the northern Indian territories.

96. (D) Statement I is incorrect, but Statement II is correct.
The relationship between the Mughal Empire and the Rajput states was based on a system where the local rulers accepted imperial suzerainty while retaining significant control over their own territories. These ancestral lands were recognized as permanent assignments that were generally not subject to the frequent transfers common for other imperial officials. This arrangement provided the Rajputs with internal autonomy

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competition for fertile land grants created divisions among the elite, while decades of warfare in the south exhausted the state's finances. Simultaneously, the rise of powerful regional groups and the weakening of central authority meant that the empire could no longer effectively manage its vast territories or resist internal and external pressures.

46. (D) Bir Singh Deo of Orchha
Toward the end of the sixteenth century, internal tensions within the royal family led to a significant political murder. The crown prince, seeking to remove a powerful influence on his father, encouraged a regional chieftain from Central India to carry out an ambush. This act resulted in the death of a prominent court historian and advisor, causing a deep personal rift between the emperor and his son.

47. (A) Portuguese, Dutch, English, French
The arrival of maritime trading entities in the Indian subcontinent occurred in a specific chronological sequence. The first group established a sea route around Africa at the end of the fifteenth century. They were followed by merchants from the Netherlands and then Britain in the early seventeenth century. The last major group to enter the competition for Indian trade arrived later in the same century.

48. (D) Chahar Taslim
During the mid-seventeenth century, the emperor introduced changes to court etiquette to better align with religious sensibilities. The previous practice of complete prostration was replaced with a new form of salutation that involved touching the ground and the forehead multiple times. This shift was intended to maintain the dignity of the throne while avoiding rituals that some viewed as being reserved only for God.

49. (C) Horses
India's trade during the Mughal era was characterized by the massive export of manufactured goods and agricultural products. Textiles, specialized dyes, and aromatic seasonings were highly sought after in global markets. In contrast, certain high-quality livestock, particularly for military purposes, were consistently brought into the country from Central Asia and Arabia, as the local climate was not ideal for breeding the finest war steeds.

50. (A) Bijapur and Golconda
In the mid-1630s, the imperial forces successfully exerted pressure on the major powers of the southern peninsula. Through a combination of military threats and diplomacy, treaties were signed that forced these regional sultanates to recognize Mughal supremacy and pay regular tribute. These agreements temporarily stabilized the southern frontier and integrated these wealthy kingdoms into the broader Mughal political system for several decades.

51. (A) Both statements are correct, and Statement II explains Statement I.
The Mughal administration utilized a system where different officials at the provincial level were responsible for separate departments. By having the financial head appointed directly by the central government, the state ensured that the provincial governor did not have absolute power. This division of authority created a check on the governor's influence and allowed the center to maintain close supervision over provincial revenues.

52. (B) Shah Jahan
Architectural style shifted significantly during the mid-seventeenth century toward greater elegance and refinement. The use of large-scale marble construction and the introduction of delicate stone inlay work became the hallmarks of this period. This era is remembered for producing some of the most iconic structures in the world, which emphasized symmetry, balance, and extremely detailed decorative elements throughout the imperial capital and beyond.

53. (D) Taccavi - Agricultural loans for peasants
The Mughal state implemented several measures to support agricultural productivity and help farmers recover from natural disasters. One such practice involved providing short-term financial assistance to cultivators for purchasing seeds, livestock, or equipment. These loans were essential for bringing new land under the plow and ensuring that the revenue base remained stable even during periods of economic hardship or poor harvests.

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antagonistic during the late seventeenth century. The tenth Sikh Guru organized his followers into a disciplined military brotherhood to resist the repressive policies of the reigning emperor. This period was marked by numerous conflicts as the Sikhs fought to protect their faith and autonomy against the massive resources of the empire.

37. (A) Empowering the Emperor as final legal arbiter
This significant legal document was issued to resolve conflicting interpretations among religious scholars and clerics. It granted the sovereign the ultimate authority to choose between different viewpoints on matters of Islamic law, provided the decision was in accordance with the welfare of the state. This move effectively placed the emperor above the religious establishment and centralized both spiritual and temporal power in his hands.

38. (A) Mahabat Khan
During the early seventeenth century, a powerful political faction led by the empress exerted significant influence over the imperial administration. This group included her father, her brother, and the heir apparent for a time. While many high-ranking nobles were part of this circle, certain prominent military commanders remained outside this inner group and eventually led significant rebellions against the faction's dominant political role.

39. (C) Asirgarh Fort
The final significant military achievement of the great emperor took place in the early seventeenth century in the southern frontier. This massive fortress was considered nearly impossible to capture through direct force due to its location and defenses. Its eventual fall through a combination of siege and diplomacy allowed the Mughals to secure a vital gateway into the Deccan region before the emperor's death.

40. (D) Rapid military movement and internal trade
The extensive development of transportation infrastructure during the Sur period was aimed at strengthening the state's control and economy. Well-maintained roads allowed the army to reach distant parts of the empire quickly to suppress revolts. Additionally, these routes facilitated the flow of goods between different regions, encouraging commercial growth and simplifying the process of transporting agricultural surplus for revenue purposes.

41. (B) A mass religion with imperial temples and priests
The ethical code introduced by the emperor was not intended to be a conventional religion for the general public. It lacked a formal clergy, temples, or sacred scriptures and was instead a small, elite order based on shared philosophical values and loyalty to the monarch. Most of the subjects continued to practice their traditional faiths, and only a few close associates joined this group.

42. (B) Polaj
The Mughal revenue system classified agricultural land based on its cultivation frequency and inherent fertility. One specific category represented the most productive soil that was farmed consistently every year. Because this land was never left idle, it provided a steady source of income for the state and was taxed at a higher rate compared to other types that required periodic fallow periods to recover.

43. (A) P-4, Q-2, R-1, S-3
Mughal architecture evolved through various stages, with each ruler leaving a distinct mark. A massive gateway was built to celebrate a victory in Gujarat, while another emperor created scenic gardens in the northern mountains. Later, grand mosques were constructed in major cities, reflecting the transition from the red sandstone of the earlier period to the white marble and ornate styles of the later reigns.

44. (D) Mewar (Udaipur)
While many regional kingdoms accepted the suzerainty of the Mughal crown through marriage or service, one specific state in Rajasthan remained fiercely independent. Its ruler famously contested imperial authority in a major battle in 1576 and continued a long-term struggle from the hills. This resistance became a symbol of regional honor and prevented the Mughals from achieving total control over the entire Rajput territory.

45. (B) I, II and IV
The decline of the once-mighty empire was the result of multiple systemic issues. Intense

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the empire with a flexible and layered military structure.

63. (C) Leading revenue and financial departments
The highest-ranking civilian official in the Mughal central government was primarily responsible for the state's economic health. This individual oversaw the assessment and collection of land revenue, managed the imperial treasury, and authorized government expenditures. His role was crucial for maintaining the financial stability of the empire and ensuring that the various departments had the necessary funds to operate effectively and support military expansion.

64. (A) III, II, I
As central authority weakened in the early eighteenth century, several powerful provincial governors began to assert their independence. The process started in the eastern frontier, followed by the establishment of a semi-autonomous dynasty in the northern heartland. Finally, a veteran statesman founded a powerful state in the southern peninsula. These regions remained nominally under the emperor but operated as sovereign entities in practice.

65. (D) Imperial Mir Bakshi
This high-ranking official was the head of the military department and played a vital role in the administration of the rank-based system. He was responsible for maintaining the descriptive rolls of soldiers and inspecting the cavalry units. Furthermore, he acted as the primary intermediary who presented candidates for administrative ranks to the emperor, making him one of the most influential figures in the imperial court.

66. (B) Jizya
The Maratha state utilized specific financial levies to fund its administration and military expansion. These included a claim for a portion of the revenue from neighboring regions in exchange for protection, and an additional tax based on the ruler's traditional hereditary rights. In contrast, the tax on non-Muslim subjects was an imperial Mughal policy that was fundamentally opposed by the Maratha leadership and their ideology.

67. (A) Religious endowments and charitable grants
This official served as the chief advisor to the emperor on all matters related to religious law and the distribution of charity. He managed the grants of land and cash given to scholars, saints, and religious institutions. His department was responsible for ensuring that the state's charitable activities were carried out according to established principles and that the beneficiaries remained loyal to the imperial government.

68. (A) Both statements are correct, and Statement II explains Statement I.
The Mughal economy was supported by a sophisticated network of private financial specialists who managed currency and credit. They provided essential services such as exchanging different types of coins and issuing paper instruments for secure fund transfers across the empire. Their activities were vital for the expansion of trade and allowed the government to convert agricultural products into the cash needed for the imperial treasury.

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69. (C) Mir-i-Atish
The use of cannons and muskets was a defining feature of Mughal warfare, requiring specialized management. An official was appointed to oversee the manufacturing, maintenance, and deployment of the imperial artillery during sieges and battles. This officer worked closely with the military department to ensure that the heavy weapons were effectively utilized to breach enemy fortifications and support the infantry and cavalry units.

70. (C) Tranquebar - Danes
During the seventeenth century, various European nations established small commercial outposts along the Indian coast. One particular group from northern Europe founded a settlement in the southern region to participate in the lucrative spice and textile trade. While they were not as politically dominant as some of their neighbors, their presence contributed to the growing diversity of foreign trading interests in the Indian subcontinent.

71. (B) Chachar
To maintain long-term agricultural productivity, the Mughal revenue system recognized that some soil required rest. One specific category

described land that had been out of cultivation for a few years to allow its nutrients to replenish naturally. Because this land was not producing crops during the fallow period, the state applied lower tax rates compared to the most fertile and regularly farmed areas.

72. (D) Jesuit order missionaries
While most European groups arrived in India with the primary goal of establishing trade monopolies and securing valuable goods like seasonings and textiles, one specific group had a different mission. Their focus was on religious outreach and the propagation of faith within the subcontinent. They often served in diplomatic or educational roles at the imperial court, providing information about Europe rather than engaging in large-scale commerce.

73. (A) Hundi
Long-distance commerce during the Mughal period was facilitated by the use of specialized credit instruments. These documents allowed merchants to deposit money with a financier in one city and withdraw an equivalent amount in another location. This system significantly reduced the risks associated with carrying large amounts of physical currency over dangerous trade routes, thereby encouraging the growth of the internal and external economy.

74. (B) Mir Saman
The internal management of the imperial palaces and the needs of the royal family were handled by a dedicated official. This individual supervised the royal workshops, ensured the supply of necessary goods, and managed the numerous servants and artisans employed by the court. His role was essential for maintaining the splendor of the imperial lifestyle and ensuring that all state ceremonies were properly equipped and organized.

75. (B) The campaigns successfully destroyed Maratha resistance once and for all.
The prolonged military efforts in the southern peninsula during the late seventeenth century were a major drain on the empire's resources. While the Mughals succeeded in annexing several independent sultanates, they were unable to permanently suppress the highly mobile and resilient Maratha forces. The continuous warfare in the difficult terrain eventually exhausted the imperial treasury and contributed to the long-term weakening of the state's authority.

76. (B) The Portuguese
At the end of the fifteenth century, a European nation pioneered the direct sea route to India, establishing a presence decades before the Mughal Empire was founded. They utilized their superior naval technology to control key maritime trade routes and founded several fortified settlements along the western coast. Their influence on Indian trade and coastal politics remained significant even as other European powers later entered the region.

77. (C) P-3, Q-4, R-1, S-2
As the Maratha power evolved into a broader confederacy, several prominent families established themselves in different regional centers. The primary administrative leadership was based in a city in the western heartland, while other influential clans governed territories in Central India, the eastern provinces, and the western coast. This decentralized structure allowed the Marathas to expand their influence across a vast portion of the Indian subcontinent.

78. (C) Sir Thomas Roe
In the early seventeenth century, a formal diplomatic representative was sent to the Mughal court to secure favorable trade conditions for a burgeoning English commercial enterprise. He spent several years at the court, interacting with the emperor and high-ranking officials. His efforts were instrumental in establishing a legal framework for English trade in India, which eventually paved the way for the creation of numerous permanent trading factories.

79. (A) I and II only
The early phase of European expansion in India involved the establishment of coastal trading posts and a focus on specific high-value commodities. The Portuguese initiated this process by founding a factory in the south. Meanwhile, the Dutch prioritized the extremely profitable spice trade in Southeast Asia, though they still maintained several important centers in India to support their broader commercial network across the Indian Ocean region.

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80. (B) Granting English duty-free trade in Bengal
A significant diplomatic achievement for the English East India Company occurred in the early eighteenth century when the emperor issued a special decree. This document provided the company with extensive commercial privileges, including the right to trade without paying the usual customs duties in a key eastern province. This advantage significantly strengthened the company's economic position and gave them a competitive edge over other European and local merchants.

81. (B) Portuguese Goa
During the eighteenth century, several powerful regions transitioned from Mughal provinces into virtually independent states governed by former imperial officials. These entities maintained the existing administrative systems while operating autonomously. However, certain coastal territories had been under foreign European control for centuries and were not part of this internal political fragmentation of the Mughal Empire, as they followed entirely different legal and administrative traditions.

82. (D) Shivneri
The founder of the Maratha Empire was born in a strategic hill fortress located in the western Ghats during the early seventeenth century. This location provided a secure environment during a period of frequent conflict between regional powers. His upbringing in this rugged terrain influenced his later military strategies, which relied heavily on the use of hill forts and highly mobile cavalry to contest imperial authority.

83. (A) Both statements are correct, and Statement II explains Statement I.
A formal coronation ceremony was held in 1674 to officially establish the sovereignty of the Maratha leader. By assuming royal titles and performing traditional rituals, he sought to legitimize his rule and gain equal status with other established monarchs of the time. This event transformed his political identity from a local chieftain to an independent sovereign king, providing a unifying symbol for the Maratha people.

84. (B) 25%
The Maratha revenue system included a specific levy imposed on territories that were not under their direct administration. This demand, representing a quarter of the estimated land revenue, was collected in exchange for protection from external attacks and raids by Maratha forces themselves. This practice provided a significant source of income for the Maratha state and helped fund its continuous military campaigns and administrative operations.

85. (D) Panditrao - Religious Affairs Minister
The Maratha administration was guided by a council of eight high-ranking ministers, each responsible for a specific department. One of these officials was tasked with overseeing religious matters, managing charitable grants, and ensuring that the state followed traditional customs and moral codes. This role was essential for maintaining the spiritual and social foundations of the kingdom and provided the ruler with expert advice on religious policy.

86. (C) Jai Singh I
In 1665, a significant diplomatic and military agreement was reached between the Maratha leader and a prominent Rajput general acting on behalf of the Mughal emperor. This treaty forced the Marathas to surrender several key fortresses and accept a subordinate position within the imperial hierarchy. This event marked a temporary halt in the Maratha resistance and led to the leader's famous visit to the imperial court.

87. (B) Mir Bakhshi (Paymaster General)
The administrative council established by the Maratha ruler included roles such as the prime minister, the finance head, and the official responsible for foreign relations. While these positions managed the core functions of the state, certain titles common in the Mughal system, such as the one managing military pay and ranks, were not used. Instead, the Marathas utilized their own unique traditional titles for their high-ranking military and civil officials.

88. (A) Guerrilla warfare tactics
The military success of the Maratha forces was largely due to their mastery of unconventional combat methods. This strategy emphasized high mobility, the use of terrain for ambushes, and avoiding direct pitched battles with larger Mughal forces. By disrupting supply lines and conducting

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54. (C) 1679
A major policy shift occurred in the late seventeenth century when the emperor decided to reintroduce a specific tax on non-Muslim subjects that had been abolished over a century earlier. This decision was driven by a combination of religious motivations and the need for additional revenue to fund ongoing military campaigns. This move caused significant discontent among the population and led to widespread social and political repercussions.

55. (C) Dahsala Jagir
In the Mughal land grant system, several types of assignments existed to remunerate officials and recognize local rights. Some were granted as salary, while others were tied to specific military conditions or recognized hereditary ownership. However, a term often associated with a ten-year revenue assessment method was not a category of land grant itself, but rather a technique used to calculate the value of those assignments.

56. (C) The Satnami rebellion
This particular uprising in the late seventeenth century began as a conflict between a local religious sect and imperial officials over agricultural and social issues. The members of this group, largely composed of farmers and artisans, practiced a disciplined lifestyle and refused to submit to oppressive local authorities. The conflict eventually escalated into a significant armed struggle that required the intervention of the imperial army to suppress.

57. (D) Execution of Adham Khan by the Emperor
The early years of the great emperor's reign were influenced by a powerful group of court women and their relatives. This period ended abruptly when the sovereign took a decisive stand against a high-ranking noble who had murdered the royal minister. By personally ordering the execution of this influential individual, the emperor asserted his independent authority and signaled that the era of factional control was over.

58. (B) Bringing Mughal painting to its creative zenith
Artistic expression reached a peak of sophistication under the patronage of the fourth emperor. He had a deep personal interest in painting and encouraged the development of highly realistic portraits and nature studies. During his reign, the royal workshops focused on technical perfection, the use of vibrant colors, and subtle shading, resulting in some of the most refined and celebrated artworks in Mughal history.

59. (A) Zinda Pir
The emperor was known for his extremely pious and disciplined personal life, often shunning the luxuries of the court. He spent much of his time in prayer and followed a strict interpretation of religious law, which earned him a specific title among his admirers. This reputation for spiritual devotion and austerity stood in sharp contrast to the more flamboyant lifestyles of his immediate predecessors.

60. (D) P-2, Q-1, R-4, S-3
The Mughal state functioned through a complex network of officials with specialized duties at various levels. A city official managed local security, while another was responsible for revenue collection in the district. Legal matters were handled by a judicial officer, and the flow of information was maintained by a dedicated news reporter, ensuring that the central government remained informed about provincial developments.

61. (D) Guerrilla tactics and swift cavalry raids
The resistance in the western highlands utilized the difficult terrain to its advantage against the large Mughal armies. Instead of engaging in traditional open-field battles, the local forces focused on rapid, unexpected attacks on supply lines and small detachments. This highly mobile and unconventional style of warfare allowed them to exhaust the imperial resources and maintain their independence despite being outnumbered by the Mughals.

62. (A) I and III only
The Mughal military included various specialized units to ensure both imperial security and provincial control. Some elite soldiers were directly employed by the sovereign and served as a personal guard. Other troops were recruited by the central state but were assigned to serve under the command of various high-ranking officials. These different categories of soldiers provided

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while ensuring their loyal military service to the Mughal crown.

97. (D) Bahlol Lodi
The founder of the Sikh faith was born in the mid-fifteenth century during a period of significant political transition in northern India. At the time of his birth, the region was governed by the first ruler of the Lodi dynasty, who had established a new Afghan-led sultanate in Delhi. This era of religious and social ferment provided the context for the development of the Guru's innovative spiritual teachings and universal message.

98. (C) Nizam-ul-Mulk - Hyderabad
In the early eighteenth century, a veteran and highly respected Mughal statesman decided to move away from the intrigues of the central court to establish his own domain in the south. He founded a powerful state that maintained the traditional administrative structures of the empire while operating as an independent entity. This region became a major center of political and cultural influence in the southern peninsula for nearly two centuries.

99. (D) Guru Hargobind
Following the execution of the fifth leader, the Sikh community began to adopt a more militant stance to defend their faith. The sixth Guru introduced the concept of dual authority, symbolizing both spiritual and worldly leadership. He encouraged his followers to train in martial arts and bear arms, marking a significant shift in the community's identity as they began to challenge the increasing religious intolerance of the Mughal administration.

100. (C) Khadag (large broadsword)
Upon the formal establishment of a disciplined military order in 1699, specific symbols were made mandatory for all members to forge a distinct collective identity. These items included maintaining uncut hair, wearing a specific type of undergarment, and carrying a small curved blade. These symbols were intended to represent the core values of the community, such as self-respect, discipline, and the readiness to defend the faith against injustice.

101. (A) Maharaja Sawai Jai Singh II
This prominent eighteenth-century Rajput ruler was an exceptional polymath with a deep interest in science and urban planning. He commissioned several massive astronomical instruments in different cities to provide accurate celestial measurements. Furthermore, he designed and founded a new capital city based on traditional architectural principles, which remains a celebrated example of early modern urban design and cultural heritage in the northwestern region.

102. (C) Direct imperial intervention for aggrieved subjects
The fourth Mughal emperor established a unique symbolic mechanism to allow common people to bring their grievances directly to his attention. This device, consisting of a long gold chain connected to bells inside the palace, could be pulled by anyone seeking justice from the sovereign himself. This practice was intended to project an image of the emperor as a fair and accessible ruler who personally supervised the administration of law.

103. (A) Absolute state ownership of all farming lands
Agrarian society during the Mughal era was complex and characterized by diverse land-holding patterns. While the state claimed a portion of the agricultural surplus as revenue, it did not possess absolute ownership of all land. Various groups, including local chieftains and different categories of resident and non-resident peasants, held traditional rights to cultivate the soil. These rights were often hereditary and recognized by both local custom and imperial law.

104. (D) Saadat Khan Burhan-ul-Mulk
In the early eighteenth century, a high-ranking official was appointed as the governor of a fertile region in the northern plains. He successfully managed the local rebellious groups and stabilized the revenue system, eventually establishing a semi-independent state. Although he continued to acknowledge the Mughal emperor's authority, he and his successors governed the region autonomously, making it one of the most powerful and wealthy successor states of the period.

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military needs were integrated into a single cohesive framework.

121. (B) Hereditary lands recognized as noble jagir
While most land grants in the Mughal system were temporary and subject to regular transfer, certain assignments were made on a permanent basis. These were typically the ancestral territories of local rulers, such as the Rajput chieftains, who had accepted Mughal suzerainty. By recognizing these as hereditary holdings, the emperor ensured the loyalty of these powerful regional leaders, allowing them to govern their home territories while serving as high-ranking officials in the imperial administration.

122. (D) The requirement to pay land revenue in cash
The expansion of high-value agriculture during the Mughal period was primarily driven by the state's demand for tax payments in physical currency rather than in kind. This policy forced many farmers to cultivate crops that could be easily sold in the market for cash, such as cotton, sugar, and indigo. This shift encouraged the growth of a market-oriented rural economy and integrated Indian agricultural production into broader regional and global trade networks.

123. (D) Weak navy and heavy reliance on state funding
The struggle for dominance between European companies in India was ultimately decided by their organizational structures and maritime strength. One particular company was heavily controlled and funded by its national government, making it vulnerable to the political and financial shifts of the home country. Additionally, its inferior naval power compared to its main British rival meant it could not effectively protect its trade routes or maintain constant communication with its overseas bases during times of war.

124. (A) The Battle of Plassey
Tensions between the English East India Company and the local rulers of Bengal escalated due to the unauthorized use of commercial privileges. Company officials utilized their duty-free trade passes for their personal business, which deprived the local government of significant revenue. This conflict, combined with other political disputes, led to a major military confrontation in 1757, which resulted in a decisive victory for the company and established its political influence in eastern India.

125. (D) Lack of support from local Rajput allies
The catastrophic defeat of the Maratha forces in 1761 was the result of multiple factors, including their isolation in northern India. Despite their military strength, the Marathas had alienated many regional powers through their aggressive revenue demands and expansionist policies. When they faced a powerful invading force from the northwest, they found themselves without significant local allies, which severely hindered their ability to secure supplies and coordinate a broad defense against the invaders.

126. (A) A bnai-bhaichara feudal system
The political and social structure of the Rajput states was based on a system of shared kinship and land ownership within the ruling clan. The territory was not the sole property of the monarch but was viewed as being held collectively by the brotherhood of the clan. This decentralized model of governance emphasized clan loyalty and mutual obligation, creating a resilient but often fragmented political landscape that defined the Rajput response to external powers.

127. (B) Frustration with court intrigues
The establishment of an independent state in the southern peninsula was led by a high-ranking official who had grown tired of the constant political maneuvering and instability at the central Mughal court. Seeking a more stable environment to exercise his administrative skills, he moved to his provincial governorship and gradually asserted his autonomy. His move signaled the final breakdown of effective central control over the empire's most distant and wealthy southern provinces.

128. (D) Nominal allegiance with independent action
By the mid-eighteenth century, the powerful regional states that had emerged from the fragmenting empire maintained a complex relationship with the central authority. While these states operated as sovereign entities, making their own laws and leading their own armies, they continued to recognize the Mughal emperor as the symbolic source of legitimacy. They often issued coins and read prayers in the

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marriage treaty between two different European monarchies.

113. (B) The year 1765
A decisive shift in the power dynamic between the Mughal Empire and foreign commercial interests occurred in the mid-1760s. Following a major military victory, the English East India Company secured the legal right to collect and manage land revenue from several wealthy eastern provinces. This grant transformed the company from a mere trading entity into a powerful territorial ruler, providing them with the massive financial resources needed to expand their influence across India.

114. (D) Continuous Deccan wars and Maratha sieges
The financial and military stability of the empire was severely undermined by decades of unrelenting conflict in the southern peninsula. The emperor's decision to personally lead a massive army to annex the southern sultanates and suppress the Maratha resistance led to an enormous drain on the treasury. The prolonged nature of these campaigns also disrupted the administration and revenue collection in other parts of the empire, contributing to the eventual decline of central authority.

115. (A) High status for the artisanal class
Mughal society was characterized by a rigid and hierarchical social structure where status was largely determined by birth, caste, and administrative rank. While skilled artisans produced exquisite goods for the global market, they generally occupied a lower social position compared to the landed elite and high-ranking officials. The apex of the social pyramid was occupied by the emperor and the powerful nobility, who controlled the vast majority of the state's wealth and resources.

116. (B) Flourishing of regional school miniature art
As the central Mughal court's influence waned during the eighteenth century, many artists and scholars moved to regional centers seeking new patronage. This migration led to the development of vibrant regional artistic traditions, which combined Mughal techniques with local themes and styles. These regional schools produced a wealth of high-quality paintings and literary works, reflecting the continued cultural vitality of the subcontinent even as the centralized political authority of the Mughals diminished.

117. (A) Interference in the succession of Marwar
The relationship between the Mughal state and the Rajput kingdoms deteriorated sharply when the emperor attempted to exercise direct control over the inheritance of a major northern state. By refusing to recognize the legitimate heir and trying to impose his own choice, the emperor provoked a widespread and long-lasting rebellion. This conflict ended the long period of cooperation between the Mughals and the Rajputs, further weakening the imperial military and political foundations.

118. (B) Tegh Bahadur executed by Jahangir
The history of the Sikh Gurus is marked by their spiritual leadership and their eventually tragic encounters with the Mughal state. While one early Guru faced execution during the reign of the fourth emperor, another later leader was executed by a different emperor in the late seventeenth century. These events were pivotal in the transformation of the Sikh community into a resilient and organized force that eventually challenged imperial rule and established its own sovereign power.

119. (C) Shortage of productive lands for assignment
The Mughal administrative system faced a major crisis in its later years due to an imbalance between the number of high-ranking officials and the available revenue-yielding land. As the empire expanded and the nobility grew, there was a severe lack of good quality land grants to pay their salaries. This scarcity led to intense competition among the elite and reduced the resources available to support the military, contributing significantly to the state's internal weakness.

120. (D) Status was 5000 with 2000 cavalry required
In the Mughal administrative hierarchy, a dual numerical system was used to define an official's position and responsibilities. The first number indicated the person's individual status and salary level within the court. The second number specified the exact military force, specifically cavalry, that the official was expected to maintain and lead in service of the empire. This structure ensured that the state's administrative and

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105. (C) IV only
Mughal architecture is defined by several innovative techniques and a distinct aesthetic style that evolved over nearly two centuries. While the use of specific building materials and garden layouts were consistent features, some statements about the builders of certain iconic monuments are historically inaccurate. Most famous structures were commissioned by different emperors to honor their family members or celebrate military victories, reflecting the personal tastes and political goals of each individual sovereign.

106. (C) Gulbadan Begum
A detailed account of the early Mughal court and the personal life of the second emperor was written by his sister. This work is unique because it provides a rare female perspective on the internal affairs and social customs of the imperial household. Her narrative offers valuable historical insights into the challenges faced by the dynasty during its initial years in India and its eventual struggle to reclaim the throne from rival powers.

107. (C) Statement I is correct, but Statement II is incorrect.
Mughal art developed through the integration of Persian traditions with local Indian styles and was later influenced by European artistic techniques. The imperial workshops encouraged artists to experiment with new methods, such as the use of perspective and realistic portrayals of light and shadow, which were introduced by European travelers and missionaries. This synthesis created a unique and sophisticated visual language that became the hallmark of the royal artistic patronage.

108. (D) Pahi-kasht
Within the rural economy, certain cultivators traveled from their home villages to farm land in other areas where there was a surplus of available soil. These individuals did not possess permanent ownership rights in these new locations and instead worked on a contractual basis. This mobility was a significant feature of the agrarian society, allowing for the expansion of cultivation into previously unused lands and helping to stabilize the overall agricultural production.

109. (A) Elimination of infanticide and sati
While the Mughal emperors occasionally expressed disapproval of certain social practices and implemented some regulations, they did not completely eliminate traditional customs like the immolation of widows. These practices continued to exist within various communities across the empire. Social life remained deeply rooted in traditional values, though high-ranking women often possessed significant wealth and occasionally exerted substantial influence over political decisions and courtly affairs from within the imperial household.

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110. (A) A nominal entity with regional power shifts
By the mid-eighteenth century, the once-unified imperial authority had significantly fragmented. The central government in Delhi exerted only symbolic control, while real power had shifted to various regional states and emerging foreign entities. The emperor remained a prestigious figure, but he lacked the military and financial resources to enforce his will or defend the borders, reflecting a transition where the empire had become a shadow of its former glory.

111. (B) Imperial illness and the lack of primogeniture laws
The Mughal political system did not have a fixed rule for determining the heir to the throne, which frequently led to violent conflicts among royal princes. When the reigning emperor fell seriously ill in 1657, his four sons immediately began a struggle for power to ensure their own survival and claim the crown. This lack of a clear succession law often meant that the most capable and ruthless prince would eventually seize total control.

112. (C) Receiving the island of Bombay as a gift from Emperor Jahangir
The English East India Company established its presence in India through a combination of diplomatic missions and commercial treaties. While they received several concessions from the Mughal court, including the right to establish factories, their acquisition of key coastal territories often involved European diplomacy rather than direct gifts from the Mughal sovereign. One major western port, for example, was transferred to the English through a royal

emperor's name, even as they ignored his direct commands and managed their own affairs.

129. (D) Total neglect of naval defense systems
The Maratha military administration was characterized by a comprehensive approach to defense that included various branches of service. Recognizing the importance of the long western coastline, the state established a professional naval force to protect trade and resist foreign maritime powers. This was integrated with their highly successful land-based strategies, which utilized mobile cavalry and a network of well-managed fortresses to maintain their independence against both regional and imperial rivals.

130. (D) Pietra Dura inlay
During the mid-seventeenth century, a sophisticated decorative technique became a prominent feature of imperial architecture. It involved the precise embedding of polished, colored semi-precious stones into white marble to create intricate floral and geometric patterns. This method added a level of luxury and refinement to major monuments, reflecting the great wealth and artistic sophistication of the court during the period of its greatest architectural achievements and cultural influence.

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30. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Sufi and Bhakti movements shared a common ground in their emphasis on love and devotion as the path to salvation.
Reason (R): Both movements emerged independently but heavily borrowed philosophical vocabulary and practices from each other over time.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

31. Which of the following represents the correct chronological sequence of the emergence of the Bhakti traditions in India?
(A) Alvars/Nayanars, Ramanuja, Ramananda, Kabir
(B) Ramanuja, Alvars/Nayanars, Kabir, Ramananda
(C) Kabir, Ramananda, Ramanuja, Alvars/Nayanars
(D) Alvars/Nayanars, Kabir, Ramanuja, Ramananda

32. Consider the following statements about the legacy of the Bhakti and Sufi movements on modern Indian society:
I. They laid the ideological groundwork for a secular, pluralistic society.
II. They contributed deeply to the vocabulary of modern regional languages.
III. They succeeded in entirely eradicating the caste system from Indian society.
IV. They introduced new musical and artistic forms that evolved into modern classical traditions.
V. They championed humanism and universal brotherhood.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

33. Which prominent ruler of Madhya Pradesh's Gwalior region was a great patron of the Dhrupad style of music during the medieval period?
(A) Raja Mansingh Tomar
(B) Raja Bhoj
(C) Baz Bahadur
(D) Ahilyabai Holkar

34. Arrange the following Sufi saints in chronological order of their lives:
I. Khwaja Moinuddin Chishti
II. Nizamuddin Auliya
III. Sheikh Salim Chishti
IV. Qutbuddin Bakhtiyar Kaki
Select the correct order:
(A) I, II, III, IV
(B) I, IV, II, III
(C) IV, I, II, III
(D) I, IV, III, II

35. Which of the following best describes the 'Dhrupad' style of medieval Indian music?
(A) A fast-paced, romantic musical form with Persian lyrics
(B) A folk dance music specific to the Malwa region
(C) A serious, spiritual, and structured form of classical vocal music
(D) A strictly instrumental performance without any vocals

36. Consider the following statements about the impact of the Sufi movement on Indian society:
I. It promoted the spirit of religious tolerance and brotherhood.
II. Sufi Khanqahs served as centers of cultural exchange between Hindus and Muslims.
III. It completely successfully abolished the Jizya tax forever.
Which of the above statement(s) is/are correct?
(A) I only
(B) I and II
(C) II and III
(D) I, II, and III

37. The poetic compositions of Lalleshwari (Lal Ded), the mystic saint of Kashmir, are known as:
(A) Abhangas
(B) Vakhs
(C) Dohas

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(A) Tevaram
(B) Tirumurai
(C) Periya Puranam
(D) Nalayira Divya Prabandham

8. Consider the following statements regarding the teachings of Kabir:
I. He completely rejected the authority of the Vedas and the Quran.
II. He believed in the unity of God, referring to Him by various names like Rama, Hari, and Allah.
III. He advocated for strict asceticism and withdrawal from family life.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

9. The term 'Silsila' in the context of Sufism refers to:
(A) A specific religious tax traditionally levied on non-Muslim subjects
(B) A spiritual lineage connecting a Sufi master to Prophet Muhammad
(C) A specific form of classical Indian dance performed in royal courts
(D) A style of architectural dome commonly used in the construction of Dargahs

10. In the following question, match the Sufi Orders in List I with their prominent saints in India in List II:
List I: (Sufi Orders)
P. Chishti
Q. Suhrawardi
R. Qadiri
S. Naqshbandi
List II: (Saints)
1. Miyan Mir
2. Ahmad Sirhindi
3. Bahauddin Zakariya
4. Nizamuddin Auliya
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-1, R-3, S-2
(C) P-1, Q-2, R-4, S-3
(D) P-4, Q-3, R-1, S-2

11. Ramananda is widely recognized for his contribution to the Bhakti movement because he:
(A) Introduced South Indian Bhakti to the North with social inclusivity.
(B) Migrated from North India to the South to preach Advaita philosophy.
(C) Established the popular worship of Lord Krishna within the Bengal region.
(D) Translated the text of the Holy Quran into classical Sanskrit prose.

12. Consider the following statements about the Warkari tradition:
I. It places a strong emphasis on annual pilgrimages to Pandharpur.
II. It promotes strict adherence to caste hierarchies within the spiritual domain.
III. Namdev, Eknath, and Tukaram were key saints of this tradition.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) II and III
(D) I, II, and III

13. Kabir's concept of 'Nirguna Bhakti' emphasizes:
(A) Worshipping elaborately decorated idols in temples.
(B) Devotion to a formless and attribute-less Supreme Being.
(C) Undertaking physical pilgrimages to holy rivers.
(D) Performing a series of highly complex Vedic sacrifices.

14. In the following question, match the medieval Bhakti saints in List I with their respective regions of major influence in List II:
List I: (Bhakti Saints)
P. Shankaradeva
Q. Chaitanya Mahaprabhu
R. Namdev
S. Lalleshwari
List II: (Regions)
1. Maharashtra
2. Assam
3. Bengal
4. Kashmir
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-1, R-3, S-4

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(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-3, R-1, S-2

15. The literary work 'Sursagar', a masterpiece of Krishna devotion, was composed by Surdas in which dialect?
(A) Awadhi
(B) Braj Bhasha
(C) Maithili
(D) Bhojpuri

16. Consider the following statements about the major Sufi orders in India:
I. The Chishti order was the most widespread and popular among the masses.
II. The Suhrawardi order strictly avoided association with state politics and rulers.
III. The Naqshbandi order was known for its orthodox approach and opposition to religious syncretism.
IV. The Qadiri order had Prince Dara Shikoh as one of its prominent followers.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, III, and IV

17. Find the odd one out among the following Bhakti saints based on their classification as Saguna or Nirguna devotees.
(A) Tulsidas
(B) Surdas
(C) Mirabai
(D) Kabir

18. In the following question, match the musical and performative forms in List I with their associated cultural contexts in List II:
List I: (Musical and Performative Forms)
P. Qawwali
Q. Kirtan
R. Abhanga
S. Bhaona
List II: (Cultural Contexts)
1. Assam Vaishnavism
2. Maharashtra Bhakti
3. Bengal Vaishnavism
4. Sufi Devotion
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-2, R-3, S-1
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-3, R-2, S-1

19. The philosophical doctrine propounded by Chaitanya Mahaprabhu is known as:
(A) Dvaitadvaita
(B) Shuddhadvaita
(C) Achintya Bheda Abheda
(D) Kevaladvaita

20. Consider the following statements regarding the Suhrawardi Sufi order:
I. It was established in India primarily by Sheikh Bahauddin Zakariya.
II. Unlike the Chishtis, Suhrawardi saints accepted state patronage and royal titles.
III. It flourished mainly in the Punjab and Sind regions.
IV. They believed that poverty was not a necessary condition for spiritual advancement.
V. They frequently practiced rigorous self-mortification and fasting like the Chishtis.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, III, IV, and V

21. What is the fundamental focus of the Sufi philosophy?
(A) Achieving a direct, personal experience of God through devotion
(B) Strict adherence to the external laws of Sharia without inner reflection
(C) Establishing a unified and expansive global political empire
(D) Forcing mass religious conversions through various military means

22. In the following question, match the elements of composite culture in List I with their respective descriptions in List II:
List I: (Elements of Composite Culture)
P. Urdu
Q. Indo-Islamic Architecture
R. Miniature Painting
S. Qawwali
List II: (Descriptions)
1. Synthesis of indigenous elements with Persian styles

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2. A language born in the military camps from Hindi and Persian blend
3. Devotional music merging Indian ragas with Persian verses
4. Art form blending Rajput themes with Mughal techniques

(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-2, S-4

23. In the Bhakti tradition of Maharashtra, who among the following is credited with writing the 'Bhavartha Deepika', a regional commentary on the Bhagavad Gita?
(A) Namdev
(B) Eknath
(C) Tukaram
(D) Dnyaneshwar

24. Consider the following statements regarding the development of vernacular languages during the medieval period:
I. The Bhakti saints rejected Sanskrit because it was the language of the elite and orthodox priests.
II. Sufi saints primarily composed poetry in regional dialects like Hindavi to connect with the local population.
III. The literary development was restricted entirely to North India.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) II and III
(D) I, II, and III

25. Identify the incorrect statement regarding Mirabai.
(A) She was a Rajput princess married into the royal family of Mewar.
(B) She was a devout follower of the popular Saguna Bhakti tradition.
(C) She rejected her royal privileges to pursue devotion to Lord Rama.
(D) Her numerous poetic compositions are popularly known as 'Padavalis'.

26. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Bhakti movement fundamentally weakened the monopoly of the Brahmans over religious practices.
Reason (R): Bhakti saints validated the spiritual worth of all individuals regardless of their birth and conducted worship in vernacular languages.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

27. The revered Sufi saint Khwaja Moinuddin Chishti established his center (Khanqah) in India at:
(A) Delhi
(B) Lahore
(C) Ajmer
(D) Multan

28. Consider the following statements regarding the syncretic nature of medieval Indian festivals:
I. The celebration of Basant Panchami was adopted by several Sufi shrines.
II. Emperor Akbar actively participated in festivals like Diwali and Navroz.
III. The Mughal court completely banned the celebration of all Hindu festivals under Aurangzeb's predecessors.
IV. Sufi saints frequently used local folk symbols in their poetry to describe divine love.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, III, and IV

29. In the context of medieval Sufism, what was a 'Khanqah'?
(A) A hospice for Sufi social organization, prayer, and charity
(B) A reinforced military garrison established for religious wars
(C) A royal court where music was performed exclusively for the king
(D) A specialized marketplace used for trading various religious texts

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CHAPTER 08

Bhakti Sufi Movements and Medieval Cultural Traditions

1. Which of the following is considered the primary philosophical foundation of the early Bhakti movement in ancient India?
(A) Exclusive reliance on the ancient Shruti and Smriti texts
(B) Synthesis of Upanishadic philosophy and absolute devotion
(C) Materialistic and atheistic principles of Charvaka schools
(D) Traditional ritualistic practices found in the Brahmanas

2. Consider the following statements about Madhvacharya:
I. He was the chief proponent of the Dvaita (dualism) philosophy.
II. He asserted that Lord Vishnu is the supreme reality.
Which of the above statement(s) is/are correct?
(A) I only
(B) II only
(C) Both I and II
(D) Neither I nor II

3. The Bhakti movement fundamentally acted as a social reform movement primarily because it:
(A) Challenged caste rigidities and brahmanical dominance
(B) Advocated for the radical political overthrow of ruling monarchs
(C) Sought the establishment of a centralized theocratic state
(D) Promoted the exclusive use of Sanskrit in everyday social life

4. In the following question, match the Bhakti saints in List I with their respective philosophical traditions in List II:
List I: (Bhakti Saints)
P. Shankaracharya
Q. Ramanuja
R. Madhvacharya
S. Vallabhacharya
List II: (Philosophical Traditions)
1. Vishishtadvaita
2. Advaita
3. Shuddhadvaita
4. Dvaita
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-1, R-2, S-3

5. In the context of early South Indian Bhakti traditions, identify the incorrect statement regarding the Alvars and Nayanars.
(A) The Alvars were devoted to Lord Vishnu.
(B) The Nayanars were devoted to Lord Shiva.
(C) They composed hymns in Sanskrit to maintain orthodox purity.
(D) They included members from diverse social and untouchable groups.

6. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Bhakti movement played a significant role in elevating the status of vernacular languages in medieval India.
Reason (R): Bhakti saints deliberately preached and composed poetry in local languages to make their message accessible to the common masses.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

7. The compilation of hymns composed by the Alvar saints is famously known as:

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(D) Kirtans

38. The philosophy of 'Dvaitadvaita' (dualistic non-dualism) was propounded by:
(A) Nimbarkacharya
(B) Madhvacharya
(C) Vallabhacharya
(D) Ramanuja

39. The term 'Dargah' in the context of Sufism refers to:
(A) A specific tax collected by the Khanqah
(B) A theological school for training orthodox clerics
(C) The tomb or shrine of a revered Sufi saint
(D) The title given to the successor of a Sufi master

40. Arrange the following female saints in chronological order of their historical presence:
I. Karaikkal Ammaiyar
II. Akkamahadevi
III. Lalleshwari
IV. Mirabai
Select the correct order:
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) III, I, II, IV

41. Which of the following statements best describes the philosophical doctrine of Vishishtadvaita propounded by Ramanuja?
(A) The individual soul and the supreme reality are entirely distinct and eternally separate.
(B) The material world is a complete illusion (Maya) with no empirical reality.
(C) The non-dual supreme reality contains attributes and souls as its body.
(D) The supreme being is formless and completely devoid of any attributes.

42. According to Madhvacharya's Dvaita philosophy, what is the exact relationship between the individual soul (Jiva) and Brahman?
(A) They are completely identical in essence.
(B) They merge into one entity upon achieving Moksha.
(C) The Jiva is an illusion while Brahman is the only truth.
(D) They are eternally distinct and different from each other.

43. Which prominent saint of the Bhakti movement had disciples spanning across castes, notably including Ravidas (a cobbler) and Kabir (a weaver)?
(A) Ramananda
(B) Chaitanya Mahaprabhu
(C) Ramanuja
(D) Tulsidas

44. Kabir's poetry and teachings represent a sharp critique of which of the following?
(A) The fundamental concept of absolute and personal devotion
(B) The use of vernacular languages in religious discourse
(C) The spiritual concept of a formless and attribute-less God
(D) Both Hindu and Islamic religious orthodoxies and rituals

45. Tulsidas, the author of Ramcharitmanas, lived during the reign of which Mughal Emperor?
(A) Babur
(B) Humayun
(C) Akbar
(D) Shah Jahan

46. Chaitanya Mahaprabhu, the prominent Vaishnava saint, popularized which specific form of devotional worship in Bengal?
(A) Sankirtan or congregational singing and dancing
(B) Silent meditation performed within remote caves
(C) Performance of various elaborate fire sacrifices
(D) Writing theological treatises in Arabic

47. The Warkari tradition of Maharashtra revolves primarily around the worship of which deity at Pandharpur?
(A) Lord Shiva
(B) Lord Ganesha
(C) Lord Vithoba
(D) Goddess Bhavani

48. Tukaram, a prominent figure in the Bhakti movement of Maharashtra, is best known for

ANSWERS

1. (B) Synthesis of Upanishadic philosophy and absolute devotion
The early Bhakti movement represented a significant transition in Indian spiritual thought. It harmonized the profound metaphysical inquiries found in the Upanishads with the practice of deep, emotional devotion toward a personal deity. This synthesis allowed for a more accessible spiritual path while maintaining a strong philosophical connection to ancient Vedic traditions and insights.

2. (C) Both I and II
Madhvacharya was a pivotal figure in Indian philosophy who established the Dvaita or dualism school. He argued that the individual soul and the supreme reality are distinct entities. His teachings emphasized that Lord Vishnu is the supreme reality and the source of all existence, providing a clear theological framework for his followers' devotional practices.

3. (A) Challenged caste rigidities and brahmanical dominance
The Bhakti movement functioned as a major social reform force by promoting the idea of spiritual equality among all people. By emphasizing that divine grace is available to everyone regardless of birth, it directly challenged the established caste hierarchies and the religious monopoly held by the Brahmanical elite, thereby empowering marginalized sections of medieval society.

4. (C) P-2, Q-1, R-4, S-3
Indian philosophical traditions are shaped by distinct interpretations of the relationship between God and the soul. Shankaracharya championed Advaita, while Ramanuja proposed Vishishtadvaita. Madhvacharya was the architect of the Dvaita school, and Vallabhacharya founded the Shuddhadvaita tradition. Together, these thinkers provided the diverse intellectual foundations that supported the various devotional streams within the broader movement.

5. (C) They composed hymns in Sanskrit to maintain orthodox purity.
The Alvars and Nayanars were instrumental in spreading devotional traditions throughout South India by composing their hymns in the local Tamil language. This choice of vernacular over Sanskrit made their message highly accessible to common people from all social backgrounds. Their use of local tongues ensured that spirituality was no longer restricted to the Sanskrit-educated elite classes.

6. (A) Both A and R are true and R is the correct explanation of A.
Bhakti saints made a conscious effort to communicate their spiritual messages in local vernacular languages rather than classical Sanskrit. This shift was designed to reach the common masses who were often excluded from formal religious discourses. Consequently, this practice significantly enriched regional literatures and played a vital role in the cultural development of various linguistic identities across India.

7. (D) Nalayira Divya Prabandham
The Nalayira Divya Prabandham is a sacred compilation of four thousand hymns composed by the twelve Alvar saints. These poems express intense devotion to Lord Vishnu and are considered the "Tamil Veda." This collection remains a cornerstone of the Sri Vaishnava tradition, reflecting the deep emotional and spiritual experiences of these early South Indian poet-saints.

8. (A) I and II only
Kabir was a radical mystic who rejected the formal authority of both the Vedas and the Quran, viewing external rituals as obstacles to true spiritual realization. He preached the fundamental unity of God, using various names to signify the one supreme truth. Unlike traditional ascetics, he led a worldly life as a weaver, emphasizing householder devotion.

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60. How did the Chishti Sufis generally view poverty and material wealth?
(A) They believed wealth was essential for spiritual progress.
(B) They actively engaged in trade to fund their Khanqahs.
(C) They required their disciples to pay a mandatory membership fee.
(D) They embraced voluntary poverty and relied on unasked charity (Futuh).

61. The musical gathering of Sufis, which induces a state of spiritual ecstasy, is known as:
(A) Zikr
(B) Sama
(C) Namaz
(D) Hajj

62. What was a prominent shared characteristic between the Bhakti and Sufi movements?
(A) Both originated from the exact same geographical location.
(B) Both movements primarily used Sanskrit and Arabic for preaching.
(C) Both emphasized mystical union with God and rejected orthodox rituals.
(D) Both were sponsored by the Delhi Sultanate as official state religions.

63. The syncretic tradition in medieval India resulted in a 'Composite Culture'. Which of the following best defines this term?
(A) A culture born from the intermingling of Hindu and Islamic traditions
(B) The complete assimilation of all existing religions into one state faith
(C) A culture that rejected all religious practices in favor of secularism
(D) The preservation of ancient Indian culture without any foreign influence

64. Identify the correct statement regarding the impact of Bhakti and Sufi movements on Hindu-Muslim relations.
(A) They widened the social gap by highlighting theological differences.
(B) They fostered mutual tolerance through shared concepts of divine love.
(C) They led to the immediate end of all communal conflicts in medieval India.
(D) They demanded the segregation of different communities for religious purity.

65. The development of the Urdu language in medieval India is a prime example of:
(A) The historical dominance of the Arabic language over all indigenous dialects
(B) Syncretic interaction between Persian, Arabic, and local Indian dialects
(C) The deliberate effort of early Bhakti saints to replace classical Sanskrit
(D) The specific administrative policies adopted by the Vijayanagara Empire

66. The famous musician Tansen, one of the 'Navaratnas' in Akbar's court, received his early musical training in the court of:
(A) The Sultan of Gujarat
(B) Ibrahim Lodi
(C) Ramchandra Singh of Rewa
(D) Maharana Pratap

67. The Qawwali music tradition, deeply rooted in Sufi devotion, was popularized in India primarily by:
(A) Tansen
(B) Baiju Bawra
(C) Swami Haridas
(D) Amir Khusrau

68. The Rajput miniature painting tradition of medieval India frequently depicted themes from:
(A) The daily administrative life of the Delhi Sultans
(B) Bhakti literature, including stories of Radha and Krishna
(C) Religious calligraphy and various texts found in the Quran
(D) Expansion of maritime trade with the early European powers

69. What was a distinguishing feature of Mughal miniature paintings compared to the early Rajput styles?
(A) The complete absence of any form of human portraiture
(B) Exclusive depiction of Hindu mythological tales
(C) Total avoidance of Persian artistic influences
(D) Focus on secular courtly scenes and realistic naturalism

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116. The devotional form of music called 'Shabad' is primarily associated with:
(A) The Warkari sect
(B) The Sikh tradition
(C) The Chishti order
(D) The Bauls of Bengal

117. The mystical poetry of Akkamahadevi is dedicated to which form of the divine?
(A) Lord Shiva as Chennamallikarjuna
(B) Lord Krishna as a child
(C) The formless Absolute
(D) Lord Rama

118. The Alvar saint Andal is often referred to as the 'Mirabai of the South'. She was uniquely known for:
(A) Her organized and persistent martial resistance against the Cholas
(B) Her role in establishing the Vishishtadvaita philosophy
(C) Composing her theological texts exclusively in classical Sanskrit
(D) Her poetry viewing Lord Vishnu as her passionate divine lover

119. Who among the following is the only female saint included among the 63 Nayanars?
(A) Andal
(B) Akkamahadevi
(C) Karaikkal Ammaiyar
(D) Lalleshwari

120. Which medieval text serves as the primary biographical source for the lives of the early Chishti Sufis in India?
(A) Baburnama
(B) Siyar-ul-Auliya
(C) Ain-i-Akbari
(D) Padmavat

121. Which prominent ruler of the Malwa region in present-day Madhya Pradesh was deeply intertwined with the legends of music, romance, and syncretic culture alongside Rani Rupmati?
(A) Baz Bahadur
(B) Hoshang Shah
(C) Mahmud Khalji
(D) Raja Mansingh

122. The city of Burhanpur in Madhya Pradesh was a major center for which Sufi order during the Mughal period?
(A) Suhrawardi
(B) Chishti
(C) Naqshbandi and Shattari
(D) Qalandariyya

123. The term 'Shattari' refers to a mystical Sufi order that gained significant prominence in which region of India?
(A) Malwa and Gujarat
(B) Kashmir
(C) Bengal
(D) Kerala

124. The famous Sufi saint of the Shattari order, Sheikh Muhammad Ghaus, whose majestic tomb is located in Gwalior, had which famous musician as his disciple?
(A) Amir Khusrau
(B) Baiju Bawra
(C) Swami Haridas
(D) Tansen

125. The Bhakti and Sufi movements shared a critique of:
(A) The institution of the monarchy
(B) The fundamental existence of a divine being or God
(C) Hypocrisy, outward religious rituals, and dogmatism
(D) The use of regional languages

126. Which of the following best explains why the Bhakti movement is often characterized as a 'subaltern' movement?
(A) Its prominent saints came from marginalized and lower-caste groups.
(B) Because the movement was initially started by powerful kings and emperors.
(C) Because it was focused almost exclusively on large-scale military conquests.
(D) Because it was imported from outside the Indian subcontinent.

127. What is the fundamental difference between the philosophical stances of Shankaracharya and Ramanuja?
(A) Shankara advocated for Saguna worship, while Ramanuja advocated for Nirguna

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80. The Bhakti saints Eknath and Namdev belonged to which present-day Indian state?
(A) Gujarat
(B) Maharashtra
(C) Rajasthan
(D) Odisha

81. Guru Nanak designated his spiritual successor, who became the second Sikh Guru. What was his name?
(A) Guru Arjan
(B) Guru Amar Das
(C) Guru Ram Das
(D) Guru Angad

82. Who among the following compiled the Adi Granth, the central holy religious text of Sikhism?
(A) Guru Arjan Dev
(B) Guru Nanak
(C) Guru Gobind Singh
(D) Guru Tegh Bahadur

83. Identify the correct cause and effect relationship associated with the Bhakti movement.
(A) Cause: The invasion of Alexander the Great. Effect: The origin of Sufism in India.
(B) Cause: The decline of regional languages. Effect: The spread of the Bhakti movement.
(C) Cause: Brahmanical dominance. Effect: Rise of egalitarian Bhakti appealing to lower castes.
(D) Cause: Patronage of the Delhi Sultanate. Effect: The formal establishment of the Alvar tradition.

84. Which regional language saw immense literary development due to the works of Narsi Mehta?
(A) Gujarati
(B) Marathi
(C) Bengali
(D) Punjabi

85. The Baul tradition, known for its mystic minstrelsy and syncretic blend of Bhakti and Sufi elements, originated in which region?
(A) Punjab
(B) Maharashtra
(C) Tamil Nadu
(D) Bengal

86. Which of the following rulers was heavily influenced by the Qadiri Sufi order and translated the Upanishads into Persian?
(A) Aurangzeb
(B) Akbar
(C) Dara Shikoh
(D) Jahangir

87. Which Sufi saint of the Naqshbandi order vigorously opposed the syncretic policies of Akbar?
(A) Khwaja Baqi Billah
(B) Shah Waliullah
(C) Miyan Mir
(D) Sheikh Ahmad Sirhindi

88. Identify the incorrect statement regarding the Chishti order in India.
(A) It was established in the Indian subcontinent by Khwaja Moinuddin Chishti.
(B) Chishti saints lived in isolation and strictly banned musical gatherings.
(C) Nizamuddin Auliya was one of its most prominent figures.
(D) It strongly emphasized simple living and active sympathy for the poor.

89. Who composed the 'Padmavat', an epic poem written in Awadhi that beautifully weaves Sufi mystic ideals into a traditional Rajput narrative?
(A) Amir Khusrau
(B) Malik Muhammad Jayasi
(C) Tulsidas
(D) Kabir

90. Which of the following represents the concept of 'Murshid' in Sufism?
(A) A spiritual guide or teacher
(B) A spiritual seeker or disciple
(C) A royal patron
(D) An orthodox jurist

91. The holy city of Pandharpur, central to the Warkari sect, is located on the banks of which river?
(A) Godavari
(B) Krishna
(C) Bhima (Chandrabhaga)
(D) Narmada

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70. Which of the following folk drama traditions, heavily influenced by the devotional movement, is native to the Braj region and depicts the life of Lord Krishna?
(A) Raslila
(B) Yakshagana
(C) Bhavai
(D) Therukoothu

71. The medieval festival of 'Phool Walon Ki Sair', celebrated in Delhi, is a symbol of:
(A) The military victories of the Mughals
(B) The orthodox revivalist movement
(C) The syncretic culture and Hindu-Muslim unity
(D) The harvest season of North India

72. The concept of 'Sulah-i-Kul' (universal peace) promoted by Emperor Akbar was heavily influenced by:
(A) Sufi mysticism and syncretic cultural traditions
(B) The religious influence of the orthodox Ulema
(C) European Christian missionaries
(D) Jain ahimsa doctrines alone

73. One of the major limitations or criticisms of the Bhakti and Sufi movements was that they:
(A) Failed to produce any form of significant or lasting literature
(B) Did not fully dismantle the caste system or structural inequality
(C) Were entirely restricted to the larger and more populated urban centers
(D) Successfully prevented the growth of any local regional languages

74. The legacy of the Bhakti and Sufi movements on modern Indian pluralism is best reflected in:
(A) The strict segregation of religious communities
(B) The official adoption of a single and unified national language
(C) The elimination of all indigenous religious practices
(D) The constitutional principle of secularism and respect for faiths

75. Akkamahadevi, a prominent woman saint of the medieval period, belonged to which Bhakti tradition?
(A) Virashaiva (Lingayat) tradition of Karnataka
(B) Alvar tradition of Tamil Nadu
(C) Warkari tradition of Maharashtra
(D) Vaishnava tradition of Bengal

76. Lalleshwari's teachings represent a deep synthesis of which two distinct philosophical streams?
(A) Advaita Vedanta and Buddhism
(B) Kashmir Shaivism and Sufism
(C) Jainism and Vaishnavism
(D) Tantra and Charvaka

77. How did the Bhakti movement contribute to the empowerment of women in medieval India?
(A) Providing a social space for women to express devotion independently
(B) By advocating for women to become powerful and influential political rulers
(C) By demanding mandatory and comprehensive formal education for all women
(D) By calling for the total abolition of the institution of marriage entirely

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78. The practice of 'Urs' at a Sufi Dargah commemorates:
(A) The celebration of the physical birth of the Sufi saint
(B) The formal establishment of a completely new Sufi order
(C) The specific day the saint received official royal patronage
(D) The saint's death anniversary, seen as the soul's union with God

79. Which of the following statements indicates the primary difference between Saguna and Nirguna Bhakti?
(A) Saguna Bhakti uses local languages, while Nirguna uses Sanskrit.
(B) Saguna Bhakti was prominent only in North India, while Nirguna was only in South India.
(C) Saguna Bhakti visualizes God with form, while Nirguna worships the formless.
(D) Saguna Bhakti rejected the caste system entirely, whereas Nirguna supported it.

104. In the context of medieval Sufism, what does the term 'Ziyarat' denote?
(A) Pilgrimage to the tombs of Sufi saints
(B) A musical instrument
(C) The process of fasting
(D) A text on Islamic jurisprudence

105. Which prominent medieval saint was heavily influenced by the Nathpanthi Yogis and their ideas of asceticism and formless divinity?
(A) Vallabhacharya
(B) Surdas
(C) Kabir
(D) Chaitanya

106. The Bhakti tradition of Lord Rama was significantly popularized in North India by:
(A) Mirabai
(B) Madhvacharya
(C) Narsi Mehta
(D) Tulsidas

107. Identify the incorrect statement regarding the impact of the Bhakti and Sufi movements.
(A) They fostered a spirit of tolerance among different religious communities.
(B) They enriched the regional languages and literature.
(C) They led to the rigidification of the caste system.
(D) They marginalized the role of orthodox priests and clerics.

108. 'Tut-i-Hind' or the Parrot of India is a title associated with:
(A) Tansen
(B) Al-Biruni
(C) Abul Fazl
(D) Amir Khusrau

109. Which of the following best describes the concept of 'Langar' popularized by Guru Nanak?
(A) A community kitchen promoting equality for all castes
(B) A strategic military maneuver used against the Mughal forces
(C) A specific and distinct style used in early Sikh architecture
(D) A mandatory religious tax collected from the whole community

110. The classical dance form 'Sattriya' was introduced in the 15th century by:
(A) Chaitanya Mahaprabhu
(B) Swami Haridas
(C) Shankaradeva
(D) Ramanuja

111. Which of the following represents the correct chronological sequence of the emergence of these spiritual figures?
(A) Shankaracharya, Ramanuja, Madhvacharya, Vallabhacharya
(B) Ramanuja, Shankaracharya, Vallabhacharya, Madhvacharya
(C) Madhvacharya, Shankaracharya, Ramanuja, Vallabhacharya
(D) Shankaracharya, Madhvacharya, Ramanuja, Vallabhacharya

112. The term 'Malfuzat' in Sufi literature refers to:
(A) The biographical accounts of Sufi saints
(B) The recorded conversations or discourses of a Sufi saint
(C) Letters written by Sufi masters to their disciples
(D) Official firmans of the Sultanate endorsing a Khanqah

113. 'Maktubat', another significant genre of Sufi literature, specifically means:
(A) Poetry recited during Sama
(B) Accounts of state administration
(C) Collections of letters written by Sufi masters
(D) Legal rulings of the Qazi

114. Which famous Sufi saint's Maktubat (letters) are historically significant for understanding his orthodox opposition to Akbar's policies?
(A) Nizamuddin Auliya
(B) Miyan Mir
(C) Fariduddin Ganj-i-Shakar
(D) Sheikh Ahmad Sirhindi

115. Identify the prominent Bhakti saint who composed 'Dohas' (couplets) that vividly capture the essence of both Hindu philosophy and Sufi mysticism.
(A) Kabir
(B) Surdas
(C) Tukaram
(D) Dnyaneshwar

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composing devotional poetry in which specific format?
(A) Dohas
(B) Abhangas
(C) Kirtans
(D) Vakhs

49. Who among the following pioneered the Bhakti movement in Assam, propagating the 'Ekasarana Dharma'?
(A) Shankaradeva
(B) Madhavadeva
(C) Chaitanya
(D) Ramananda

50. The institution of 'Satras' (monasteries) and the performance art form 'Bhaona' were established in Assam by:
(A) Guru Nanak
(B) Ramanuja
(C) Shankaradeva
(D) Namdev

51. Guru Nanak's spiritual teachings are often described as a synthesis of which two major traditions?
(A) Bhakti and Sufi thought
(B) Advaita Vedanta and Buddhism
(C) Jainism and Vaishnavism
(D) Charvaka and Shaivism

52. Which essential social message was consistently propagated by the majority of Bhakti saints?
(A) The divine right of kings
(B) Spiritual equality regardless of caste and gender
(C) The necessity of the varna system for societal order
(D) The supremacy of the priestly class

53. The origin of Sufism in the Islamic world is generally traced back as a reaction against:
(A) The influence of the ascetic practices of early Christian monks
(B) The spread of Hindu Bhakti thought in the Middle East
(C) The formalization and final compilation of the Holy Quran
(D) Increasing materialism and political nature of early Caliphates

54. Who among the following is considered one of the earliest prominent Sufi mystics who entered India before the establishment of the Delhi Sultanate?
(A) Khwaja Moinuddin Chishti
(B) Ali Hujwiri (Data Ganj Bakhsh)
(C) Nizamuddin Auliya
(D) Amir Khusrau

55. Which Sufi saint is famously associated with the phrase "Hunuz Dilli dur ast" (Delhi is yet far off)?
(A) Fariduddin Ganj-i-Shakar
(B) Qutbuddin Bakhtiyar Kaki
(C) Bahauddin Zakariya
(D) Nizamuddin Auliya

56. Nizamuddin Auliya, a towering figure in the Chishti silsila, firmly believed in:
(A) Accumulating wealth for the expansion of the order
(B) Maintaining close personal ties with the Sultan of Delhi
(C) Serving humanity as the highest form of devotion to God
(D) Restricting Sufi teachings only to the Islamic clergy

57. Amir Khusrau, the renowned medieval poet and musician, was the spiritual disciple of which Sufi saint?
(A) Khwaja Moinuddin Chishti
(B) Nizamuddin Auliya
(C) Sheikh Salim Chishti
(D) Fariduddin Ganj-i-Shakar

58. Amir Khusrau is credited with the invention of which of the following musical instruments?
(A) Veena and Mridangam
(B) Sarod and Shehnai
(C) Flute and Santoor
(D) Sitar and Tabla

59. A major social teaching of the Sufi movement was the concept of 'Wahdat-al-Wujud', which translates to:
(A) The unity of being or unity of existence
(B) The physical struggle against non-believers
(C) The absolute separation of God and the universe
(D) The supremacy of Islamic jurisprudence

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worship.
(B) Shankara saw the world as Maya, while Ramanuja saw it as a real part of Brahman.
(C) Shankara completely rejected the authority of the Vedas, while Ramanuja accepted them.
(D) Shankara resided exclusively in North India, while Ramanuja lived and taught in Bengal.

128. The mystic poetry of which Sufi saint, often called the 'father of Punjabi literature', is widely celebrated for its profound simplicity and secular appeal?
(A) Bulleh Shah
(B) Baba Farid (Fariduddin Ganj-i-Shakar)
(C) Miyan Mir
(D) Waris Shah

129. A profound legacy of the medieval cultural traditions on modern India is 'Ganga-Jamuni Tehzeeb', which stands for:
(A) Peaceful coexistence of Hindu and Muslim cultural elements
(B) The purification of rivers
(C) The exclusive promotion of North Indian traditions over South Indian ones
(D) The formal and orthodox revival of traditional Vedic rituals

130. The spiritual successor to a Sufi Sheikh in the Khanqah system was known as the:
(A) Murid
(B) Khalifa
(C) Ulema
(D) Qazi

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92. Which saint's verses are prominently featured in the Guru Granth Sahib, demonstrating the syncretic nature of medieval Indian spirituality?
(A) Tulsidas and Surdas
(B) Chaitanya and Shankaradeva
(C) Mirabai and Lalleshwari
(D) Kabir and Namdev

93. Who among the following is widely regarded as the founder of the Pushtimarg (Path of Grace) in the Vaishnava tradition?
(A) Madhvacharya
(B) Nimbarkacharya
(C) Vallabhacharya
(D) Ramanuja

94. Which medieval architectural monument in Madhya Pradesh contains elements indicating heavy Sufi cultural influence and composite aesthetic?
(A) Khajuraho Temples
(B) Jama Masjid and Tombs of Mandu
(C) Sanchi Stupa
(D) Gwalior Fort's Man Mandir

95. The city of Ujjain in Madhya Pradesh, deeply associated with ancient traditions, also witnessed the influence of which syncretic tradition during the medieval era?
(A) Malwa Sultanate's patronized composite culture
(B) Suhrawardi Sufis
(C) Exclusively orthodox Shaivism without external influence
(D) Purely Naqshbandi orthodoxy

96. Select the most appropriate answer describing the relationship between orthodox Islam (Ulema) and early Sufism.
(A) The Ulema and Sufis were always in complete agreement regarding the interpretation of Sharia.
(B) Sufis completely rejected the teachings of the Quran, making them outcasts to the Ulema.
(C) The Ulema prioritized external laws, while Sufis emphasized inner purity and meaning.
(D) The Ulema was the official body that formally established all the Sufi Khanqahs in India.

97. The concept of 'Fana' in Sufi philosophy closely resembles which concept in Hindu philosophy?
(A) Moksha / Nirvana
(B) Karma
(C) Dharma
(D) Samsara

98. The famous Sufi saint Sheikh Salim Chishti lived during the reign of which Mughal Emperor, who revered him deeply?
(A) Babur
(B) Humayun
(C) Shah Jahan
(D) Akbar

99. Which region of India is primarily associated with the Nayanar saints?
(A) Bengal
(B) Tamil Nadu
(C) Maharashtra
(D) Punjab

100. Find the odd one out based on the philosophical classification of Bhakti.
(A) Guru Nanak
(B) Ravidas
(C) Chaitanya Mahaprabhu
(D) Kabir

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101. The compilation of 'Bijak' is the authentic collection of the teachings of:
(A) Kabir
(B) Guru Nanak
(C) Dadu Dayal
(D) Namdev

102. What was the central theme of the 'Ashtachhap' poets in medieval India?
(A) Glorification of the Delhi Sultans
(B) Devotion to Lord Krishna, specifically in the Vallabha Sampradaya
(C) Devotion to Lord Rama
(D) Sufi mystical philosophy

103. Among the Ashtachhap poets, who is considered the most prominent?
(A) Tulsidas
(B) Surdas
(C) Krishnadas
(D) Nandadas

9. (B) A spiritual lineage connecting a Sufi master to Prophet Muhammad
In Sufi terminology, the word Silsila refers to a continuous chain of spiritual authority and transmission. Each order or school traces its lineage back through various masters and saints to the Prophet Muhammad. This spiritual genealogy ensures the authenticity of the mystical teachings and practices passed down from a teacher to their disciples over several generations.

10. (D) P-4, Q-3, R-1, S-2
The Sufi landscape in India was defined by several prominent orders, each led by influential saints. Nizamuddin Auliya was a key figure of the Chishti order, while Bahauddin Zakariya established the Suhrawardi presence. Miyan Mir represented the Qadiri tradition, and Ahmad Sirhindi was a major leader of the Naqshbandi order, contributing to India's diverse mystical heritage.

11. (A) Introduced South Indian Bhakti to the North with social inclusivity.
Ramananda played a transformative role in the medieval period by bringing the devotional fervor of the South Indian Bhakti tradition to North India. He simplified the complex theological ideas and opened the path of devotion to everyone, regardless of caste or gender. His inclusive approach attracted followers from diverse backgrounds, making him a central bridge between different regions.

12. (B) I and III
The Warkari tradition is a vibrant spiritual community in Maharashtra centered on the worship of Vitthal at Pandharpur. It emphasizes regular pilgrimages and collective singing of devotional poetry. Famous saints like Namdev and Tukaram were instrumental in shaping this tradition, which promotes a message of humility and social harmony while maintaining a distinct focus on congregational devotion.

13. (B) Devotion to a formless and attribute-less Supreme Being.
Kabir's approach to spirituality focused on Nirguna Bhakti, which involves the worship of a supreme reality that is formless and beyond any physical attributes. He rejected the use of idols, temples, and elaborate rituals, arguing that the divine resides within the human heart. This internal path emphasizes direct personal experience and the realization of universal spiritual truths.

14. (C) P-2, Q-3, R-1, S-4
The Bhakti movement manifested differently across various regions of the Indian subcontinent. Shankaradeva led the spiritual reform in Assam, while Chaitanya Mahaprabhu transformed the religious landscape of Bengal. Namdev was a pivotal figure in the Maharashtrian devotional tradition, and Lalleshwari emerged as a powerful mystic voice in Kashmir, each contributing to their respective local cultures.

15. (B) Braj Bhasha
Surdas composed his monumental work, the Sursagar, in Braj Bhasha, which was the primary literary dialect of the region surrounding Mathura and Vrindavan. This language was particularly well-suited for expressing the nuances of Krishna devotion and the various moods of divine love. His poetry significantly influenced the development of North Indian literature and classical musical traditions.

16. (B) I, III, and IV
The Chishti order became the most popular Sufi silsila in India due to its simple lifestyle and accessibility. The Naqshbandi order was characterized by its adherence to Islamic orthodoxy and rejection of syncretic practices. Additionally, the Qadiri order gained significant influence, even attracting high-ranking Mughal royalty like Dara Shikoh, who sought deeper mystical understanding through its teachings.

17. (D) Kabir
Tulsidas, Surdas, and Mirabai are all prominent representatives of the Saguna Bhakti tradition, which involves devotion to a deity with specific forms and attributes, such as Rama or Krishna. In contrast, Kabir belonged to the Nirguna tradition, which emphasizes the worship of a formless, absolute reality. This distinction defines their differing poetic themes and spiritual practices.

18. (D) P-4, Q-3, R-2, S-1
Various musical and performative forms developed as expressions of devotion in different

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remained confined to the religious and cultural spheres.

74. (D) The constitutional principle of secularism and respect for faiths
The historical legacy of the Bhakti and Sufi movements is clearly reflected in modern India's constitutional principles, particularly secularism. These movements laid the ideological groundwork for a society that values religious pluralism and mutual respect among different faiths. This heritage continues to influence India's social fabric and its commitment to maintaining a diverse and inclusive national identity.

75. (A) Virashaiva (Lingayat) tradition of Karnataka
Akkamahadevi was a prominent 12th-century poet and saint belonging to the Virashaiva or Lingayat tradition in Karnataka. She was a devotee of Lord Shiva, whom she addressed as Chennamallikarjuna. Her Vachanas, or poetic compositions, are celebrated for their radical expression of spiritual independence and her rejection of traditional social and gender norms in pursuit of divine love.

76. (B) Kashmir Shaivism and Sufism
The teachings of the Kashmiri mystic Lalleshwari represent a profound synthesis of Kashmir Shaivism and Sufi thought. Her poetry reflects a deep understanding of the internal spiritual path and the oneness of reality. By blending these two traditions, she created a unique spiritual language that resonated with people of different backgrounds, contributing to the rich cultural tapestry of Kashmir.

77. (A) Providing a social space for women to express devotion independently
The Bhakti movement empowered women by providing them with a legitimate social and spiritual space to express their devotion independently. Many female saints, such as Mirabai and Akkamahadevi, were able to transcend traditional family roles and social expectations through their spiritual pursuits. Their lives and works challenged gender hierarchies and offered a powerful model of feminine spiritual authority and agency.

78. (D) The saint's death anniversary, seen as the soul's union with God
An 'Urs' is a festival held at a Sufi Dargah to commemorate the death anniversary of a saint. In Sufi philosophy, death is not seen as an end but as a "wedding" or union between the saint's soul and the divine. These celebrations involve prayer, music, and community meals, attracting large numbers of devotees who come to honor the saint's spiritual legacy.

79. (C) Saguna Bhakti visualizes God with form, while Nirguna worships the formless
The primary distinction between Saguna and Nirguna Bhakti lies in how the divine is conceptualized. Saguna Bhakti involves devotion to a personal God with specific forms, attributes, and incarnations, such as Rama or Krishna. In contrast, Nirguna Bhakti emphasizes the worship of an absolute, formless reality that is beyond all human descriptions and physical representations.

80. (B) Maharashtra
Eknath and Namdev were major saints of the Bhakti movement in Maharashtra. They played a vital role in the development of the Warkari tradition and Marathi literature. Their teachings emphasized the importance of devotion in everyday life and the fundamental equality of all beings. Their work continues to be a source of spiritual inspiration and cultural pride in the state today.

81. (D) Guru Angad
Guru Nanak, the founder of Sikhism, chose his devoted disciple Lehna as his spiritual successor, naming him Guru Angad. This designation established the principle of a lineage of Gurus to lead the community. Guru Angad is particularly known for formalizing the Gurmukhi script and continuing Guru Nanak's work in organizing the early Sikh community and its core practices.

82. (A) Guru Arjan Dev
The Adi Granth, which is the foundational holy scripture of Sikhism, was compiled by the fifth Sikh Guru, Guru Arjan Dev. He collected the hymns of the previous Gurus and included the writings of several Hindu and Muslim saints like Kabir and Namdev. This compilation reflects the

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of immense religious significance and a symbol of India's syncretic cultural heritage.

28. (A) I, II, and IV
Medieval India saw a high degree of cultural exchange between different communities. Sufi shrines often adopted local festivals like Basant Panchami, while Mughal emperors like Akbar actively participated in Hindu celebrations like Diwali. Furthermore, Sufi poets frequently incorporated local folk symbols into their writings, demonstrating a deep integration of various cultural and religious traditions into a shared social fabric.

29. (A) A hospice for Sufi social organization, prayer, and charity
A Khanqah was a central institution in the Sufi tradition, serving as a hospice and a community center for spiritual practice. It provided a space for disciples to gather, pray, and receive guidance from their master. These centers also played a vital social role by offering food and shelter to travelers and the poor, regardless of their religious affiliation.

30. (B) Both A and R are true but R is not the correct explanation of A.
Both the Bhakti and Sufi movements emphasized personal devotion and divine love as the primary paths to spiritual liberation. While they shared common goals and eventually influenced each other's practices and vocabulary, they emerged from different historical and theological backgrounds. Their parallel development contributed to a broader atmosphere of mysticism and religious tolerance in medieval Indian society.

31. (A) Alvars/Nayanars, Ramanuja, Ramananda, Kabir
The Bhakti tradition began in South India with the Alvars and Nayanars between the 6th and 9th centuries. Ramanuja later provided a solid philosophical foundation in the 12th century. The movement was then carried to North India by Ramananda in the 14th century, leading to the emergence of radical mystic figures like Kabir in the 15th century.

32. (B) I, II, IV, and V
The Bhakti and Sufi movements left a lasting impact on India by promoting humanism, universal brotherhood, and religious pluralism. They enriched regional languages and contributed to the development of various musical and artistic traditions. Although they challenged social hierarchies, they did not entirely eradicate the caste system, which remains a complex aspect of Indian social structure to this day.

33. (A) Raja Mansingh Tomar
Raja Mansingh Tomar of Gwalior was a distinguished patron of Indian classical music during the medieval period. He is particularly credited with nurturing and popularizing the Dhrupad style, which is one of the oldest and most structured forms of Hindustani vocal music. His court became a major center for musical excellence, influencing many future generations of Indian musicians.

34. (B) I, IV, II, III
Khwaja Moinuddin Chishti was the pioneer of the Chishti order in India during the 12th century. He was followed by Qutbuddin Bakhtiyar Kaki, and later by the immensely influential Nizamuddin Auliya in the 13th and 14th centuries. Sheikh Salim Chishti lived much later, during the 16th century, and was a contemporary of the Mughal Emperor Akbar.

35. (C) A serious, spiritual, and structured form of classical vocal music
Dhrupad is a highly refined and traditional genre of North Indian classical music known for its serious and spiritual character. It follows a strict structure and emphasizes the purity of the raga and the precision of the notes. Historically, it was performed in temples and royal courts, serving as a powerful medium for both artistic and religious expression.

36. (B) I and II
The Sufi movement played a crucial role in fostering religious tolerance and social harmony in medieval India. Sufi Khanqahs acted as vital centers of cultural exchange, where people from diverse backgrounds could interact and share spiritual ideas. While the movement influenced the social and cultural policies of some rulers, it did not lead to the permanent abolition of taxes.

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inclusive nature of the Sikh tradition, which recognizes and honors the spiritual insights of mystics from various backgrounds who shared similar values of devotion, equality, and the oneness of God.

93. (C) Vallabhacharya
Vallabhacharya was the founder of the Pushtimarg, or the "Path of Grace," within the Vaishnava tradition. His philosophy, known as Shuddhadvaita or pure non-dualism, emphasizes the importance of total surrender to Lord Krishna and the reception of divine grace. This tradition played a significant role in shaping the devotional culture of North and West India, particularly through the worship of Shrinathji.

94. (B) Jama Masjid and Tombs of Mandu
The medieval architecture of Mandu, including its Jama Masjid and various tombs, exhibits a significant influence of Sufi culture and a composite aesthetic. The designs reflect a blending of Persian and indigenous Indian architectural styles, creating a unique and elegant look. These structures served as important centers of spiritual and social life during the Malwa Sultanate, demonstrating the region's diverse heritage.

95. (A) Malwa Sultanate's patronized composite culture
During the medieval period, the city of Ujjain was influenced by the composite culture patronized by the Malwa Sultanate. This era saw an intermingling of local traditions with Islamic artistic and cultural elements, leading to a vibrant and diverse social environment. This syncretic atmosphere fostered a spirit of coexistence and mutual influence, enriching the cultural and religious life of the entire region.

96. (C) The Ulema prioritized external laws, while Sufis emphasized inner purity and meaning.
The relationship between the orthodox Ulema and early Sufis was often characterized by different priorities. The Ulema focused primarily on the external laws of Sharia and formal religious practices. In contrast, Sufis emphasized the internal dimensions of faith, such as the purification of the heart and the search for deeper spiritual meaning. These two approaches often coexisted, though sometimes with tension.

97. (A) Moksha / Nirvana
The Sufi concept of 'Fana', which refers to the annihilation of the individual self in the presence of the divine, shares strong similarities with the Hindu concept of Moksha or the Buddhist idea of Nirvana. All these terms describe a state of spiritual liberation where the ego is dissolved, and the individual experiences a profound union with the ultimate reality.

98. (D) Akbar
Sheikh Salim Chishti was a revered Sufi saint who lived during the reign of the Mughal Emperor Akbar. The Emperor held the saint in such high regard that he attributed the birth of his son, Jahangir, to the saint's blessings and even named the prince Salim in his honor. Akbar also built the magnificent city of Fatehpur Sikri near the saint's residence.

99. (B) Tamil Nadu
The Nayanars were a group of sixty-three saints in Tamil Nadu who were devoted to Lord Shiva. They lived between the 6th and 9th centuries and played a crucial role in the development of the Bhakti movement in South India. Their hymns, which were composed in the Tamil language, express intense personal devotion and continue to be an integral part of the regional religious life.

100. (C) Chaitanya Mahaprabhu
Guru Nanak, Ravidas, and Kabir are all associated with the Nirguna Bhakti tradition, which emphasizes devotion to a formless supreme reality. Chaitanya Mahaprabhu, however, belonged to the Saguna tradition, focusing on the passionate worship of Lord Krishna with a specific form and attributes. This distinction defines their differing approaches to spiritual practice and the central focus of their devotional works.

101. (A) Kabir
The 'Bijak' is one of the most important and authentic compilations of the teachings and poetry of the 15th-century mystic Kabir. It contains several sections like Ramaini, Sabad, and Sakhi, which use sharp and direct language to critique religious orthodoxies and advocate for a simple, internal path to the divine. This work remains a foundational text for the Kabir Panth community.

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by ecstatic singing and dancing. He believed that this communal form of devotion was the most effective way for people to experience divine love and achieve spiritual liberation in the present age.

47. (C) Lord Vithoba
The Warkari tradition in Maharashtra is centered on the worship of Lord Vithoba, who is considered a form of Lord Krishna. The central shrine of this deity is located in Pandharpur, which serves as the destination for the famous annual pilgrimages. The tradition emphasizes a simple, householder-based path of devotion characterized by humility, service, and collective singing.

48. (B) Abhangas
Tukaram is one of the most revered figures in the Bhakti movement of Maharashtra, famous for his soulful and direct devotional poetry known as Abhangas. These verses, written in the Marathi language, express his personal struggles, spiritual experiences, and social critiques. His work remains an integral part of the regional culture and continues to be sung during religious gatherings.

49. (A) Shankaradeva
Shankaradeva was a great saint and social reformer who spearheaded the Bhakti movement in Assam during the 15th and 16th centuries. He propagated the 'Ekasarana Dharma', which emphasizes complete surrender to a single supreme deity, Lord Krishna. His work led to a significant cultural and spiritual revival, influencing various forms of art, literature, and social organization in the region.

50. (C) Shankaradeva
In addition to his spiritual teachings, Shankaradeva established the institution of Satras, which are monasteries that serve as centers for religious and cultural education in Assam. He also created Bhaona, a unique form of mythological drama used to convey spiritual messages to the public. These institutions have played a vital role in preserving and promoting Assamese cultural heritage.

51. (A) Bhakti and Sufi thought
Guru Nanak's spiritual philosophy is often seen as a profound synthesis of ideas from both the Bhakti and Sufi traditions. He emphasized the oneness of God, the importance of a spiritual guide, and the necessity of honest living and social service. His teachings transcended religious boundaries, focusing on universal values of compassion, equality, and devotion to the formless Creator.

52. (B) Spiritual equality regardless of caste and gender
A consistent and revolutionary message propagated by most Bhakti saints was the idea of spiritual equality. They taught that the divine is accessible to everyone, irrespective of their social status, caste, or gender. This egalitarian philosophy provided a sense of dignity and hope to marginalized groups, making the movement a powerful force for social change in medieval India.

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53. (D) Increasing materialism and political nature of early Caliphates
Sufism emerged within the Islamic world as a reaction against the growing materialism and political complexities of the early Caliphates. Many devout individuals sought a return to the simpler, more spiritual roots of the faith, emphasizing asceticism, inner purification, and a direct personal relationship with God. This movement eventually developed into a diverse and influential mystical tradition within Islam.

54. (B) Ali Hujwiri (Data Ganj Bakhsh)
Ali Hujwiri, popularly known as Data Ganj Bakhsh, was one of the earliest and most significant Sufi mystics to settle in India. He arrived in Lahore well before the formal establishment of the Delhi Sultanate. His major work, Kashf-ul-Mahjub, is considered the first comprehensive treatise on Sufism in Persian and has influenced generations of spiritual seekers in the subcontinent.

55. (D) Nizamuddin Auliya
The famous Persian phrase "Hunuz Dilli dur ast" is attributed to the great Chishti saint Nizamuddin Auliya. He reportedly said this in response to a threat from Sultan Ghiyasuddin Tughlaq, who was returning to Delhi and intended to punish

the saint. The phrase has since become a popular idiom in several Indian languages, meaning that a goal is still far away.

56. (C) Serving humanity as the highest form of devotion to God
Nizamuddin Auliya, a towering figure in the Chishti order, believed that the highest form of devotion to God is the service of humanity. He emphasized compassion, hospitality, and helping those in need, regardless of their religious background. His Khanqah was open to everyone, and he consistently maintained a distance from political power and the intrigues of the Sultan's court.

57. (B) Nizamuddin Auliya
Amir Khusrau, a legendary poet and musician, was a devoted spiritual disciple of Sheikh Nizamuddin Auliya. Their relationship was characterized by deep mutual respect and spiritual bonding. Khusrau's poetry often reflects his intense love for his master and his commitment to the Sufi path. He is even buried near the tomb of Nizamuddin Auliya in Delhi.

58. (D) Sitar and Tabla
Amir Khusrau is traditionally credited with the invention of several iconic musical instruments, most notably the Sitar and the Tabla. He achieved this by modifying and blending existing Indian and Persian instruments. His contributions to music extend beyond instruments, as he is also associated with the development of various ragas and the popularization of the Qawwali tradition.

59. (A) The unity of being or unity of existence
The concept of Wahdat-al-Wujud is a central tenet of Sufi philosophy, often translated as the "unity of being." It suggests that all of existence is ultimately a manifestation of a single divine reality. This idea emphasizes the interconnectedness of all life and has been a major point of dialogue between Sufi thinkers and practitioners of Indian philosophical traditions like Advaita.

60. (D) They embraced voluntary poverty and relied on unasked charity (Futuh).
The Chishti Sufis practiced a life of voluntary poverty, believing that material possessions were an obstacle to spiritual focus. They generally refused state grants or fixed incomes, instead relying on "Futuh," which refers to unasked charity from the public. This lifestyle allowed them to remain independent of political influence and maintain a closer connection with the common people.

61. (B) Sama
Sama is a Sufi practice that involves listening to devotional music and poetry, which is intended to induce a state of spiritual ecstasy and closeness to God. For many Sufis, particularly those in the Chishti order, music was considered a powerful tool for purifying the soul and expressing intense divine love. These gatherings were often characterized by profound emotional experiences.

62. (C) Both emphasized mystical union with God and rejected orthodox rituals.
A major shared characteristic of both the Bhakti and Sufi movements was their emphasis on a direct, mystical union with the divine. Both traditions often criticized the rigidities of orthodox religious structures and the reliance on external rituals. They prioritized inner spiritual transformation, love, and devotion, making their message more inclusive and personally meaningful for the average person.

63. (A) A culture born from the intermingling of Hindu and Islamic traditions
India's 'Composite Culture' refers to the unique social and artistic synthesis that resulted from the prolonged interaction between Hindu and Islamic traditions. This intermingling influenced various aspects of life, including language, architecture, music, and food. This shared cultural heritage became a defining feature of the Indian subcontinent, fostering a sense of mutual influence and co-existence over several centuries.

64. (B) They fostered mutual tolerance through shared concepts of divine love.
The Bhakti and Sufi movements significantly improved Hindu-Muslim relations by emphasizing shared spiritual values like love, compassion, and the search for truth. By focusing on the internal essence of faith rather than external dogmas, these movements created a common ground where people from different communities could respect and understand each

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other's spiritual journeys, thereby fostering social harmony.

65. (B) Syncretic interaction between Persian, Arabic, and local Indian dialects
The development of Urdu is a classic example of cultural synthesis in medieval India. It emerged from the interaction between Persian-speaking soldiers and administrators and the local populations speaking various Indian dialects. Over time, it incorporated elements of Arabic and Persian vocabulary while maintaining a base of local grammar, eventually becoming a sophisticated literary and everyday language.

66. (C) Ramchandra Singh of Rewa
Before becoming one of the "Navaratnas" in the court of Emperor Akbar, the legendary musician Tansen received significant patronage and early training in the court of Raja Ramchandra Singh of Rewa. It was here that his talent was nurtured and recognized. His move to Akbar's court later allowed his musical genius to reach a much wider and more influential audience.

67. (D) Amir Khusrau
The Qawwali tradition, a form of devotional music deeply rooted in Sufi mysticism, was largely popularized and structured in India by Amir Khusrau. He combined Persian poetic forms with Indian musical elements to create a genre that could effectively convey spiritual messages and evoke emotional intensity. Qawwali remains a vibrant part of South Asian cultural and religious life.

68. (B) Bhakti literature, including stories of Radha and Krishna
Rajput miniature paintings frequently drew inspiration from the rich body of Bhakti literature. Themes involving the divine love between Radha and Krishna were particularly popular, as were depictions of other mythological stories and devotional scenes. These artworks reflect the deep integration of spiritual traditions into the visual arts and the cultural life of the Rajput courts during the medieval period.

69. (D) Focus on secular courtly scenes and realistic naturalism
While Rajput miniature paintings often focused on religious and mythological themes, Mughal miniatures were distinguished by their emphasis on secular and courtly life. They depicted realistic scenes of royal hunting, battles, and official court proceedings, often with a high degree of naturalistic detail. This style reflected the diverse interests and the sophisticated artistic environment of the Mughal imperial court.

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70. (A) Raslila
Raslila is a traditional folk drama from the Braj region of North India that vividly portrays the life and playful activities of Lord Krishna. Heavily influenced by the Bhakti movement, this performative tradition uses music, dance, and dialogue to express the themes of divine love. It remains a popular and essential part of the cultural identity of the region.

71. (C) The syncretic culture and Hindu-Muslim unity
'Phool Walon Ki Sair' is a unique annual festival celebrated in Delhi that symbolizes India's syncretic culture. It involves a procession where flower sellers offer large floral fans to both the shrine of a Sufi saint and a local Hindu temple. This tradition, which dates back to the early 19th century, highlights the historical spirit of communal harmony and shared heritage.

72. (A) Sufi mysticism and syncretic cultural traditions
Emperor Akbar's policy of 'Sulah-i-Kul', or universal peace, was deeply influenced by the inclusive ideas found in Sufi mysticism and the broader syncretic cultural traditions of India. This approach promoted religious tolerance and aimed to create a stable, pluralistic empire by ensuring that individuals of all faiths were treated with respect and allowed to practice their religions freely.

73. (B) Did not fully dismantle the caste system or structural inequality
Despite their revolutionary message of spiritual equality, the Bhakti and Sufi movements faced limitations in terms of social impact. While they provided a space for individual dignity and criticized social hierarchies, they did not succeed in completely dismantling the deeply entrenched caste system or the structural inequalities of the time. The movements' social reforms often

traditions. Qawwali is central to Sufi gatherings, while Kirtan was popularized by Bengal Vaishnavism. Abhanga is the characteristic poetic form of the Maharashtra Bhakti movement, and Bhaona is a traditional theatrical performance used by the Vaishnava community in Assam to convey spiritual stories.

19. (C) Achintya Bheda Abheda
Chaitanya Mahaprabhu propounded the philosophical doctrine of Achintya Bheda Abheda, which translates to "inconceivable oneness and difference." This teaching suggests that the individual soul is simultaneously one with and different from the Supreme Lord. This relationship is considered beyond human logic and can only be realized through the path of intense devotional service and congregational chanting.

20. (A) I, II, III, and IV
The Suhrawardi order was established in India by Bahauddin Zakariya and flourished mainly in the northwestern regions. Unlike the Chishtis, Suhrawardi saints often accepted state patronage and believed that material comfort was not a barrier to spiritual life. They maintained a more structured and less ascetic lifestyle while still focusing on the core principles of Sufi mysticism.

21. (A) Achieving a direct, personal experience of God through devotion
Sufism is essentially the mystical dimension of Islam that prioritizes the internal spiritual journey over external legalism. The primary goal of a Sufi is to achieve a direct and personal experience of the divine through love, devotion, and purification of the heart. This inward focus often led to the development of unique practices like meditation and devotional music.

22. (B) P-2, Q-1, R-4, S-3
India's composite culture is reflected in various artistic and linguistic forms. Urdu emerged from the blending of Persian and local Indian dialects, while Indo-Islamic architecture combined indigenous techniques with foreign styles. Miniature painting saw a fusion of Rajput and Mughal elements, and Qawwali became a unique musical genre merging Indian ragas with Persian poetic verses and themes.

23. (D) Dnyaneshwar
Dnyaneshwar was a seminal figure in the Bhakti tradition of Maharashtra who wrote the Bhavartha Deepika, popularly known as the Dnyaneshwari. This work is a profound commentary on the Bhagavad Gita written in the regional Marathi language. By making this sacred text accessible to the common people, he laid the foundation for the Warkari movement and Marathi literature.

24. (A) I and II
The growth of vernacular languages was a direct result of Bhakti and Sufi movements. Saints chose local dialects over Sanskrit to bypass the elite monopoly on religious knowledge and reach a wider audience. Similarly, Sufis used regional tongues like Hindavi to connect with local populations, thereby fostering a rich tradition of literature that reflected the everyday speech of people.

25. (C) She rejected her royal privileges to pursue devotion to Lord Rama.
Mirabai was a legendary Rajput princess who is famous for her unwavering devotion to Lord Krishna, not Lord Rama. She abandoned her royal life and social conventions to follow a spiritual path characterized by intense love for Krishna, whom she considered her divine husband. Her songs, or Padavalis, remain extremely popular across North and West India today.

26. (A) Both A and R are true and R is the correct explanation of A.
The Bhakti movement significantly undermined the religious monopoly of the Brahmanical class by asserting that every individual has direct access to the divine. By conducting worship and composing poetry in common vernacular languages, Bhakti saints removed the necessity for specialized priestly intermediaries. This egalitarian approach democratized spiritual practice and validated the religious experiences of people from all castes.

27. (C) Ajmer
Khwaja Moinuddin Chishti, the founder of the Chishti order in India, established his primary center or Khanqah in Ajmer. His presence transformed the city into a major spiritual hub, attracting people from various faiths. His shrine, known as the Dargah Sharif, continues to be a site

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inclusive and universal spiritual vision that is central to the Sikh faith.

83. (C) Cause: Brahmanical dominance. Effect: Rise of egalitarian Bhakti appealing to lower castes
One of the primary causes for the rise of the Bhakti movement was the rigid dominance of the Brahmanical priestly class over religious knowledge and rituals. In response, Bhakti saints offered a more egalitarian spiritual path that was accessible to everyone, regardless of their caste. This inclusive message particularly appealed to marginalized groups, leading to the movement's widespread popularity and social impact.

84. (A) Gujarati
Narsi Mehta was a 15th-century poet-saint from Gujarat whose devotional works significantly contributed to the development of the Gujarati language. His poems, dedicated to Lord Krishna, are celebrated for their emotional depth and simple beauty. His famous hymn, "Vaishnava Jana To," remains extremely influential and is considered a quintessential expression of the values of compassion and selflessness.

85. (D) Bengal
The Baul tradition originated in Bengal and is characterized by its unique form of mystic minstrelsy. Bauls are wandering singers who express their spiritual insights through music and dance, often blending elements of Bhakti and Sufism. Their philosophy emphasizes the search for the "man of the heart" and rejects traditional religious orthodoxies and social hierarchies in favor of internal realization.

86. (C) Dara Shikoh
Prince Dara Shikoh, the eldest son of Emperor Shah Jahan, was a deeply spiritual individual influenced by the Qadiri Sufi order. He was a great scholar who sought to find common ground between Islamic and Hindu philosophies. His most significant contribution was the translation of the Upanishads into Persian, a work that later introduced Indian metaphysical thought to a wider global audience.

87. (D) Sheikh Ahmad Sirhindi
Sheikh Ahmad Sirhindi was a prominent Sufi saint of the Naqshbandi order who lived during the reigns of Akbar and Jahangir. He was a vocal critic of Akbar's syncretic policies, such as the 'Din-i-Ilahi', which he viewed as a threat to Islamic orthodoxy. His efforts to revitalize traditional Islamic practices had a lasting influence on the religious landscape of the Mughal Empire.

88. (B) Chishti saints lived in isolation and strictly banned musical gatherings.
The statement that Chishti saints lived in isolation and banned musical gatherings is incorrect. On the contrary, the Chishti order is famous for its practice of 'Sama', or devotional music, which they used as a means of spiritual expression. Furthermore, Chishti saints generally lived among the people, making their Khanqahs accessible to individuals from all walks of life.

89. (B) Malik Muhammad Jayasi
Malik Muhammad Jayasi was a 16th-century Sufi poet who wrote the epic poem 'Padmavat' in the Awadhi dialect. The work uses a legendary Rajput narrative to convey profound Sufi mystical ideas about the soul's longing for divine union. This masterpiece is a significant example of the creative blending of local Indian stories with Islamic mystical themes in medieval literature.

90. (A) A spiritual guide or teacher
In the context of Sufism, the term 'Murshid' refers to a spiritual guide or teacher who leads a disciple, known as a 'Murid', on the path of internal purification and mystical understanding. The relationship between a Murshid and their Murid is central to the Sufi tradition, as the master provides essential guidance and spiritual transmission necessary for the seeker's progress.

91. (C) Bhima (Chandrabhaga)
The holy city of Pandharpur is situated on the banks of the Bhima River, which is locally referred to as the Chandrabhaga because of its crescent shape at that location. This site is the spiritual heart of the Warkari sect in Maharashtra, where millions of devotees gather annually to worship Lord Vitthal, seeking divine grace through pilgrimage and collective devotion.

92. (D) Kabir and Namdev
The Guru Granth Sahib, the central holy text of Sikhism, includes the devotional verses of several non-Sikh saints, most notably Kabir and Namdev. This inclusion demonstrates the universal and

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37. (B) Vakhs
Lalleshwari, also known as Lal Ded, was a 14th-century mystic from Kashmir whose poetic verses are called Vakhs. These compositions are short, pithy sayings that convey deep philosophical and spiritual insights in the local Kashmiri language. Her work is celebrated for its blend of Shaivism and Sufi thought, and it remains a foundational element of Kashmiri literature.

38. (A) Nimbarkacharya
Nimbarkacharya was the proponent of the Dvaitadvaita philosophy, which is also known as "dualistic non-dualism." This school of thought posits that the relationship between the individual soul and God is one of both identity and difference. This nuanced philosophical perspective influenced the Vaishnava devotional traditions, particularly in their understanding of the nature of reality and the divine.

39. (C) The tomb or shrine of a revered Sufi saint
A Dargah is a sacred shrine built over the grave of a revered Sufi saint. These sites serve as centers for pilgrimage, where devotees from various religions come to seek blessings and offer prayers. Dargahs are often associated with musical gatherings and charitable activities, reflecting the saint's legacy of spiritual guidance and service to the community.

40. (D) P-4, Q-3, R-2, S-1
Karaikkal Ammaiyar lived during the 6th century and was one of the earliest Nayanar saints. Akkamahadevi was a 12th-century figure in the Virashaiva tradition. Lalleshwari emerged in the 14th century as a prominent mystic in Kashmir. Finally, Mirabai was a 16th-century poet-saint, representing the peak of the Saguna Bhakti tradition in North India during the medieval period.

41. (C) The non-dual supreme reality contains attributes and souls as its body.
Ramanuja's Vishishtadvaita philosophy, or "qualified non-dualism," asserts that while Brahman is the supreme non-dual reality, it is characterized by internal diversity. According to this view, the individual souls and the material world are real and eternal, serving as the body of the divine. This perspective allows for a meaningful relationship of devotion between the seeker and the creator.

42. (D) They are eternally distinct and different from each other.
Madhvacharya's Dvaita philosophy emphasizes a strict dualism between the individual soul and the supreme Brahman. He taught that the Jiva and God are eternally distinct entities with different natures. In this school of thought, the soul is dependent on God for its existence and liberation, but it never merges with or becomes identical to the divine reality.

43. (A) Ramananda
Ramananda was a pioneering Bhakti saint in North India who was known for his remarkably inclusive spiritual outlook. He broke traditional social barriers by accepting disciples from various castes and backgrounds. His followers included diverse figures such as Ravidas, who was a cobbler, and Kabir, who was a weaver, demonstrating his commitment to the principle of spiritual equality.

44. (D) Both Hindu and Islamic religious orthodoxies and rituals
Kabir was a fierce critic of the formalisms and hypocrisies found in both Hindu and Islamic religious practices. He ridiculed the reliance on external rituals, pilgrimages, and scriptures, arguing that they often distracted people from true spiritual understanding. His poetry emphasized a simple, direct path to the divine through internal devotion and the recognition of universal truth.

45. (C) Akbar
Tulsidas was a prominent saint and poet who lived during the late 16th and early 17th centuries, coinciding with the reign of the Mughal Emperor Akbar. He is best known for composing the Ramcharitmanas, a masterful retelling of the Ramayana in the Awadhi dialect. His work played a crucial role in popularizing the worship of Lord Rama across North India.

46. (A) Sankirtan or congregational singing and dancing
Chaitanya Mahaprabhu revolutionized the Bhakti movement in Bengal by introducing and popularizing Sankirtan. This practice involves the collective chanting of divine names, accompanied

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102. (B) Devotion to Lord Krishna, specifically in the Vallabha Sampradaya
The Ashtachhap poets were a group of eight devotional poets in medieval India who were followers of the Vallabha Sampradaya. Their central theme was intense devotion to Lord Krishna, particularly in his form as Shrinathji. They composed beautiful hymns in the Braj Bhasha dialect, which were used during temple rituals and significantly influenced the development of North Indian devotional music and literature.

103. (B) Surdas
Among the eight Ashtachhap poets, Surdas is widely considered the most prominent and influential. Despite being blind, his poetic descriptions of the various phases of Krishna's life, especially his childhood, are renowned for their vividness and emotional depth. His monumental work, the Sursagar, remains a cornerstone of Krishna Bhakti and a masterpiece of Braj Bhasha literature.

104. (A) Pilgrimage to the tombs of Sufi saints
In the context of Sufism, 'Ziyarat' refers to the practice of making a pilgrimage to the tombs or shrines of revered Sufi saints. Devotees perform Ziyarat to seek spiritual blessings, fulfill vows, or express their respect for the saint's legacy. This practice is a central part of popular devotional culture in many Muslim communities across the Indian subcontinent and beyond.

105. (C) Kabir
Kabir was significantly influenced by the ideas of the Nathpanthi Yogis, particularly their emphasis on asceticism, internal meditation, and a formless divinity. He incorporated these elements into his own spiritual teachings, while also blending them with insights from Bhakti and Sufi traditions. This unique synthesis allowed him to challenge conventional religious boundaries and present a more universal path to spiritual realization.

106. (D) Tulsidas
The tradition of Rama Bhakti was immensely popularized in North India by the saint-poet Tulsidas. His composition of the Ramcharitmanas in the vernacular Awadhi dialect made the story of Lord Rama and the ideals of devotion accessible to the common masses. His work transformed the religious landscape, establishing Rama as a central figure of devotion in millions of households across the region.

107. (C) They led to the rigidification of the caste system.
The statement that the Bhakti and Sufi movements led to the rigidification of the caste system is incorrect. In fact, these movements generally challenged the rigidities of the caste system by promoting the idea of spiritual equality and social inclusivity. They provided a platform for individuals from all backgrounds to participate in religious life, thereby fostering a more egalitarian and tolerant society.

108. (D) Amir Khusrau
'Tut-i-Hind', or the 'Parrot of India', is a title famously associated with Amir Khusrau, the renowned medieval poet, scholar, and musician. This epithet reflects his exceptional linguistic skills and his profound contributions to Persian and Indian literature. Khusrau's work was instrumental in creating a bridge between different cultures, making him one of the most celebrated figures in India's intellectual and artistic history.

109. (A) A community kitchen promoting equality for all castes
The institution of 'Langar' is a community kitchen that was popularized by Guru Nanak, the founder of Sikhism. It serves free meals to everyone regardless of their caste, religion, or social status. By requiring people to sit and eat together, the Langar promotes the core Sikh values of equality, humility, and service, and remains a vital part of Sikh practice today.

110. (C) Shankaradeva
The classical dance form 'Sattriya' was introduced in the 15th century by the Assamese saint and reformer Shankaradeva. He developed this dance as a medium for conveying spiritual stories and teachings within the Satras, or monasteries. Sattriya is characterized by its graceful movements and its deep connection to Vaishnava themes, and it continues to be a vibrant part of Assam's cultural heritage.

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North India, characterized by the peaceful coexistence and mutual influence of Hindu and Muslim traditions. This heritage is reflected in shared languages, music, architecture, and social customs. It represents a historical model of communal harmony and a collective identity that transcends narrow religious divisions, enriching the broader Indian culture.

130. (B) Khalifa
In the Sufi Khanqah system, a 'Khalifa' is the designated spiritual successor to a Sufi Sheikh or master. The Khalifa is chosen for their spiritual maturity and their ability to lead the community and pass on the order's teachings. This system of succession ensured the continuity of the various Sufi orders and the preservation of their unique mystical traditions over many generations.

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Compiled in the 14th century, this text provides detailed accounts of the prominent saints of the order, including Khwaja Moinuddin Chishti and Nizamuddin Auliya. It offers valuable information about their spiritual journeys, their teachings, and the social impact of the Chishti Silsila during the Sultanate period.

121. (A) Baz Bahadur
Baz Bahadur, the last Sultan of Malwa, was a ruler deeply associated with music, romance, and the syncretic culture of the region. His legendary love for Rani Rupmati is a popular subject in local folklore and art. His court was a center for musical innovation, and his legacy is reflected in the beautiful monuments of Mandu, which combine diverse cultural and artistic influences.

122. (C) Naqshbandi and Shattari
During the Mughal period, the city of Burhanpur in present-day Madhya Pradesh was a major center for several Sufi orders, particularly the Naqshbandi and Shattari silsilas. These orders played a significant role in the spiritual and social life of the region, attracting numerous followers and establishing several important shrines and educational institutions. Their presence contributed to the diverse religious landscape of medieval central India.

123. (A) Malwa and Gujarat
The Shattari order was a mystical Sufi silsila that gained significant prominence in the regions of Malwa and Gujarat during the 15th and 16th centuries. Known for its unique practices and its focus on achieving spiritual speed and intensity, the order attracted several influential saints and patrons. Its influence is reflected in the architectural and cultural heritage of these regions, including several prominent tombs and mosques.

124. (D) Tansen
Sheikh Muhammad Ghaus, a famous Sufi saint of the Shattari order, was a spiritual mentor to the legendary musician Tansen. Their relationship highlights the close connection between Sufi mysticism and Indian classical music during the medieval period. The saint's tomb in Gwalior remains a site of pilgrimage for musicians, reflecting the enduring legacy of this spiritual and artistic association.

125. (C) Hypocrisy, outward religious rituals, and dogmatism
Both the Bhakti and Sufi movements shared a strong critique of religious hypocrisy, dogmatism, and an over-reliance on outward rituals. They argued that these external forms often masked a lack of true spiritual understanding and compassion. By emphasizing internal purity and personal devotion, they sought to redirect religious life toward a more authentic and meaningful experience of the divine for all people.

126. (A) Its prominent saints came from marginalized and lower-caste groups.
The Bhakti movement is often characterized as 'subaltern' because many of its most influential saints and followers came from marginalized and lower-caste backgrounds. By providing a platform for these individuals to express their spiritual insights and challenge social hierarchies, the movement empowered the common people and gave voice to those who were historically excluded from the elite religious and social structures.

127. (B) Shankara saw the world as Maya, while Ramanuja saw it as a real part of Brahman.
A fundamental difference between the philosophies of Shankaracharya and Ramanuja lies in their view of the material world. Shankara's Advaita Vedanta considers the world to be 'Maya', or an illusion that obscures the ultimate reality of Brahman. In contrast, Ramanuja's Vishishtadvaita asserts that the world is a real and integral part of the divine reality, serving as the body of Brahman.

128. (B) Baba Farid (Fariduddin Ganj-i-Shakar)
Baba Farid, also known as Fariduddin Ganj-i-Shakar, is often called the 'father of Punjabi literature'. His mystical poetry is celebrated for its simplicity, depth, and universal appeal. His verses were so highly regarded that many of them were included in the Guru Granth Sahib. His work laid the foundation for the Punjabi literary tradition and continues to inspire people across religious boundaries today.

129. (A) Peaceful coexistence of Hindu and Muslim cultural elements
'Ganga-Jamuni Tehzeeb' is a term used to describe the unique and syncretic culture of

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111. (A) Shankaracharya, Ramanuja, Madhvacharya, Vallabhacharya
Shankaracharya established the Advaita philosophy in the 8th century. He was followed by Ramanuja, who propounded Vishishtadvaita in the 12th century. Madhvacharya then introduced the Dvaita school in the 13th century. Finally, Vallabhacharya founded the Shuddhadvaita tradition in the 15th and 16th centuries. This sequence reflects the historical evolution of major philosophical interpretations within the broader Hindu devotional framework.

112. (B) The recorded conversations or discourses of a Sufi saint
In Sufi literature, 'Malfuzat' refers to the records of the daily conversations, teachings, and discourses of a Sufi saint. These collections were often compiled by the saint's disciples and provide invaluable insights into the master's spiritual guidance, social views, and the life of the Khanqah. They serve as an important historical and spiritual resource for understanding the Sufi tradition in India.

113. (C) Collections of letters written by Sufi masters
'Maktubat' is a genre of Sufi literature consisting of collections of letters written by Sufi masters to their disciples, other saints, or even political rulers. These letters often contain detailed spiritual advice, explanations of complex theological points, and reflections on the social and political issues of the time. They are a crucial source for understanding the personal thoughts and influence of Sufi leaders.

114. (D) Sheikh Ahmad Sirhindi
The Maktubat of Sheikh Ahmad Sirhindi, a prominent saint of the Naqshbandi order, are historically significant for understanding his firm commitment to Islamic orthodoxy. In these letters, he expressed his opposition to the syncretic policies of Emperor Akbar and urged a return to more traditional practices. His writings had a significant impact on the religious and political thought of the later Mughal period.

115. (A) Kabir
Kabir is the prominent Bhakti saint famous for composing 'Dohas', or couplets, that capture the essence of both Hindu philosophy and Sufi mysticism. His verses use simple but powerful imagery to express profound spiritual truths and to critique social and religious divisions. These couplets have been passed down through generations and remain a vital part of the linguistic and cultural heritage of North India.

116. (B) The Sikh tradition
The devotional form of music called 'Shabad' is primarily associated with the Sikh tradition. It refers to the hymns of the Guru Granth Sahib, which are set to specific ragas and sung in congregational settings. Singing and listening to Shabad is a central part of Sikh worship, intended to focus the mind on the divine and inspire spiritual growth through the power of the word.

117. (A) Lord Shiva as Chennamallikarjuna
The mystical poetry of Akkamahadevi is dedicated to Lord Shiva, whom she revered in the form of Chennamallikarjuna. Her Vachanas express her intense personal love and her complete surrender to her divine lord. Her work is a powerful testament to her spiritual journey and her rejection of conventional life in favor of a direct and passionate relationship with the ultimate reality.

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118. (D) Her poetry viewing Lord Vishnu as her passionate divine lover
Andal, the only female Alvar saint, is uniquely known for her poetry that envisions Lord Vishnu as her passionate divine lover. Her compositions, such as the Thiruppavai and Nachiar Tirumozhi, express her deep longing for union with the deity. Her devotional intensity and her role as a female mystic have earned her a revered place in the South Indian Vaishnava tradition.

119. (C) Karaikkal Ammaiyar
Karaikkal Ammaiyar is uniquely celebrated as the only female saint among the sixty-three Nayanars of Tamil Nadu. She lived during the early period of the Bhakti movement and is known for her extreme asceticism and her soulful hymns dedicated to Lord Shiva. Her life and work represent an early and powerful example of female spiritual authority within the South Indian Shaiva tradition.

120. (B) Siyar-ul-Auliya
'Siyar-ul-Auliya' is a primary biographical source for the lives of the early Chishti Sufis in India.

CHAPTER 09

Visual and Performing Arts : Architecture and Sculpture

1. Which of the following materials was predominantly used for making the seals during the Indus Valley Civilization?
(A) Bronze
(B) Steatite
(C) Terracotta
(D) Iron

2. Identify the correct statement regarding the pottery of the Indus Valley Civilization.
(A) Black-on-red ware decorated with animal and geometric motifs.
(B) Painted Grey Ware used exclusively for ceremonial and elite purposes.
(C) Handmade pottery produced without any knowledge of the potter's wheel.
(D) Glazed pottery designed specifically for royal banquets and religious rites.

3. The four lions on the Sarnath Lion Capital symbolize which of the following Buddhist concepts?
(A) The four critical stages of Gautama Buddha's journey to enlightenment
(B) The four primary disciples who founded the early Buddhist Sangha
(C) The total subjugation of four major contemporary rival kingdoms
(D) The Four Noble Truths and the spread of Dharma globally

4. Which of the following is not a characteristic feature of Mauryan court art?
(A) Free-standing stone pillars
(B) Highly polished surface of the stone pillars
(C) Extensive use of structural temples for deities
(D) Carving of animal capitals on top of pillars

5. What was the primary purpose behind Ashoka's widespread installation of rock and pillar edicts?
(A) To mark the exact boundaries of his extensive empire
(B) To serve as directional signboards for ancient trade routes
(C) To propagate the principles of Dhamma among the common people
(D) To commemorate his victory in the Kalinga war

6. Find the odd one out regarding the artistic finds from various Indus Valley sites.
(A) Bronze Dancing Girl
(B) Ashokan rock edict
(C) Bearded Priest in steatite
(D) Terracotta toy carts

7. What does the term 'Lost-Wax technique' (Cire-perdue) refer to in ancient Indian art?
(A) A method of carving intricate designs on wooden gateways
(B) A specific painting technique used in the Ajanta caves
(C) A technique of polishing Mauryan pillars
(D) A traditional process used for casting metal sculptures

8. Read the given statements and select the correct option:
Statement I: The abacus of the capital features an elephant, a galloping horse, a bull, and a lion separated by 24-spoked Dharma wheels.
Statement II: The capital is carved out of a single block of polished Chunar sandstone.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

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incorrect

27. Which of the following is the most appropriate description of the Gandhara School of Sculpture?
(A) Synthesis of Greco-Roman styles with Buddhist themes.
(B) Indigenous Indian art entirely free from any foreign influence.
(C) Art forms completely dominated by Jain Tirthankara figures.
(D) Medieval sculptural traditions patronized by the Chola kings.

28. Find the odd one out concerning the prominent centers of ancient Indian sculptural art.
(A) Gandhara
(B) Mathura
(C) Brihadeeshwara
(D) Amaravati

29. Which of the following identifies the correct feature of the Mathura School of Sculpture?
(A) Extensive use of bluish-grey schist stone
(B) Use of spotted red sandstone and an indigenous style of spiritual expression
(C) Depiction of Buddha with wavy hair and heavy drapery covering both shoulders
(D) Complete absence of Hindu and Jain sculptural forms

30. Read the Assertion (A) and Reason (R) carefully and select the correct option:
Assertion (A): Early Buddhist rock-cut caves were often located near important trade routes.
Reason (R): Merchants and traders were significant patrons of Buddhism and often funded the excavation of these caves.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

31. The Bagh Caves, renowned for their ancient mural paintings similar to Ajanta, are situated in which state?
(A) Madhya Pradesh
(B) Maharashtra
(C) Gujarat
(D) Bihar

32. Identify the correct pair representing a temple and its architectural style.
(A) Konark Sun Temple - Dravida Style
(B) Meenakshi Temple, Madurai - Nagara Style
(C) Hoysaleshwara Temple, Halebid - Vesara Style
(D) Lingaraja Temple, Bhubaneswar - Vesara Style

33. In the context of Hindu temple architecture, the term 'Nagara' refers to:
(A) The temple architectural style prominent in North India
(B) A specific ritual performed during temple consecration
(C) The boundary wall enclosing a South Indian temple
(D) The monolithic rock-cut temples of Mahabalipuram

34. Which of the following was not a characteristic of the Amaravati School of Sculpture?
(A) Exclusive patronage by the Satavahana and Ikshvaku royal dynasties.
(B) Influence of Hellenistic features like realistic musculature.
(C) Use of white marble as the primary material for all sculpted reliefs.
(D) Prominent focus on narrative art and dynamic figures in relief panels.

35. The Sultanganj Buddha is a prime example of which period's metallurgical and artistic excellence?
(A) Mauryan period
(B) Kushana period
(C) Gupta period
(D) Vijayanagara period

36. Identify the incorrect statement about Gupta period art.
(A) It is often referred to as the Golden Age of Indian art.
(B) Sculptures from this period exhibit a high degree of classical perfection and spiritual serenity.
(C) The period saw the complete decline of Buddhist sculptural art.
(D) The Dashavatara temple at Deogarh is an early example of Gupta structural temple architecture.

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incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

19. In the context of early Buddhist architecture, what is the primary difference between a Vihara and a Chaitya?
(A) A Chaitya serves as a residential hall, while a Vihara is a prayer hall.
(B) A Vihara is an open-air shrine, while a Chaitya is a closed structural temple.
(C) A Vihara is a monk's residence, while a Chaitya contains a stupa.
(D) A Chaitya is for Hindu deities, while a Vihara is for Buddhist devotees.

20. Identify the incorrect pair regarding Buddhist architecture and its symbolic meaning.
(A) Anda - Hemispherical dome representing the universe
(B) Pradakshina Patha - Elevated platform for storing sacred relics
(C) Harmika - Square railing on top representing the abode of gods
(D) Yashti - Central mast representing the cosmic axis

21. What does the term 'Jataka tales', prominently depicted in the narrative reliefs of Sanchi and Ajanta, refer to?
(A) Historical chronicles detailing the lineage of the Mauryan emperors.
(B) Religious mythological stories centered on the primary Hindu deities.
(C) Detailed accounts written by foreign travelers visiting ancient India.
(D) Stories of Buddha's previous births in human and animal forms.

22. Match List I with List II and select the correct answer.
List I: (Cave Sites)
P. Ajanta Caves
Q. Ellora Caves
R. Elephanta Caves
S. Bagh Caves
List II: (Key Features)
1. Trimurti Shiva sculpture
2. Exclusively Buddhist paintings
3. Monolithic Kailasanatha Temple
4. Buddhist mural paintings in Madhya Pradesh
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-1, S-2

23. Which phenomenon led to the elaborate narrative carvings on the stone gateways of Sanchi Stupa?
(A) Symbolic storytelling due to the prohibition of depicting Buddha in human form.
(B) Influence of migrating Greek sculptors who preferred intricate narrative reliefs.
(C) Abundance of soft white marble in Central India, allowing for easier gateway carving.
(D) Direct administrative orders from Emperor Ashoka to carve his military victories.

24. Identify the correct pair representing a mudra of Buddha and its meaning.
(A) Bhumisparsha Mudra - Turning the wheel of law
(B) Abhaya Mudra - Fearlessness and reassurance
(C) Dharmachakra Mudra - Calling the earth to witness
(D) Dhyana Mudra - Teaching and discussing

25. Who is credited with the modern rediscovery of the Sanchi Stupa in 1818?
(A) Alexander Cunningham
(B) John Marshall
(C) General Taylor
(D) James Prinsep

26. Read the given statements regarding the Kailasanatha Temple at Ellora and select the correct option:
Statement I: It was carved top-down out of a single massive volcanic rock.
Statement II: It was commissioned by the Rashtrakuta king Krishna I.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are

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9. The abacus of the Sarnath pillar originally supported which of the following structures?
(A) A lotus finial
(B) A figure of a seated Buddha
(C) A stupa miniature
(D) A large Dharma Chakra

10. Identify the correct pair of ancient Indian art objects and their respective excavation sites.
(A) Bronze Dancing Girl - Harappa
(B) Torso of a male figure in red sandstone - Mohenjo-Daro
(C) Ploughed field evidence - Kalibangan
(D) Ashokan Pillar with a single lion capital - Sanchi

11. Which of the following is the most appropriate description of rock-cut architecture in ancient India?
(A) Structures built by stacking excavated rocks on an open plain
(B) Architecture created by excavating solid rock where it naturally occurs
(C) Fortresses constructed using interlocking rock boulders
(D) Temporary rock shelters used exclusively by nomadic tribes

12. Read the following statements regarding Indus Valley art:
I. The terracotta figurines were primarily used as toys or cult figures.
II. Bronze statues were made using the lost-wax technique.
III. Stone statuaries were entirely absent in the Indus Valley Civilization.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

13. Which of the following ancient cave sites is considered the earliest example of rock-cut architecture in India, associated with the Ajivika sect?
(A) Ajanta Caves
(B) Ellora Caves
(C) Barabar Caves
(D) Elephanta Caves

14. Identify the incorrect statement regarding the Ajanta Caves.
(A) Their strategic location within the Aurangabad district of Maharashtra.
(B) All excavation units exclusively dedicated to the Buddhist faith.
(C) Architectural features including both ritual Chaityas and residential Viharas.
(D) Paintings executed using the true fresco technique on wet plaster.

15. The painting of Padmapani Bodhisattva, holding a blue lotus and characterized by a tribhanga pose, is prominently found in which cave of Ajanta?
(A) Cave 1
(B) Cave 9
(C) Cave 16
(D) Cave 26

16. Which of the following is not a feature of the Elephanta Caves?
(A) Dominance of Shaiva iconography
(B) Extensive use of Buddhist Chaitya halls
(C) The famous Trimurti sculpture of Lord Shiva
(D) Rock-cut architecture located on an island near Mumbai

17. What defines the multi-religious character of the Ellora Caves?
(A) Incorporation of Islamic structural domes within traditional Hindu temples.
(B) Proximity of monuments from Hinduism, Buddhism, and Jainism.
(C) Depiction of strictly secular and non-religious administrative themes.
(D) Synthesis of ancient Greco-Roman deities with traditional Indian gods.

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18. Read the given statements regarding the Sanchi Stupa located in Madhya Pradesh and select the correct option:
Statement I: The original brick stupa was commissioned by Emperor Ashoka.
Statement II: The four elaborately carved stone gateways (Toranas) were added during the Shunga-Satavahana period.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is

37. Which of the following defines the 'Vesara' style of temple architecture?
(A) A purely Islamic architectural style used in mosques
(B) A style exclusive to the Himalayan region featuring sloping wooden roofs
(C) A rock-cut cave style unique to Eastern India
(D) A hybrid style combining features of both Nagara and Dravida styles

38. Read the given statements about the Khajuraho temples in Madhya Pradesh and select the correct option:
Statement I: They were built predominantly by the Chandela dynasty rulers.
Statement II: They are entirely devoid of erotic sculptures and focus only on martial themes.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

39. The distinctive feature of Rekha Prasad (Latina) shikhara is associated with which style of temple architecture?
(A) Dravida
(B) Nagara
(C) Vesara
(D) Indo-Islamic

40. Which of the following is the correct chronological sequence of the prominent architectural phases in ancient and early medieval India?
(A) Mauryan Pillars, Rock-cut Ajanta Caves, Khajuraho Temples, Gupta Structural Temples
(B) Mauryan Pillars, Rock-cut Ajanta Caves, Gupta Structural Temples, Khajuraho Temples
(C) Gupta Structural Temples, Mauryan Pillars, Khajuraho Temples, Rock-cut Ajanta Caves
(D) Rock-cut Ajanta Caves, Mauryan Pillars, Gupta Structural Temples, Khajuraho Temples

41. What was a primary reason for the construction of towering Gopurams in the later stages of Dravidian temple architecture?
(A) Fortified gateways reflecting the power and wealth of the rulers.
(B) Providing critical structural support to the main central Garbhagriha.
(C) Functioning as celestial observatories for the temple's chief priests.
(D) Storage facilities for rainwater used during sacred temple rituals.

42. Find the odd one out from the components of a typical South Indian (Dravida) temple.
(A) Vimana
(B) Gopuram
(C) Amalaka
(D) Mandapa

43. The Kandariya Mahadeva temple, known for its grand scale and intricate carvings, belongs to which group of monuments?
(A) Mahabalipuram
(B) Hampi
(C) Pattadakal
(D) Khajuraho

44. Identify the incorrect pair of a Hindu deity and their associated iconographic feature (vahana/weapon).
(A) Vishnu - Garuda
(B) Durga - Swan
(C) Shiva - Nandi
(D) Ganesha - Mooshika (Mouse)

45. The Brihadeeshwara Temple at Thanjavur is a masterpiece of which dynasty's architectural style?
(A) Pallava
(B) Chola
(C) Chalukya
(D) Hoysala

46. Which of the following is not a feature of the Hoysala temple architecture?
(A) Stellate (star-shaped) ground plan
(B) Intricate carving using soft soapstone (chloritic schist)
(C) Elaborate zigzag decorative wall panels
(D) Use of a towering curvilinear Shikhara with a Kalasha

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47. The Konark Sun Temple in Odisha was conceived as a massive chariot representing the chariot of the Sun God. Who built this temple?
(A) King Narasimhadeva I
(B) King Anantavarman Chodaganga
(C) King Rajaraja Chola
(D) King Krishna Deva Raya

48. Identify the incorrect statement regarding Pallava architecture.
(A) The Pallavas built both rock-cut cave temples and structural stone temples.
(B) The Shore Temple at Mahabalipuram was built by Narasimhavarman II (Rajasimha).
(C) The Pancha Rathas are examples of grand Indo-Islamic fusion architecture.
(D) Pallava architecture shows a transition from rock-cut to structural temples.

49. Which is the most appropriate description of the Nataraja bronze sculpture from the Chola period?
(A) Shiva in a meditative pose seated permanently on Mount Kailash.
(B) Shiva performing the cosmic dance of creation and destruction.
(C) Martial depiction of Shiva using a bow to destroy the demon Tripura.
(D) Peaceful form of Shiva sitting together with the Goddess Parvati.

50. Read the following statements about Gupta period art:
I. Halos around the heads of deities were highly decorated.
II. The Mathura and Sarnath schools thrived during this period.
III. The period marked the beginning of structural Hindu temple architecture in stone.
IV. Greco-Roman architectural elements dominated the temple structures completely.
Which of the above statement(s) is/are incorrect?
(A) I and III only
(B) II and IV only
(C) IV only
(D) I, II and III

51. The Lingaraja Temple at Bhubaneswar represents the quintessence of which architectural sub-style?
(A) Solanki style
(B) Chandela style
(C) Kalinga style
(D) Chalukyan style

52. Read the given statements regarding the Meenakshi Temple at Madurai and select the correct option:
Statement I: It represents the zenith of the Nayaka architectural style.
Statement II: It is characterized by multiple colossal and vividly painted gopurams.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

53. The concept of placing an Amalaka (a fluted disc-like stone) followed by a Kalasha at the top of the temple is primarily a feature of:
(A) Dravida vimanas
(B) Islamic domes
(C) Buddhist stupas
(D) Nagara shikharas

54. Identify the correct pair regarding elements of Indo-Islamic architecture.
(A) Minaret - The main prayer hall of a mosque
(B) Mihrab - A niche in the wall indicating the direction of Mecca
(C) Dome - An underground burial chamber
(D) Arabesque - A tall tower used for calling the faithful to prayer

55. What does the term 'Vimana' refer to in Dravidian architecture?
(A) The pillared assembly hall located directly in front of the sanctum.
(B) The monumental gateway situated at the entrance of the temple complex.
(C) The pyramidal tower rising above the sanctum sanctorum.
(D) The large ritual water tank used for the purification of devotees.

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56. Which of the following is not present in the famous relief sculpture 'Descent of the Ganges' (or Arjuna's Penance) at Mahabalipuram?
(A) A natural cleft in the rock representing the river
(B) Life-sized carvings of elephants
(C) A depiction of an ascetic performing austerities
(D) A large carving of a reclining Buddha

57. What was the effect of royal patronage under the Vijayanagara Empire on temple architecture?
(A) Complexes featuring elaborate Kalyana Mandapas and pillared halls.
(B) A shift towards designing very simple and unornamented rock-cut caves.
(C) The complete replacement of traditional stone temples with wooden structures.
(D) Exclusive focus on constructing purely Islamic structures in South India.

58. Find the odd one out among these famous architectural sites.
(A) Qutb Minar
(B) Hampi
(C) Pattadakal
(D) Khajuraho

59. The ruins of Hampi, reflecting the grandeur of Vijayanagara architecture, are situated on the banks of which river?
(A) Kaveri
(B) Godavari
(C) Krishna
(D) Tungabhadra

60. Match List I with List II and select the correct answer.
List I: (Monuments)
P. Khajuraho Temples
Q. Kailasanatha Temple, Ellora
R. Shore Temple, Mahabalipuram
S. Brihadeeshwara Temple
List II: (Dynasties)
1. Chola
2. Chandela
3. Rashtrakuta
4. Pallava
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

61. Which structural feature acts as the main gateway in South Indian temple architecture?
(A) Shikhara
(B) Antarala
(C) Jagati
(D) Gopuram

62. Identify the incorrect statement regarding the Chola bronze sculptures.
(A) Statues cast using the intricate and ancient lost-wax process.
(B) The Nataraja icon as the most iconic and celebrated Chola bronze.
(C) Statues kept permanently inside the dark sanctum without movement.
(D) Figures displaying an extraordinary grace and a fluid sense of rhythm.

63. Which is the most appropriate description of the 'Kalyana Mandapa' in Vijayanagara temples?
(A) A pavilion for celebrating the divine marriage of the deity.
(B) A reinforced dark room for storing vast amounts of temple wealth.
(C) A dedicated kitchen area for preparing daily religious food offerings.
(D) A defensive stone watchtower used by the permanent temple guards.

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64. Read the given statements about the Chalukyan temple architecture and select the correct option:
Statement I: Aihole, Badami, and Pattadakal were major centers of Chalukyan art.
Statement II: They exclusively followed the Dravida style without incorporating any Nagara elements.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

65. The construction technique utilizing true arches and domes, supported by voussoirs and

India, particularly influenced by both Hindu temples and Mughal courts?
(A) Kuchipudi
(B) Kathak
(C) Manipuri
(D) Mohiniyattam

86. Identify the correct statement regarding classical dance forms and their state of origin.
(A) Kathakali - Karnataka
(B) Odissi - Andhra Pradesh
(C) Bharatanatyam - Tamil Nadu
(D) Manipuri - Assam

87. The treatise considered the foundational text for Indian classical dance, music, and theatre is:
(A) Arthashastra
(B) Kama Sutra
(C) Surya Siddhanta
(D) Natya Shastra

88. Match List I with List II and select the correct answer.
List I: (Mughal Monuments)
P. Fatehpur Sikri
Q. Taj Mahal
R. Shalimar Bagh (Srinagar)
S. Moti Masjid (Delhi Fort)
List II: (Associated Emperor/Builder)
1. Shah Jahan
2. Akbar
3. Aurangzeb
4. Jahangir
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

89. Which of the following is the most appropriate description of 'Tandava' and 'Lasya' in Indian classical dance?
(A) Tandava is vigorous and masculine; Lasya is graceful and feminine.
(B) Tandava is a solo performance, while Lasya is a complex group performance.
(C) Tandava is performed in South India, while Lasya is from the North.
(D) Tandava is a musical instrument, while Lasya is a fixed dance posture.

90. Find the odd one out among the classical dance forms of India.
(A) Kuchipudi
(B) Kathakali
(C) Bharatanatyam
(D) Bhangra

91. The intricate facial makeup and elaborate headgears are distinctive, defining features of which classical dance form?
(A) Kathak
(B) Bharatanatyam
(C) Kathakali
(D) Odissi

92. Read the given statements regarding the Odissi dance form and select the correct option:
Statement I: It is heavily characterized by the 'Tribhanga' posture.
Statement II: The dance form finds its earliest depictions in the Udayagiri and Khandagiri caves.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

93. What was the effect of the Bhakti movement on the development of the classical dances in India?
(A) Led to the sharp decline of classical dances in favor of poetry.
(B) Infused dance with devotional themes focused on Lord Krishna.
(C) Restricted dance forms to royal courts, moving them away from temples.
(D) Introduced specialized Persian vocabulary into South Indian dance forms.

94. Which of the following terms refers to the microtones or the smallest interval of pitch in Indian classical music?
(A) Shruti
(B) Meend
(C) Gamaka
(D) Thaat

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76. Read the given statements regarding Fatehpur Sikri and select the correct option:
Statement I: It was founded by Emperor Akbar to serve as the capital of the Mughal Empire.
Statement II: The architecture mainly consists of white marble structures showcasing deep Persian influence without indigenous elements.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

77. Find the odd one out among the characteristics of Mughal miniature painting.
(A) Focus on secular themes and court life
(B) Use of brilliant colors and fine brushwork
(C) Incorporation of foreshortening and naturalism under Jahangir
(D) Life-size portraiture on canvas

78. Identify the incorrect pair regarding Mughal monuments and their locations.
(A) Taj Mahal - Agra
(B) Buland Darwaza - Fatehpur Sikri
(C) Bibi Ka Maqbara - Aurangabad
(D) Humayun's Tomb - Lahore

79. The concept of 'naturalism' in Mughal painting reached its zenith under the patronage of which emperor, notably focusing on flora and fauna?
(A) Jahangir
(B) Babur
(C) Akbar
(D) Aurangzeb

80. Read the following statements regarding Dravidian architecture:
I. The shape of the Vimana is pyramidal.
II. The main deity is housed in the Garbhagriha.
III. Tall and ornamented gateways are called Gopurams.
IV. The presence of water tanks inside the temple complex is a common feature.
V. It completely lacks pillared halls or Mandapas.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) II, III, IV and V only
(C) I, III and V only
(D) I, II, III, IV and V

81. In the context of the Rajput schools of painting, the Kangra school is renowned for:
(A) High-contrast bold colors and aggressive, large-scale battle scenes.
(B) Lyrical grace and depicting themes from Jayadeva's Gita Govinda.
(C) Exclusive focus on the depiction of Islamic court and palace life.
(D) Abstract geometric patterns painted on traditional ceremonial cloth.

82. Identify the incorrect statement regarding Rajput paintings.
(A) They were completely independent and unaffected by Mughal painting styles.
(B) They are deeply influenced by the Bhakti movement and Vaishnavism.
(C) The paintings heavily utilize religious and mythological themes like Krishna Leela.
(D) The Mewar school is one of the oldest among the Rajput painting schools.

83. The term 'Bani Thani' refers to a famous miniature painting from which school of art?
(A) Kangra school
(B) Bundi school
(C) Kishangarh school
(D) Basholi school

84. Read the given statements regarding the Bundi school of painting and select the correct option:
Statement I: It shows a strong affinity for depicting lush vegetation, natural landscapes, and wildlife.
Statement II: It often depicts Raga-Ragini themes.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

85. Which classical dance form is uniquely associated with narrative storytelling in North

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105. What is a primary difference in the evolution of Hindustani and Carnatic music systems?
(A) Hindustani music assimilated Islamic influences; Carnatic remained indigenous.
(B) Hindustani music evolved in temples, while Carnatic music was for royal courts.
(C) Hindustani music does not use the raga system, while Carnatic music does.
(D) Carnatic music exclusively uses string instruments without any vocal parts.

106. Identify the correct statement regarding Pattachitra art.
(A) A form of ancient rock-cut architecture located in Madhya Pradesh.
(B) A technique that exclusively uses modern oil paints on canvas.
(C) A tribal art form originating from the North-Eastern states of India.
(D) Cloth-based scroll painting from Odisha depicting temple themes.

107. The Warli folk painting tradition, characterized by geometric shapes and stick figures depicting village life, predominantly belongs to which state?
(A) Maharashtra
(B) Madhya Pradesh
(C) Rajasthan
(D) Odisha

108. Which of the following is an exception to the traditional materials used in ancient Indian pottery and terracotta art?
(A) Clay
(B) Synthetic plastic polymers
(C) Natural ochre for coloring
(D) Sand and grit for tempering

109. What defines the technique of 'Ikat' in textile arts?
(A) Stamping designs onto finished cloth using carved wooden blocks
(B) Embroidering silk threads onto a cotton base
(C) A method of resist dyeing the yarns prior to weaving them into cloth
(D) Painting freehand on silk fabric using a pen

110. Read the following statements regarding the Classical dances of India:
I. Sangeet Natak Akademi recognizes eight classical dance forms.
II. Manipuri dance heavily emphasizes rigorous footwork and loud ankle bells.
III. Sattriya is a classical dance form from Assam.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

111. Gond art, a prominent tribal art form known for its vibrant colors, detailed line work, and deep connection with nature, is primarily associated with which state?
(A) Madhya Pradesh
(B) Kerala
(C) Punjab
(D) Tamil Nadu

112. Find the odd one out among the traditional folk theatre forms of India.
(A) Yakshagana
(B) Kathak
(C) Bhavai
(D) Tamasha

113. The traditional block printing techniques of Bagh, recognized for their geometric and floral patterns using natural colors, originate from:
(A) Gujarat
(B) Madhya Pradesh
(C) Rajasthan
(D) West Bengal

114. Identify the incorrect pair regarding traditional puppetry forms in India.
(A) Pavakoothu - Glove puppetry from Punjab
(B) Kathputli - String puppetry from Rajasthan
(C) Tholu Bommalata - Shadow puppetry from Andhra Pradesh
(D) Yampuri - Rod puppetry from Bihar

115. The Pithora painting is a highly ritualistic folk art style practiced by the Rathwa and Bhilawa tribes primarily located in:
(A) Himachal Pradesh
(B) Assam
(C) Kerala
(D) Madhya Pradesh and Gujarat

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95. Identify the correct statement regarding Kuchipudi.
(A) It is a martial art dance form from Kerala.
(B) It is performed solely by female dancers without any musical accompaniment.
(C) It originated in a village in Andhra Pradesh and traditionally involved both dancing and acting.
(D) It heavily relies on wearing a mask throughout the performance.

96. Read the Assertion (A) and Reason (R) carefully and select the correct option:
Assertion (A): The Rajput painting styles retained their distinct regional flavors despite Mughal influence.
Reason (R): The Rajput rulers patronized local artists who blended indigenous folk traditions with refined Mughal techniques.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

97. The fundamental division of Indian classical music into Hindustani and Carnatic systems roughly occurred around which period?
(A) 2nd century BCE
(B) 13th-14th century CE
(C) 5th century CE
(D) 19th century CE

98. Identify the incorrect statement regarding the Hindustani music tradition.
(A) It emphasizes improvisation within the structure of a raga.
(B) It was entirely unaffected by Persian and Arab musical influences.
(C) It is prevalent mainly in North, East, and Central India.
(D) The Dhrupad and Khayal are its major vocal styles.

99. What defines a 'Raga' in Indian classical music?
(A) A strict written composition that cannot be altered by performers.
(B) A rhythmic pattern played exclusively on the tabla or pakhawaj.
(C) Musical notes organized in a melodic framework to evoke a mood.
(D) A devotional song traditionally sung by a chorus in temple settings.

100. Identify the correct pair regarding musical instruments and their primary classification.
(A) Sitar - Wind instrument (Sushira Vadya)
(B) Tabla - Percussion instrument (Avanaddha Vadya)
(C) Flute - String instrument (Tata Vadya)
(D) Veena - Solid percussion (Ghana Vadya)

101. Which Gharana of Hindustani classical music is considered one of the oldest, has a significant historical presence in Madhya Pradesh, and was patronized by the Scindias?
(A) Kirana Gharana
(B) Jaipur-Atrauli Gharana
(C) Gwalior Gharana
(D) Agra Gharana

102. Which of the following musical concepts is absent in the Carnatic music system?
(A) The Hindustani Gharana system.
(B) The Raga framework.
(C) The Tala rhythm.
(D) The Kriti format.

103. Find the odd one out among the Carnatic music trinity.
(A) Tyagaraja
(B) Muthuswami Dikshitar
(C) Syama Sastri
(D) Purandara Dasa

104. Read the given statements about Madhubani paintings and select the correct option:
Statement I: It is a folk painting tradition originating in the Mithila region of Bihar.
Statement II: Natural dyes and pigments are traditionally used, and the paintings often depict Hindu deities and natural elements.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

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Chakra, resting on the backs of the four lions. This wheel symbolized the first sermon of Buddha at Sarnath, known as the "Turning of the Wheel of Law." Although the large wheel is now broken, fragments remain, indicating its significant religious role.

10. (C) Ploughed field evidence - Kalibangan
Kalibangan, an important Indus Valley site in Rajasthan, provided crucial archaeological evidence of a ploughed field, indicating advanced agricultural practices. In contrast, the Bronze Dancing Girl was found in Mohenjo-Daro, and the red sandstone male torso was discovered in Harappa. The single lion capital is associated with Lauriya Nandangarh and Vaishali, rather than being a Sanchi feature.

11. (B) Architecture created by excavating solid rock where it naturally occurs
Rock-cut architecture involves the meticulous process of carving out structures directly from natural rock outcrops or hillsides. Unlike structural architecture, which is built by assembling separate materials, rock-cut buildings are subtractive in nature. Ancient Indian examples include the caves of Ajanta and Ellora, which were hollowed out to create sophisticated prayer halls, monasteries, and temples with intricate carvings.

12. (A) I and II only
Art in the Indus Valley featured terracotta figurines of mother goddesses used for rituals and bronze statues made using the lost-wax technique. While stone sculptures like the Bearded Priest and the Harappan male torso were produced, the claim that stone statuaries were entirely absent is factually incorrect. Therefore, only the first two statements accurately reflect the known Harappan art.

13. (C) Barabar Caves
The Barabar Caves in Bihar are the oldest surviving rock-cut caves in India, dating back to the Mauryan period under Emperor Ashoka and his grandson Dasaratha. Specifically designed for the Ajivika sect, these caves feature a distinctive mirror-like polish and circular chambers. They served as a foundational prototype for later Buddhist and Hindu cave architecture across the region.

14. (D) Paintings executed using the true fresco technique on wet plaster.
The murals at Ajanta were created using the fresco-secco technique, where pigments were applied to a dry plaster surface rather than a wet one. The process involved layering clay, cow dung, and rice husks on the rock walls, followed by a thin coat of lime. This differs from the European "true fresco" method. Other aspects are all accurate.

15. (A) Cave 1
The painting of Padmapani Bodhisattva is a famous mural in Cave 1 at Ajanta. He is depicted with a serene expression, holding a blue lotus flower in his right hand. The figure displays a delicate tribhanga pose, characterized by three graceful bends in the body. This masterpiece represents the peak of Gupta-Vakataka artistic excellence, focusing on spiritual beauty.

16. (B) Extensive use of Buddhist Chaitya halls
Elephanta Caves, located on Gharapuri Island near Mumbai, are primarily dedicated to Lord Shiva and Shaiva iconography. They are world-renowned for the monumental Trimurti sculpture representing the three aspects of Shiva. While some Buddhist remains exist on the island, the rock-cut cave complex itself is not characterized by Buddhist Chaitya halls, which are instead prominent features of Ajanta.

17. (B) Proximity of monuments from Hinduism, Buddhism, and Jainism.
Ellora is unique because it features thirty-four monasteries and temples belonging to three different religions: Buddhism, Hinduism, and Jainism. Constructed between the sixth and tenth centuries, these structures coexist within the same basaltic cliff. This proximity reflects the religious harmony and tolerance of ancient India, where different faiths were patronized by various dynasties at a single site.

18. (A) Both Statement I and Statement II are correct
The Great Stupa at Sanchi was originally commissioned as a simple brick structure by Emperor Ashoka in the third century BCE. During the subsequent Shunga and Satavahana periods, the stupa was enlarged and encased in stone. Four magnificently carved stone gateways, or toranas, were added during this time, depicting

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116. Match List I with List II and select the correct answer.
List I: (Textile/Craft)
P. Chanderi Sarees
Q. Kalamkari
R. Patola
S. Kanjeevaram
List II: (State/Region)
1. Andhra Pradesh
2. Madhya Pradesh
3. Tamil Nadu
4. Gujarat
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

117. The discovery of large hoards of Roman coins in South India provides historical and artistic evidence of:
(A) A Roman invasion of the Chola empire
(B) The technological superiority of South Indian mints copying Roman designs
(C) Extensive maritime trade between the Roman Empire and ancient South India
(D) The spread of Christianity in the 1st century BCE

118. Identify the incorrect statement regarding Numismatic art in ancient India.
(A) The earliest coins of India were punch-marked coins containing symbols but no inscriptions.
(B) The Indo-Greeks introduced coins featuring portraits of rulers and deities along with bilingual inscriptions.
(C) The Gupta emperors issued gold coins depicting the kings in various poses, such as playing the veena.
(D) The Kushana coins were entirely plain without any artistic motifs or images of deities.

119. What does the term 'Zari' refer to in the context of Indian textile arts?
(A) A traditional method of tie-and-dye from the Rajasthan region.
(B) A specific type of heavy wool used in making Kashmiri batches.
(C) The manual wooden loom used for weaving high-quality cotton.
(D) Fine gold or silver thread used for weaving intricate patterns.

120. Read the given statements about terracotta traditions in India and select the correct option:
Statement I: Terracotta refers to baked clay objects which are highly durable.
Statement II: The Bankura horse from West Bengal is a famous example of Indian terracotta art.
(A) Both Statement I and Statement II are correct
(B) Statement I is correct but Statement II is incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Both Statement I and Statement II are incorrect

121. The Archaeological Survey of India (ASI), responsible for the conservation of national monuments, was founded in 1861 by:
(A) Alexander Cunningham
(B) Lord Curzon
(C) John Marshall
(D) Mortimer Wheeler

122. Which of the following is the correct chronological sequence of musical tempos (Laya) in a typical Hindustani classical performance?
(A) Vilambit (Slow), Madhya (Medium), Drut (Fast)
(B) Drut (Fast), Madhya (Medium), Vilambit (Slow)
(C) Madhya (Medium), Vilambit (Slow), Drut (Fast)
(D) Vilambit (Slow), Drut (Fast), Madhya (Medium)

123. What is a common cause for the deterioration of the mural paintings at the Ajanta caves?
(A) Deliberate and intentional destruction by ancient invading kings.
(B) Environmental factors like moisture and human interference over time.
(C) The original artists using inferior quality or toxic oil paints.
(D) Frequent and violent volcanic eruptions in the Deccan plateau.

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keystones, was introduced to India on a large scale by:
(A) The Guptas
(B) The Mauryas
(C) The Pallavas
(D) The Delhi Sultans

66. Identify the incorrect pair regarding elements of Indian classical music.
(A) Alap - The physical stage where music is performed
(B) Raga - The primary melodic framework used in Indian music
(C) Tala - The complex rhythmic cycle performed by the percussionist
(D) Svara - The basic musical notes forming the scale of a raga

67. Which Mughal monument is often regarded as the direct architectural precursor to the Taj Mahal due to its prominent double dome and layout?
(A) Buland Darwaza
(B) Akbar's Tomb at Sikandra
(C) Itimad-ud-Daulah's Tomb
(D) Humayun's Tomb

68. Find the odd one out from the following structures built during the Delhi Sultanate.
(A) Humayun's Tomb
(B) Alai Darwaza
(C) Qutb Minar
(D) Tomb of Ghiyasuddin Tughlaq

69. What is the definition of 'Pietra Dura' in the context of Mughal architecture?
(A) Inlaying semi-precious stones into white marble in floral designs.
(B) A specialized technique for constructing reinforced double domes.
(C) Intricate lattice work or jalis carved from local red sandstone.
(D) A sophisticated water management system used in Mughal gardens.

70. Which of the following was not a decorative feature used in Indo-Islamic architecture?
(A) Calligraphy
(B) Arabesque patterns
(C) Human and animal sculptures in mosques
(D) Geometric patterns

71. What caused the prominent architectural shift from red sandstone to white marble during the Mughal period?
(A) Rapid depletion of primary sandstone quarries located near Delhi.
(B) Direct influence of visiting European architects hired by Jahangir.
(C) The aesthetic preference and royal patronage of Emperor Shah Jahan.
(D) Extensive destruction of sandstone buildings by foreign invading armies.

72. Identify the correct statement regarding the Alai Darwaza.
(A) A structure built during the reign of Qutbuddin Aibak.
(B) A monument made entirely of white marble without red sandstone.
(C) The southern gateway to the Quwwat-ul-Islam mosque.
(D) A design employing the traditional trabeate style of architecture.

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73. Which of the following is an exception to the typical Mughal charbagh (four-fold garden) layout?
(A) Humayun's Tomb
(B) Qutb Minar complex
(C) Taj Mahal
(D) Shalimar Bagh

74. Read the following architectural styles:
I. Mauryan Rock-cut Architecture
II. Indo-Islamic True Arch Architecture
III. Dravida Temple Architecture
IV. Mughal Charbagh Style
Which of the following represents the correct chronological sequence of their emergence in India?
(A) I, III, II, IV
(B) I, II, III, IV
(C) III, I, II, IV
(D) I, III, IV, II

75. The use of corbelled arches instead of true arches is characteristic of which architectural phase?
(A) Later Mughal architecture
(B) Tughlaq architecture
(C) Indigenous early Hindu architecture
(D) Lodi architecture

ANSWERS

1. (B) Steatite
Steatite, a soft soapstone, was the primary material for Indus Valley seals due to its ease of carving. These square or rectangular seals often depicted animals like bulls, elephants, and tigers alongside scripts. After carving, the seals were typically baked to harden the surface, making them durable for trade and administrative purposes throughout the civilization's extensive territory.

2. (A) Black-on-red ware decorated with animal and geometric motifs.
The pottery of the Indus Valley Civilization was highly sophisticated, consisting mainly of wheel-made wares. Red and black pottery was the most common type, where the red slip served as a background for black painted designs. These decorations featured various motifs, including birds, fish, animals, and complex geometric patterns like interlocking circles, reflecting advanced craftsmanship.

3. (D) The Four Noble Truths and the spread of Dharma globally
The four lions on the Sarnath Lion Capital are positioned back-to-back, facing the four cardinal directions. They represent the Buddha's roar of the Dharma, echoing across the world. This symbolism signifies the universal reach of the Four Noble Truths. Originally, these lions supported a massive Dharma Chakra, symbolizing the wheel of law and the spiritual authority of Buddhism.

4. (C) Extensive use of structural temples for deities
Mauryan court art is primarily characterized by monolithic stone pillars, animal capitals, and rock-cut caves. These structures were known for their mirror-like Chunar sandstone polish. However, the construction of structural temples for deities was not a prominent feature of this era. Structural Hindu temples only became a significant architectural development during the later Gupta period, replacing simpler religious structures.

5. (C) To propagate the principles of Dhamma among the common people
Emperor Ashoka installed rock and pillar edicts across his vast empire to communicate directly with his subjects. These inscriptions focused on promoting Dhamma, a code of ethical conduct based on non-violence, mutual respect, and social welfare. By placing them in public spaces and along trade routes, Ashoka ensured that his message of moral governance reached a diverse population.

6. (B) Ashokan rock edict
The Bronze Dancing Girl, Bearded Priest, and terracotta toy carts are quintessential artistic artifacts discovered at Indus Valley sites like Mohenjo-Daro and Harappa. They represent the proto-historic period. In contrast, the Ashokan rock edicts belong to the Mauryan period, which occurred much later in the third century BCE. These edicts represent the early historical phase of Indian art.

7. (D) A traditional process used for casting metal sculptures
The lost-wax technique, or Cire-perdue, is an ancient metallurgical process used for creating hollow metal sculptures. A wax model is coated with clay, heated to melt the wax, and then filled with molten metal. This sophisticated method was famously used during the Indus Valley period to create the Dancing Girl and was later perfected during the Chola dynasty.

8. (A) Both Statement I and Statement II are correct
The Sarnath Lion Capital is a masterpiece of Mauryan art carved from a single block of polished Chunar sandstone. Its circular abacus features four animals: an elephant, a galloping horse, a bull, and a lion. These animals are separated by wheels with twenty-four spokes, known as Dharma Chakras. The high level of polish demonstrates the exceptional craftsmanship.

9. (D) A large Dharma Chakra
In its original form, the Sarnath Lion Capital featured a massive stone wheel, the Dharma

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124. Read the following statements regarding the art and architecture of Madhya Pradesh:
I. Maheshwari sarees were promoted by Rani Ahilyabai Holkar.
II. Sanchi Stupa contains the relics of Sariputra and Mahamoggallana.
III. The Khajuraho temples were built entirely of white marble.
IV. Bhimbetka exhibits rock paintings from the prehistoric era.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) II and IV only
(D) I, III and IV only

125. Which is the most appropriate approach for the structural conservation of a deteriorating heritage stone temple?
(A) Minimal intervention using traditional materials to stabilize the structure.
(B) Demolishing damaged sections and replacing them with modern concrete.
(C) Painting over the ancient carvings with synthetic weather-proof paint.
(D) Relocating the entire temple to an climate-controlled indoor museum.

126. Arrange the following traditional Indian puppetry forms from North to South based on their primary region of origin:
I. Kathputli
II. Tholu Bommalata
III. Togalu Gombeyaata
(A) I, II, III
(B) II, I, III
(C) I, III, II
(D) III, II, I

127. Which of the following is not an objective of the conservation and preservation of India's artistic heritage?
(A) Protecting national monuments from harsh environmental degradation.
(B) Preventing the illegal smuggling of ancient antiquities abroad.
(C) Documenting intangible cultural heritage like folk songs and dances.
(D) Modernizing historical structures with contemporary materials to look new.

128. Identify the incorrect statement regarding ancient Indian coinage.
(A) Punch-marked coins - Silver and copper predominantly
(B) Indo-Greek coins - Exclusively Cowry shells
(C) Gupta coins - Dinara (gold) and Rupaka (silver)
(D) Satavahana coins - Lead and Potin

129. Match List I with List II and select the correct answer.
List I: (Folk Theatre)
P. Maach
Q. Nautanki
R. Jatra
S. Therukoothu
List II: (State)
1. Uttar Pradesh
2. West Bengal
3. Madhya Pradesh
4. Tamil Nadu
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-3, S-4

130. Read the following statements regarding Numismatics:
I. Numismatics is the study or collection of currency, including coins and paper money.
II. Coins are vital in reconstructing dynastic chronologies.
III. Ancient Indian coins often provide insight into the religious beliefs of the issuing monarchs.
IV. Samudragupta's coins depict him performing the Ashvamedha sacrifice.
V. Coins never bore the date or name of the king in ancient India.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, II, III and IV only
(C) II, III, IV and V only
(D) I, III, IV and V only

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various Jataka stories and events through intricate narrative reliefs.

19. (C) A Vihara is a monk's residence, while a Chaitya contains a stupa.
Early Buddhist rock-cut architecture distinguishes between two main types of structures. A Vihara serves as a residential monastery where monks lived and meditated, usually consisting of a central hall surrounded by small sleeping cells. A Chaitya, on the other hand, is a dedicated prayer hall or chapel containing a stupa at one end, which serves as the primary object.

20. (B) Pradakshina Patha - Elevated platform for storing sacred relics
In Buddhist stupa architecture, the Pradakshina Patha is the ambulatory or circumambulatory path used by devotees for walking around the sacred structure in a clockwise direction. It is not a storage platform for relics. The relics are typically placed in a small casket located at the center of the dome, while the Harmika represents the symbolic abode above.

21. (D) Stories of Buddha's previous births in human and animal forms.
Jataka tales are a voluminous body of literature native to India concerning the previous births of Gautama Buddha. These stories illustrate the virtues and struggles he underwent while evolving toward enlightenment. In ancient art, such as the reliefs at Sanchi and the murals at Ajanta, these tales were used to teach Buddhist morals to pilgrims through vivid narrative visual representations.

22. (A) P-2, Q-3, R-1, S-4
Ajanta is renowned for its exclusively Buddhist paintings. Ellora is famous for the monolithic Kailasanatha Temple carved by the Rashtrakutas. Elephanta is best known for its colossal Trimurti Shiva sculpture. The Bagh Caves in Madhya Pradesh contain Buddhist mural paintings that share stylistic similarities with Ajanta. Matching these key features correctly reflects the distinct artistic contributions of each specific site.

23. (A) Symbolic storytelling due to the prohibition of depicting Buddha in human form.
During the early phase of Buddhist art, the Buddha was never represented in human form. Instead, his presence was symbolized through objects like a throne, footprints, or a wheel. This theological restriction led artists to develop elaborate narrative carvings on the Sanchi gateways, using symbols to tell life stories and Jatakas while avoiding direct physical depictions of the Buddha.

24. (B) Abhaya Mudra - Fearlessness and reassurance
The Abhaya Mudra is a symbolic hand gesture in Buddhist art where the right hand is raised to shoulder height with the palm facing outward. It signifies protection, peace, and the dispelling of fear. In contrast, the Bhumisparsha Mudra represents calling the earth to witness, while the Dharmachakra Mudra symbolizes the turning of the wheel of law or teaching.

25. (C) General Taylor
Although Sanchi is an ancient site, it was lost to history for centuries until its modern rediscovery in 1818. General Taylor, a British officer, is credited with bringing the site back to public attention. Following this, significant restoration and documentation work was carried out by other prominent archaeologists like Alexander Cunningham, ensuring the preservation of this UNESCO World Heritage site.

26. (A) Both Statement I and Statement II are correct
The Kailasanatha Temple at Ellora is a marvel of monolithic architecture, commissioned by the Rashtrakuta King Krishna I in the eighth century. It was carved from a single massive volcanic rock, starting from the top and moving downwards. This "sculpture on a grand scale" represents Mount Kailash and features complex multi-story structures and intricate relief panels within its courtyard.

27. (A) Synthesis of Greco-Roman styles with Buddhist themes.
The Gandhara School of Sculpture emerged in North-West India under Kushana patronage. It is characterized by the fusion of Hellenistic and Roman artistic styles with Buddhist religious themes. Buddha figures from this school often exhibit Western features, such as wavy hair and heavy pleated drapery. Bluish-grey schist was the primary material used by Gandhara artists for these unique sculptures.

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ties with the Mughals, leading to an exchange of artistic techniques. Rajput artists adopted certain Mughal elements like refined brushwork while maintaining their own distinct regional flavors and religious subject matter like Krishna Leela.

83. (C) Kishangarh school
'Bani Thani' is the most famous masterpiece of the Kishangarh school of Rajasthani painting, created by the artist Nihal Chand. The painting depicts a woman believed to be the mistress of Raja Sawant Singh. She is portrayed with highly stylized and elegant features—long, arched eyebrows and lotus-shaped eyes—which became the hallmark of this school, often referred to as India's "Mona Lisa."

84. (A) Both Statement I and Statement II are correct
The Bundi school of Rajasthani painting is distinct for its love of nature, featuring lush green trees and detailed wildlife in the background. It also specialized in 'Ragamala' paintings, which are visual representations of various musical modes. These paintings are characterized by their vibrant use of color, especially blues and greens, and a unique way of depicting water and night skies.

85. (B) Kathak
Kathak, originating in North India, derives its name from the word 'Katha'. Traditionally performed by storytellers in temples, it evolved significantly in the Mughal courts, which added a focus on intricate footwork and rapid pirouettes. This dual heritage—devotional Hindu themes and Persian courtly aesthetics—makes Kathak unique, blending narrative abhinaya with a highly technical and rhythmic performance style.

86. (C) Bharatanatyam - Tamil Nadu
Bharatanatyam is the ancient classical dance form originating from the temples of Tamil Nadu. It is characterized by fixed upper torsos, bent legs, and spectacular footwork. In contrast, Kathakali belongs to Kerala, Odissi to Odisha, and Manipuri to Manipur. These state-dance associations are fundamental to understanding the regional cultural identities and the historical evolution of India's classical performing arts.

87. (D) Natya Shastra
Attributed to the sage Bharata Muni, the Natya Shastra is the most comprehensive and ancient Indian treatise on the performing arts. Written between 200 BCE and 200 CE, it provides detailed instructions on drama, dance, and music. It remains the theoretical foundation for all Indian classical dance forms, establishing the rules for movements, gestures, and melodic structures in traditional art.

88. (A) P-2, Q-1, R-4, S-3
Fatehpur Sikri was the ambitious capital built by Akbar. The Taj Mahal is the world-renowned tomb built by Shah Jahan. Shalimar Bagh in Srinagar was a favored garden retreat commissioned by Jahangir. The Moti Masjid inside the Red Fort in Delhi was a later addition by Aurangzeb. This mapping reflects the architectural legacy and personal interests of the major Mughal emperors.

89. (A) Tandava is vigorous and masculine; Lasya is graceful and feminine.
In Indian classical dance, Tandava and Lasya represent the two fundamental aspects of movement. Tandava, associated with Lord Shiva, is characterized by powerful, vigorous, and rhythmic steps, symbolizing the cosmic cycle of creation and destruction. Lasya, associated with Goddess Parvati, is characterized by soft, fluid, and graceful movements, emphasizing beauty and emotion. Most classical dances incorporate a balance of both.

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90. (D) Bhangra
Kuchipudi, Kathakali, and Bharatanatyam are recognized classical dance forms of India, characterized by rigorous training and complex systems of gestures and expressions. Bhangra, on the other hand, is a traditional folk dance from the Punjab region. While it is culturally significant and popular, it does not share the same technical framework or ancient liturgical roots as the classical dance traditions.

91. (C) Kathakali
Kathakali, a dance-drama from Kerala, is instantly recognizable for its extraordinary costumes and elaborate facial makeup known as 'Vesham'. Dancers wear massive headgears and use different colors of face paint to signify character types. This visual spectacle, combined

37. (D) A hybrid style combining features of both Nagara and Dravida styles
The Vesara style represents a creative synthesis of the Northern Nagara and Southern Dravida architectural traditions. It emerged in the mid-seventh century CE under the patronage of the Badami Chalukyas. Features include the Dravidian-style tiered tower combined with Northern-style plan elements. This style reached its zenith during the rule of the Hoysala dynasty in the Karnataka region.

38. (B) Statement I is correct but Statement II is incorrect.
The Khajuraho temples were built between 950 and 1050 CE by the Chandela dynasty in Madhya Pradesh. While they are world-famous for their intricate and sometimes erotic sculptures, these represent only a fraction of the total carvings. The temples also feature extensive depictions of daily life, mythology, and dancers. Therefore, the claim that they are entirely devoid of erotic art is incorrect.

39. (B) Nagara
The Rekha Prasad, or Latina shikhara, is the most common type of tower in Nagara architecture. It is characterized by a square base and walls that curve inward gently as they rise to a point at the top. This curvilinear form is a hallmark of North Indian temples. It contrasts with the tiered, pyramidal towers of the South Indian Dravida style.

40. (B) Mauryan Pillars, Rock-cut Ajanta Caves, Gupta Structural Temples, Khajuraho Temples
Indian architecture followed a progression from early historical to medieval times. Mauryan pillars (3rd century BCE) represent early court art. Rock-cut architecture at Ajanta (2nd century BCE to 6th century CE) marks a transition into sophisticated cave excavation. Gupta structural temples (4th-6th century CE) introduced stone buildings. Finally, the elaborate medieval temple complexes at Khajuraho represent the peak development.

41. (A) Fortified gateways reflecting the power and wealth of the rulers.
In later Dravidian architecture, particularly under the Vijayanagara and Nayaka rulers, the focus shifted from the central Vimana to the entrance gateways known as Gopurams. These towering, highly ornamented structures served as fortified entrances to the temple complex. Their increasing height and grandeur were intended to showcase the political power, divine devotion, and immense wealth of the royal patrons.

42. (C) Amalaka
Vimana, Gopuram, and Mandapa are all essential components of a typical South Indian or Dravida style temple. In contrast, the Amalaka—a large, fluted stone disc resembling a fruit—is a characteristic feature found exclusively at the top of a Nagara style shikhara in North Indian temple architecture. It is never used as a standard finial in the Dravidian tradition.

43. (D) Khajuraho
The Kandariya Mahadeva temple is the largest and most ornate monument in the Western Group of temples at Khajuraho, Madhya Pradesh. Dedicated to Lord Shiva, it was built by King Vidyadhara of the Chandela dynasty. The temple is famous for its soaring shikhara, which is composed of eighty-four smaller spires, creating a visual representation of the holy Mount Kailash.

44. (B) Durga - Swan
In Hindu iconography, Goddess Durga is traditionally associated with a lion or a tiger as her vehicle, symbolizing power and strength. The swan is actually the vehicle of Goddess Saraswati, representing purity and wisdom. The other pairs—Vishnu with Garuda, Shiva with Nandi, and Ganesha with the mouse—are correctly matched according to traditional Hindu mythological and artistic depictions.

45. (B) Chola
The Brihadeeshwara Temple in Thanjavur was built by the great Chola King Rajaraja I between 1003 and 1010 CE. It is a masterpiece of Dravidian architecture, featuring a massive sixteen-story Vimana that rises nearly sixty-six meters. The temple is famous for its monolithic Nandi bull, intricate sculptures, and Chola mural paintings, representing the peak of the dynasty's artistic achievements.

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through a stretched skin or membrane. The Sitar and Veena are string instruments, not wind or solid percussion. The Flute is a wind instrument. These classifications reflect the physical method used to produce the musical sound in the Indian tradition.

101. (C) Gwalior Gharana
The Gwalior Gharana is one of the oldest and most influential khayal gharanas in Hindustani classical music. It evolved significantly under the patronage of the Scindia rulers of Gwalior, Madhya Pradesh. Known for its simplicity and focus on the raga's core structure, it served as the foundation from which many other gharanas emerged. Legendary figures established its distinctive style.

102. (A) The Hindustani Gharana system.
While both music systems use the concepts of Raga and Tala, the 'Gharana' system—which refers to specific lineages of teachers and students with distinct stylistic features—is unique to Hindustani classical music. Carnatic music instead focuses more on the devotional composition format and follows a more standardized pedagogy across South India. The Gharana system in the North reflects regional courtly developments.

103. (D) Purandara Dasa
The 'Musical Trinity' of Carnatic music refers to Tyagaraja, Muthuswami Dikshitar, and Syama Sastri, who were contemporaries living in Tiruvarur during the late 18th and early 19th centuries. They composed thousands of kirtans that form the backbone of the repertoire. Purandara Dasa, while highly revered as the 'grandfather' of Carnatic music, lived much earlier in the 15th-16th centuries.

104. (A) Both Statement I and Statement II are correct
Madhubani or Mithila painting is a vibrant folk art tradition from Bihar, traditionally practiced by women on the walls of their homes. These paintings are characterized by their two-dimensional style, the use of bright natural dyes, and the lack of empty spaces, which are filled with floral patterns. Common themes include scenes from the Ramayana and portraits of deities.

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105. (A) Hindustani music assimilated Islamic influences; Carnatic remained indigenous.
The primary historical difference between the two systems lies in their exposure to external influences. Following the establishment of Islamic rule in North India, the Hindustani system integrated Persian and Central Asian melodic and rhythmic ideas. In contrast, the Carnatic system in South India remained relatively insulated from these factors, preserving and evolving the ancient, purely indigenous music traditions of the subcontinent.

106. (D) Cloth-based scroll painting from Odisha depicting temple themes.
Pattachitra is a traditional cloth-based scroll painting from the state of Odisha, associated with the Jagannath Temple in Puri. The name comes from 'Patta' and 'Chitra'. Artists use natural mineral colors to depict mythological stories, especially those of Lord Jagannath. The paintings are known for their intricate details, floral borders, and the specialized preparation of the cloth base canvas.

107. (A) Maharashtra
Warli painting is an ancient tribal art form practiced by the Warli tribe in the North Sahyadri Range of Maharashtra. These paintings are remarkably simple, using only white pigment made from rice paste on a mud background. The artists use basic geometric shapes—circles, triangles, and squares—to depict scenes of daily village life, such as farming and the famous circle dance.

108. (B) Synthetic plastic polymers
Ancient Indian pottery and terracotta were created entirely from natural materials. Artists used local clay, which was tempered with sand or rice husks to prevent cracking during the firing process. Natural pigments like red ochre were used for decoration. Synthetic plastic polymers are modern man-made materials and were completely non-existent during the ancient periods of the Indus Valley or Gupta civilizations.

109. (C) A method of resist dyeing the yarns prior to weaving them into cloth.
Ikat is a complex textile technique where the yarns are tie-dyed in specific patterns before they are even placed on the loom. When woven, these

55. (C) The pyramidal tower rising above the sanctum sanctorum.
In the Dravida style of South Indian architecture, the Vimana is the entire multi-storied tower that rises directly above the main shrine or Garbhagriha. It is typically pyramidal in shape and consists of several receding levels. This differs from the Nagara style, where the corresponding tower is called a Shikhara and is curvilinear. The Vimana remains the most sacred part.

56. (D) A large carving of a reclining Buddha
The 'Descent of the Ganges' at Mahabalipuram is a massive open-air relief carved onto two huge granite boulders. It depicts the celestial river Ganges flowing down to earth, with a natural cleft representing the water. It features elephants, gods, and an ascetic performing penance. However, as a purely Hindu Pallava-era carving, it does not include a depiction of a reclining Buddha.

57. (A) Complexes featuring elaborate Kalyana Mandapas and pillared halls.
Under the Vijayanagara Empire, temple architecture became increasingly grand and complex. The rulers introduced new features such as the Kalyana Mandapa and the Vithala-style pillared halls with intricately carved monolithic pillars. These pillars often featured mythical animals like Yalis. The empire's patronage led to the expansion of temple precincts into large enclosures with multiple shrines and massive gopurams.

58. (A) Qutb Minar
Hampi, Pattadakal, and Khajuraho are all ancient or medieval temple complexes representing indigenous Indian architectural styles. They are renowned for their stone temples and traditional Hindu or Jain iconography. The Qutb Minar is a prime example of Indo-Islamic architecture built by the Delhi Sultanate. It features distinct Islamic elements like calligraphy and true arches that differ from the temple traditions.

59. (D) Tungabhadra
Hampi, the magnificent capital of the Vijayanagara Empire, is situated on the southern bank of the Tungabhadra River in Karnataka. The river provided both a natural defense and a vital water source for the sprawling city. The rugged, boulder-strewn landscape surrounding the river was integrated into the city's architecture, with temples like Virupaksha standing as testaments to the empire's architectural grandeur.

60. (A) P-2, Q-3, R-4, S-1
The Khajuraho Temples were built by the Chandela dynasty. The monolithic Kailasanatha Temple at Ellora was commissioned by the Rashtrakutas. The Shore Temple at Mahabalipuram is a masterpiece of the Pallava dynasty. The Great Brihadeeshwara Temple at Thanjavur was built by the Chola kings. This mapping highlights the major dynastic contributions to Indian temple architecture across different regions.

61. (D) Gopuram
In South Indian or Dravida temple architecture, the Gopuram is the monumental, often pyramidal, gateway tower that leads into the temple complex. Over time, Gopurams became the most prominent and tallest structures of the temple, sometimes overshadowing the central Vimana. They are typically decorated with vibrant stucco sculptures of gods. Antarala and Jagati are structural components, not gateways.

62. (C) Statues kept permanently inside the dark sanctum without movement.
Chola bronze sculptures were specifically created as festival icons. Unlike the main stone deity fixed permanently in the sanctum, these bronzes were intended to be carried in public processions during religious festivals so that all devotees could see them. They were cast using the sophisticated lost-wax process and are celebrated globally for their fluid movement and spiritual vitality.

63. (A) A pavilion for celebrating the divine marriage of the deity.
A Kalyana Mandapa is a specialized pillared pavilion found in late medieval South Indian temples, particularly those of the Vijayanagara style. Its primary ritual function is to serve as the venue for the ceremonial wedding of the presiding deity and his consort. These halls are often the most elaborately decorated parts of the temple, featuring highly ornate pillars and ceilings.

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64. (B) Statement I is correct but Statement II is incorrect.
The Badami Chalukyas were pioneers in temple architecture, with Aihole and Pattadakal serving as their major hubs. Contrary to the claim of exclusivity, Pattadakal is famous for featuring both Nagara and Dravida style temples side-by-side. This experimentation and synthesis of Northern and Southern styles by the Chalukyan architects eventually laid the foundations for the Vesara or hybrid style.

65. (D) The Delhi Sultans
While earlier Indian architecture relied on horizontal beams, the Delhi Sultans introduced the arcuate system using true arches and domes on a large scale during the late 12th and 13th centuries. This technique employed wedge-shaped stones and a central keystone to create stable, wide-spanning structures. This revolutionary change allowed for the construction of massive mosques, tombs, and minarets.

66. (A) Alap - The physical stage where music is performed.
In Indian classical music, the Alap is the introductory, improvisational section of a performance where the musician explores the characteristics of a raga without a fixed rhythmic cycle. It is a melodic exploration, not a physical stage. The other terms are correctly defined: Raga is the melodic framework, Tala is the rhythmic cycle, and Svara refers to the musical notes.

67. (D) Humayun's Tomb
Humayun's Tomb in Delhi, built in the mid-16th century, is often called the prototype of the Taj Mahal. It introduced several key elements that Shah Jahan later perfected, including the use of a grand double dome, the Persian charbagh layout, and high-arched alcoves. Both monuments share a similar grand scale and symmetrical plan, marking the evolution of Mughal funerary architecture.

68. (A) Humayun's Tomb
The Alai Darwaza, Qutb Minar, and the Tomb of Ghiyasuddin Tughlaq are all significant structures built during the Delhi Sultanate period. They represent the early phases of Indo-Islamic architecture. Humayun's Tomb, however, was built during the Mughal Empire in the 16th century. It represents a different architectural era characterized by refined Persian influence and the transition toward the mature Mughal style.

69. (A) Inlaying semi-precious stones into white marble in floral designs.
Pietra Dura is a decorative technique that became highly popular during the reign of Shah Jahan. It involves meticulously carving small channels into white marble and inlaying them with precisely cut pieces of semi-precious stones like lapis lazuli and jade to create intricate floral patterns. The most famous and extensive use of this technique can be seen in the Taj Mahal.

70. (C) Human and animal sculptures in mosques.
Islamic religious law generally prohibits the depiction of human or animal forms within sacred spaces like mosques to avoid idolatry. Consequently, Indo-Islamic architecture relied on non-figural decorations such as beautiful calligraphy, complex geometric patterns, and flowing floral designs known as arabesques. Human and animal sculptures, while common in Hindu and Buddhist art, are conspicuously absent from traditional Islamic religious structures.

71. (C) The aesthetic preference and royal patronage of Emperor Shah Jahan.
While early Mughal rulers predominantly used red sandstone for their massive forts, the architectural style underwent a dramatic change under Shah Jahan. Driven by his personal aesthetic preference for elegance, luminous surfaces, and intricate detail, he shifted toward the extensive use of white marble. This transition is most famously embodied in the Taj Mahal and the renovated sections of the Red Fort.

72. (C) The southern gateway to the Quwwat-ul-Islam mosque.
The Alai Darwaza was built by Alauddin Khalji in 1311 CE as the southern entrance to the Quwwat-ul-Islam mosque in the Qutb Minar complex. It is a landmark in Indo-Islamic architecture because it is the first structure in India to employ the true arch and a well-proportioned dome using scientific principles. It is constructed of red sandstone with white marble decorations.

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73. (B) Qutb Minar complex
The charbagh is a four-fold garden layout where the main building is placed at the center of a square garden divided by water channels. Humayun's Tomb and the Taj Mahal are classic examples. Shalimar Bagh also follows this terraced garden principle. However, the Qutb Minar complex is an early Sultanate site built over several generations and does not follow this plan.

74. (A) I, III, II, IV.
Rock-cut architecture began in the Mauryan era. Dravida temple architecture flourished starting with the Pallavas and Cholas. Indo-Islamic true arch architecture arrived with the Delhi Sultanate in the 13th century. Finally, the Mughal Charbagh style was introduced in the 16th century. This sequence represents the broad evolution of major building traditions in the Indian subcontinent over two millennia.

75. (C) Indigenous early Hindu architecture.
Before the introduction of the true arch by Islamic rulers, indigenous Indian architects used the corbelling technique. This involved overlapping horizontal layers of stone or brick, with each layer projecting slightly further than the one below until they met at the top. This trabeate method was used in early Hindu temples and Buddhist structures, contrasting with the arcuate system of true arches.

76. (B) Statement I is correct but Statement II is incorrect.
Emperor Akbar founded Fatehpur Sikri to be his capital, but the claim about its architecture is incorrect. Most structures there are made of red sandstone, not white marble. Furthermore, the architecture is a unique blend of Persian ideas and indigenous Indian elements, such as traditional Gujarati and Rajasthani corbelled arches and decorative pillars, reflecting Akbar's policy of cultural synthesis.

77. (D) Life-size portraiture on canvas
Mughal paintings are specifically called "miniatures" because of their small scale and intricate detail, usually intended for albums or manuscripts. They focused on secular themes and naturalism, often using fine brushes and bright colors. They were typically painted on paper or cloth, but life-size portraiture on large canvases was not a characteristic feature of this refined, small-scale courtly tradition.

78. (D) Humayun's Tomb - Lahore
Humayun's Tomb is located in Delhi, not Lahore. It was commissioned by his widow, Hamida Banu Begum, and designed by the Persian architect Mirak Mirza Ghiyas. The other pairs are correct: the Taj Mahal is in Agra, the Buland Darwaza is at Fatehpur Sikri, and Bibi Ka Maqbara was built by Aurangzeb's son in Aurangabad.

79. (A) Jahangir
Under Emperor Jahangir, Mughal painting moved toward individual portraits and highly detailed studies of nature. Jahangir was a passionate naturalist, and his court painters produced extraordinarily realistic depictions of rare birds, animals, and flowers. This period represents the pinnacle of naturalism, characterized by refined brushwork and a sophisticated use of color and perspective.

80. (A) I, II, III and IV only
Dravidian architecture is defined by pyramidal towers, the inner sanctum, monumental gateways, and the presence of large temple water tanks. These features are consistently found across the Chola and Pallava styles. However, the statement that it completely lacks pillared halls is incorrect; Mandapas are essential parts of the Dravidian temple layout for various religious and social gatherings.

81. (B) Lyrical grace and depicting themes from Jayadeva's Gita Govinda.
The Kangra school, a prominent style of Pahari painting, is celebrated for its poetic and lyrical quality. Under the patronage of Raja Sansar Chand, it focused heavily on the themes of divine love, particularly the stories of Radha and Krishna as described in Jayadeva's 'Gita Govinda'. The paintings are known for their soft colors and beautiful depiction of lush landscapes.

82. (A) They were completely independent and unaffected by Mughal painting styles.
While Rajput painting has strong indigenous roots and focuses on Hindu devotional themes, it was not entirely independent of Mughal influence. Many Rajput courts had close political

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46. (D) Use of a towering curvilinear Shikhara with a Kalasha
Hoysala architecture is renowned for its unique star-shaped ground plans and the use of soft soapstone, which allowed for incredibly intricate carvings. While they have towers, they are generally not the towering curvilinear Shikharas typical of the Nagara style. Instead, they feature tiered, decorative spires. Elaborate zigzag wall panels and crowded sculptural details are hallmark features of these temples.

47. (A) King Narasimhadeva I
The Konark Sun Temple in Odisha was commissioned by King Narasimhadeva I of the Eastern Ganga Dynasty in the mid-thirteenth century. The entire temple was designed in the shape of a colossal chariot for the Sun God, Surya, complete with twenty-four intricately carved stone wheels and seven galloping horses. It remains one of the most spectacular examples of Kalinga architecture.

48. (C) The Pancha Rathas are examples of grand Indo-Islamic fusion architecture.
The Pancha Rathas at Mahabalipuram are monolithic structures carved out of single boulders during the Pallava period. They represent different styles of early Dravidian temple architecture and have absolutely no connection to Indo-Islamic fusion, which emerged much later in Indian history. The Pallavas were pioneers in South Indian art, transitioning from rock-cut caves to structural stone temples.

49. (B) Shiva performing the cosmic dance of creation and destruction.
The Chola Nataraja bronze is a profound symbol of Hindu philosophy, depicting Lord Shiva as the Lord of Dance. He is shown performing the Ananda Tandava within a flaming halo, symbolizing the cosmic cycles of creation and destruction. His four arms hold symbolic objects like the drum and fire, while his foot tramples the demon of ignorance, representing spiritual liberation.

50. (C) IV only
Gupta art is characterized by decorated halos, the flourishing of the Mathura and Sarnath schools, and the birth of stone structural temples. However, Greco-Roman architectural elements did not dominate Gupta temple structures. While some earlier sculptural schools were influenced by the West, Gupta architecture was a purely indigenous development that laid the foundation for the classic Nagara style of architecture.

51. (C) Kalinga style
The Lingaraja Temple at Bhubaneswar is the quintessential example of the Kalinga style of architecture, which is a regional variant of the Nagara style. It features the four-part structure typical of Odishan temples: the sanctum, assembly hall, dance hall, and offering hall. The towering, curvilinear Deul is renowned for its verticality and fine stone carvings, representing the peak of Bhubaneswar art.

52. (A) Both Statement I and Statement II are correct
The Meenakshi-Sundareshwarar Temple in Madurai represents the final, most elaborate stage of Dravidian architecture under the Nayaka rulers. It is characterized by its massive scale and the presence of fourteen colossal Gopurams, many of which are covered with thousands of brightly painted stucco figures. This vibrant, multi-towered complex is a hallmark of the Nayaka style, emphasizing grand assembly halls.

53. (D) Nagara shikharas
The Amalaka—a large, vertically grooved stone disc—topped by a vase-like Kalasha, is the standard finial for North Indian or Nagara style temple towers. These elements are symbolically significant, representing the fruit of the world-tree and the pot of nectar, respectively. While Dravidian temples have a Stupika at the top, they do not use the combination of Amalaka and Kalasha.

54. (B) Mihrab - A niche in the wall indicating the direction of Mecca
In Indo-Islamic architecture, the Mihrab is a semi-circular niche in the wall of a mosque that points toward the direction of the Kaaba in Mecca. It is the focal point of prayer. A minaret is a tall tower used for the call to prayer, while a dome is a hemispherical roof. Arabesque refers to intricate geometric or floral surface decorations.

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with intense eye movements and hand gestures, allows the performers to narrate epic stories from the Puranas without speaking.

92. (A) Both Statement I and Statement II are correct
Odissi is an ancient classical dance from Odisha. It is distinguished by the 'Tribhanga' posture, where the body is curved at three points: head, chest, and torso. Archaeological evidence for this dance form dates back to the second century BCE, with sculptures in the Udayagiri and Khandagiri caves depicting dance poses. Historically, it was performed by 'Maharis' in temples.

93. (B) Infused dance with devotional themes focused on Lord Krishna.
The Bhakti movement, which emphasized a personal and emotional bond with God, had a profound impact on Indian classical dances. It shifted the focus toward devotional storytelling, primarily centered on the life and leelas of Lord Krishna. Dance forms like Kathak and Odissi incorporated poems by Bhakti saints, transforming dance into a spiritual medium for expressing love and devotion.

94. (A) Shruti
In Indian classical music, a 'Shruti' refers to the smallest interval of pitch that the human ear can detect and a musician can reproduce. While there are seven main notes, the octave is traditionally divided into twenty-two Shrutis. These microtones allow for the subtle nuances and emotional depth that characterize different Ragas and distinguish the unique sound of Indian music.

95. (C) It originated in a village in Andhra Pradesh and traditionally involved both dancing and acting.
Kuchipudi originated in the village of the same name in Andhra Pradesh. It was traditionally a male-dominated dance-drama performed by Brahmins who played both male and female roles. The form uniquely combines pure dance with acting and stylized mime. A famous feature is the 'Tarangam', where the dancer performs on the edge of a brass plate while balancing water.

96. (A) Both A and R are true and R is the correct explanation of A.
Although Rajput courts were influenced by the technical refinements of the Mughal school, they successfully maintained their distinct regional identities. This was because the Rajput rulers actively patronized local artists who stayed rooted in indigenous folk traditions and Hindu religious themes. By blending these local styles with Mughal-influenced naturalism, they created unique sub-schools that remained culturally distinct and diverse.

97. (B) 13th-14th century CE.
Indian classical music was a single system until roughly the thirteenth or fourteenth century CE. The divergence into the Hindustani system in the North and the Carnatic system in the South occurred primarily due to the socio-political changes brought by the Delhi Sultanate. While the North assimilated Persian musical elements, the South remained more insulated, preserving the ancient indigenous traditions.

98. (B) It was entirely unaffected by Persian and Arab musical influences.
The Hindustani music tradition of North India is characterized precisely by its synthesis of indigenous Indian traditions with Persian and Arabic musical influences. These influences led to the creation of new ragas, instruments like the sitar, and vocal styles like Khayal. Claiming it was "entirely unaffected" is incorrect, as this cultural blending distinguishes the Hindustani system from the Carnatic system.

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99. (C) Musical notes organized in a melodic framework to evoke a mood.
A Raga is the central concept of Indian classical music. It is not just a scale but a complex melodic framework with specific rules about which notes are used and how they are played. Each Raga is associated with a particular time of day, season, and aesthetic emotion. It provides the structure within which musicians improvise to evoke specific moods.

100. (B) Tabla - Percussion instrument (Avanaddha Vadya)
Indian musical instruments are traditionally classified into four categories. The Tabla is an 'Avanaddha Vadya' because it produces sound

28. (C) Brihadeeshwara
Gandhara, Mathura, and Amaravati were the three major and distinct schools of sculptural art in ancient India, thriving between the first and fourth centuries CE. They developed unique styles for depicting religious figures. Brihadeeshwara refers to a specific Chola-period temple in Thanjavur. It is primarily categorized as a masterpiece of Dravidian architecture rather than an ancient school of sculpture.

29. (B) Use of spotted red sandstone and an indigenous style of spiritual expression
The Mathura School of Sculpture was an indigenous development that utilized local spotted red sandstone. Unlike the Gandhara school, its artistic style was based on traditional Indian concepts of beauty and spirituality. Figures are characterized by fleshy bodies and smiling faces. This school was also notable for producing the earliest human images of the Buddha, alongside Hindu and Jain deities.

30. (A) Both A and R are true and R is the correct explanation of A.
Early Buddhist rock-cut caves, such as those at Ajanta and Karle, were strategically located near major ancient trade routes and mountain passes. This proximity was intentional, as the Buddhist Sangha relied heavily on the patronage of wealthy merchants and traders. These patrons provided the necessary financial resources for excavating and decorating the caves, which served as monastic shelters.

31. (A) Madhya Pradesh
The Bagh Caves are a group of nine rock-cut monuments situated on the banks of the Baghani River in the Dhar district of Madhya Pradesh. Like Ajanta, these caves are famous for their magnificent mural paintings, which date back to the fifth and sixth centuries CE. The remaining fragments provide valuable insights into the life of the Gupta-Vakataka period.

32. (C) Hoysaleshwara Temple, Halebid - Vesara Style
The Hoysaleshwara Temple at Halebid is a classic example of the Vesara style, which is a hybrid of the Nagara and Dravida styles. Konark and Lingaraja are Nagara style temples, while the Meenakshi Temple in Madurai is a quintessential Dravida style monument. The Vesara style flourished in the Deccan region under the patronage of the Chalukyas and Hoysala kings.

33. (A) The temple architectural style prominent in North India
Nagara is one of the three main styles of Indian temple architecture, developing primarily in Northern India. Its most distinguishing feature is the curvilinear beehive-shaped tower known as the Shikhara, which rises over the sanctum sanctorum. Other components include the square ground plan and the presence of a fluted disc called an Amalaka at the tower's summit.

34. (B) Influence of Hellenistic features like realistic musculature.
The Amaravati School, which flourished in the Krishna-Guntur region, was characterized by its use of white marble and its focus on narrative reliefs depicting the life of Buddha. It emphasized dynamic figures and a sense of movement. Unlike the Gandhara school, Amaravati was largely indigenous and did not show significant Hellenistic influences like realistic, Greco-Roman musculature.

35. (C) Gupta period
The Sultanganj Buddha is a colossal bronze statue dating back to the Gupta period, around 500-700 CE. Standing over seven feet tall, it showcases the extraordinary metallurgical skills and artistic refinement of the era. The figure is characterized by its transparent drapery and serene facial expression, embodying the "Golden Age" where spiritual calm was balanced with physical grace.

36. (C) The period saw the complete decline of Buddhist sculptural art.
Far from a decline, the Gupta period witnessed a peak in Buddhist sculptural art. Renowned centers like Sarnath produced some of the most iconic Buddha images. While the Guptas were primarily followers of Hinduism, they were religiously tolerant, allowing Buddhist and Jain art to flourish alongside the emergence of early structural Hindu temples like the Dashavatara temple at Deogarh.

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pre-dyed yarns align to create the desired design on the fabric. This differs from block printing, where the design is added to finished cloth. Famous Indian varieties include the Patola of Gujarat and Pochampally.

110. (C) I and III only
The Sangeet Natak Akademi officially recognizes eight classical dance forms, including Sattriya, which originated in the Vaishnava monasteries of Assam. However, the statement about Manipuri dance is incorrect. Unlike Kathak or Bharatanatyam, Manipuri dance is known for its soft movements and its lack of ankle bells. It emphasizes grace and delicate steps over the rigorous, loud footwork of other traditions.

111. (A) Madhya Pradesh
Gond art is a famous tribal art form of the Gondi people, primarily based in Madhya Pradesh. This art is characterized by its use of dots and lines to create vibrant, intricate patterns. Traditionally painted on walls, it has now moved to paper and canvas. The themes are deeply rooted in nature and tribal folklore, depicting trees, animals, and local myths.

112. (B) Kathak
Yakshagana, Bhavai, and Tamasha are all traditional forms of Indian folk theatre. They combine dance, music, dialogue, and specialized costumes to perform stories for rural audiences. Kathak, however, is a recognized classical dance form. While it has narrative elements, it is categorized as a refined classical art with a formal technical structure and lineage, distinguishing it from folk theatre traditions.

113. (B) Madhya Pradesh
Bagh print is a traditional hand-block printing technique originating from the town of Bagh in the Dhar district of Madhya Pradesh. It is characterized by the use of hand-carved wooden blocks and natural vegetable dyes, particularly black and red. The process involves multiple stages of washing and printing to create distinctive patterns. The local river water is essential for achieving colors.

114. (A) Pavakoothu - Glove puppetry from Punjab
Pavakoothu is indeed a traditional form of glove puppetry, but it originates from Kerala, not Punjab. It was heavily influenced by the Kathakali dance form in terms of makeup and themes. The other pairs are correct: Kathputli is the famous string puppetry of Rajasthan, Tholu Bommalata is the shadow puppetry of Andhra Pradesh, and Yampuri is a rod puppetry form.

115. (D) Madhya Pradesh and Gujarat
Pithora paintings are ritualistic wall paintings practiced by the Rathwa, Bhil, and Bhilala tribes residing in the border regions of Madhya Pradesh and Gujarat. These paintings are created as an offering to God Pithora to seek blessings. The central motif is usually a horse, and the art is characterized by vibrant colors and the depiction of tribal life and deities.

116. (A) P-2, Q-1, R-4, S-3
Chanderi sarees are a famous craft from Madhya Pradesh, known for their light texture and zari work. Kalamkari is a traditional hand-painted textile from Andhra Pradesh. Patola is the prestigious double-ikat silk weave from Patan, Gujarat. Kanjeevaram sarees are the iconic silk weaves of Tamil Nadu. This mapping highlights the rich and diverse regional textile heritage of ancient India.

117. (C) Extensive maritime trade between the Roman Empire and ancient South India
The discovery of thousands of Roman gold and silver coins at various archaeological sites in South India provides undeniable evidence of flourishing maritime trade during the early centuries CE. Ancient kingdoms like the Pandyas and Cholas exported luxury items like spices and textiles to Rome in exchange for gold. This trade significantly influenced the local economy and urban development in antiquity.

118. (D) The Kushana coins were entirely plain without any artistic motifs or images of deities.
This statement is factually incorrect. Kushana coins are famous for their rich artistic motifs and diverse religious imagery. They featured the portraits of kings like Kanishka alongside a wide pantheon of deities from Greek, Persian, and Indian religions. This eclecticism reflected the vastness and cultural diversity of the Kushana Empire. Other statements about punch-marked and Gupta coins are historically accurate.

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4. Rajasthan

(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

31. Which historical personality from Madhya Pradesh is deeply associated with Kalidasa, leading to an annual cultural festival in his honor?
(A) Raja Bhoj of Dhar
(B) Ahilyabai Holkar of Maheshwar
(C) Vikramaditya of Ujjain
(D) Tansen of Gwalior

32. Consider the following statements regarding syncretic traditions in Madhya Pradesh:
I. The shrine of Baba Farid in Ujjain attracts devotees from multiple faiths.
II. The Bhagoria festival is a purely Islamic trade fair held in Jhabua.
III. Mandu hosts syncretic architectural heritage reflecting both Hindu and Islamic aesthetics.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

33. Which of the following natural elements serves as the primary messenger in Kalidasa's lyrical poem Meghaduta?
(A) A swan
(B) A cloud
(C) The wind
(D) A parrot

34. Match the institutions in List I with their corresponding primary mandates in List II.
List I: (Institutions)
P. Lalit Kala Akademi
Q. National School of Drama
R. INTACH
S. Zonal Cultural Centers
List II: (Mandates)
1. Conservation of built and natural heritage
2. Promotion of fine arts (visual arts)
3. Promotion of grassroots and regional folk culture
4. Training and promotion of theatre

(A) P-4, Q-2, R-3, S-1
(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

35. The Hitopadesha, an important collection of Sanskrit fables, was authored by whom?
(A) Narayana Pandit
(B) Vishnu Sharma
(C) Somadeva
(D) Gunadhya

36. Consider the following traditional theatre forms of India:
I. Mach (Madhya Pradesh)
II. Bhavai (Gujarat)
III. Jatra (West Bengal)
IV. Koodiyattam (Kerala)
Which of the above statement(s) is/are recognized for their folk origins rather than strict adherence to classical Sanskrit dramaturgy?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

37. Which of the following best defines the concept of 'Mandala' as described in Kautilya's Arthashastra?
(A) Foreign policy theory based on a circle of neighboring states
(B) A specific system for assessing agricultural land and taxation
(C) Geometrical patterns used in temple construction and rituals
(D) Hierarchical organization of provincial judicial courts

38. Arrange the following traditional folk performance elements in a logical sequence of a typical Indian traditional storytelling session (e.g., Harikatha):
I. Main narrative exposition interspersed with moral commentary
II. Concluding benediction (Mangalam)
III. Invocation to the deity (Vandana)
Select the correct order:
(A) I, III, II
(B) III, I, II
(C) II, I, III
(D) III, II, I

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documenting intangible traditions to ensure they are preserved.

128. (B) Indo-Greek coins - Exclusively Cowry shells.
Indo-Greek coins are famous for being highly sophisticated metal coins, usually made of silver or copper, featuring realistic portraits of kings and bilingual inscriptions. They were the first to introduce the image of the ruler on Indian coinage. Cowry shells were used as a low-value currency in ancient India for local trade but were never the exclusive currency of Indo-Greeks.

129. (A) P-3, Q-1, R-2, S-4
Maach is the traditional folk theatre of Madhya Pradesh, often performed during festivals. Nautanki is a popular musical theatre form from Uttar Pradesh. Jatra is the famous itinerant folk theatre tradition of West Bengal. Therukoothu is a traditional Tamil folk drama performed in the villages of Tamil Nadu. This mapping showcases the rich variety of regional performing arts using local dialects.

130. (B) I, II, III and IV only
Numismatics is a vital tool for historians, helping to build chronologies and understand ancient religious beliefs through coin imagery. Samudragupta's Ashvamedha-type coins are a famous historical example of this. However, the statement that coins "never" bore the date or name of the king is false. Starting with the Indo-Greeks, Indian coins frequently featured the names and titles of monarchs.

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CHAPTER 10

Literature, Festivals, Traditions and Intangible Cultural Heritage

1. Which of the following best defines the Shruti tradition in ancient Indian literature?
(A) Texts composed by human authors and transmitted via written manuscripts
(B) Divine texts transmitted orally across generations
(C) Commentaries by medieval scholars explaining complex philosophical ideas
(D) Regional folk tales compiled into Sanskrit epics by later poets

2. Read the following statements regarding the transition from Vedic to classical Sanskrit literature:
Statement I: The shift was marked by a transition from a highly rigid, rule-bound classical language to a more flexible Vedic language.
Statement II: The emergence of classical Sanskrit was significantly shaped by the grammatical codification undertaken by Panini.
Which of the following is correct?
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

3. Which of the following texts is not traditionally classified under the Smriti literature of ancient India?
(A) Manusmriti
(B) Ramayana
(C) Rigveda
(D) Puranas

4. Match the major sections of the Sanskrit epics in List I with their corresponding core events in List II.
List I: (Sections)
P. Sundara Kanda
Q. Yuddha Kanda
R. Bhishma Parva
S. Shanti Parva
List II: (Events)
1. Discourse on statecraft and duties of a king
2. Hanuman's journey to Lanka and discovery of Sita
3. The great war between Rama and Ravana
4. The delivery of the Bhagavad Gita
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

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5. A historian is studying the integration of diverse regional beliefs into a unified cultural framework during the early medieval period. Which literary corpus would serve as the most appropriate primary source for this study?
(A) The early Upanishads
(B) The Brahmanas
(C) The Aranyakas
(D) The Puranas

6. Read the following statements and select the correct answer.
Assertion (A): The Bhagavad Gita advocates for Nishkama Karma as a means to achieve spiritual liberation.
Reason (R): Nishkama Karma involves performing one's prescribed duties without any attachment to the fruits or outcomes of those actions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

7. The Vedangas were developed to assist in the proper pronunciation, recitation, and application of Vedic mantras. Which of the

following is the Vedanga dedicated to etymology and the meaning of complex words?
(A) Shiksha
(B) Chhanda
(C) Nirukta
(D) Kalpa

8. Consider the following statements regarding the works of Kalidasa:
I. Raghuvamsha is a Mahakavya that chronicles the lineage of the solar dynasty.
II. Ritusamhara is a lyrical poem describing the changing seasons.
III. Vikramorvashiyam is a philosophical treatise on Vedanta.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

9. Identify the incorrect statement regarding the works of Kalidasa.
(A) Abhijnanasakuntalam is a play detailing the love story of King Dushyanta and Shakuntala.
(B) Kumarasambhavam deals with the birth of Kartikeya, the son of Shiva and Parvati.
(C) Meghaduta is an epic poem describing the military conquests of King Raghu.
(D) Malavikagnimitram is a Sanskrit play set in the Shunga court.

10. Select the correct chronological sequence of the following ancient Indian texts based on their estimated period of early formulation:
(A) Rigveda → Ashtadhyayi → Arthashastra → Abhijnanasakuntalam
(B) Ashtadhyayi → Rigveda → Abhijnanasakuntalam → Arthashastra
(C) Rigveda → Arthashastra → Ashtadhyayi → Abhijnanasakuntalam
(D) Arthashastra → Ashtadhyayi → Rigveda → Abhijnanasakuntalam

11. Which of the following was a primary cultural effect of the numerous regional translations and adaptations of the Ramayana, such as Tulsidas's Ramcharitmanas or Kamban's Ramavataram?
(A) Resulting in the complete abandonment of the original Valmiki Ramayana
(B) Leading to a strict homogenization of Hindu rituals across all regions
(C) Restricting the epic's narrative to elite circles in regional courts
(D) Making moral and spiritual messages accessible in vernacular languages

12. Read the following statements regarding the development of Hindi literature:
Statement I: Avadhi, Braj Bhasha, and Khari Boli are prominent dialects that contributed to the rich tapestry of early Hindi literature.
Statement II: Amir Khusrao is widely regarded as one of the earliest poets to use Khari Boli extensively in his literary compositions.
Which of the following is correct?
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

13. Which of the following statements correctly identifies the core philosophical focus of the Upanishads?
(A) Prescribing the intricate details of sacrificial rituals and duties
(B) Exploring the nature of the self (Atman) and Brahman
(C) Documenting the political history and lineages of early Vedic kings
(D) Establishing the fundamental phonetic rules of Sanskrit grammar

14. Match the elements of Sangam literature in List I with their descriptions in List II.
List I: (Elements)
P. Ettutogai
Q. Pattuppattu
R. Pathinenkilkanakku
S. Tolkappiyam
List II: (Descriptions)
1. The earliest available work on Tamil grammar and poetics
2. The Ten Idylls (long poems)
3. The Eight Anthologies
4. The Eighteen Minor Works (focusing mostly on ethics)
(A) P-2, Q-3, R-1, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-2, R-4, S-1
(D) P-3, Q-4, R-1, S-2

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with private life
(B) Agam deals with private life; Puram deals with public life
(C) Agam is written in Sanskrit; Puram is written in Tamil
(D) Agam focuses on Jainism; Puram focuses on Buddhism

48. Which of the following statements about the Tipitaka is incorrect?
(A) Documentation of rules and regulations of Buddhist monastic life
(B) Primary discourses containing the core teachings of the Buddha
(C) Textual tradition orally transmitted before being written down
(D) Collection of biographical stories of the Buddha's past lives

49. The Sangam poems often classify landscapes into five specific eco-zones (Tinais). Which landscape is associated with the theme of patient waiting by a lover?
(A) Kurinji (Mountains)
(B) Mullai (Forests)
(C) Marutham (Agricultural plains)
(D) Neithal (Coastal areas)

50. Which of the following statements about Kabir's poetry is negative or generally considered an exception to his core philosophy?
(A) He heavily criticized orthodox rituals of both Hinduism and Islam.
(B) He advocated for a formless, attribute-less ultimate reality (Nirguna Brahman).
(C) He strictly adhered to the grammatical rules of classical Sanskrit in all his couplets.
(D) He used everyday metaphors from the lives of weavers and artisans to convey deep philosophical truths.

51. What is the central narrative focus of the Tamil epic Silappadikaram?
(A) The military campaigns of the legendary Chola king Karikala
(B) Philosophical dialogues between Buddhist nuns and Jain monks
(C) Mythological origins of the Pandya dynasty in southern India
(D) The tragic story of Kannagi and the destruction of Madurai

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52. Identify the incorrect pair regarding famous Urdu poets and their legacy:
(A) Mirza Ghalib - Renowned for his complex and deeply philosophical ghazals
(B) Allama Iqbal - Famous for composing 'Sare Jahan se Accha'
(C) Amir Khusrao - The founder of modern Urdu prose in the 19th century
(D) Mir Taqi Mir - A leading poet of the Delhi School of the 18th century

53. The Tamil epic Manimekalai is considered a sequel to Silappadikaram. Which religious philosophy is strongly propagated in Manimekalai?
(A) Shaivism
(B) Buddhism
(C) Vaishnavism
(D) Jainism

54. Which of the following statements about regional festivals is incorrect?
(A) Onam is a major harvest festival of Kerala celebrating the return of King Mahabali.
(B) Bihu is a set of three important Assamese festivals related to the agricultural cycle.
(C) Navratri in Gujarat is characterized by the traditional Garba dance.
(D) Chhath Puja is primarily celebrated in Punjab to mark the winter solstice.

55. Which of the following Prakrit dialects was extensively used in the ancient kingdom of Magadha and is prominently featured in early Jain texts?
(A) Shauraseni
(B) Maharashtri
(C) Paishachi
(D) Ardhamagadhi

56. Find the odd one out among the following festivals based on their core thematic significance in the agricultural cycle.
(A) Makar Sankranti
(B) Maha Shivaratri
(C) Baisakhi
(D) Pongal

57. The vast collection of Jain canonical literature, known as the Agamas, was finally systematized

23. What was the original purpose behind the composition of the Panchatantra by Vishnu Sharma?
(A) To document the political history of the early Maurya Empire
(B) To provide a grammatical framework for classical Sanskrit study
(C) To codify the ritualistic laws of Vedic sacrifices and offerings
(D) To instruct young princes in statecraft and practical wisdom

24. Consider the following statements regarding regional literary traditions:
I. Dnyaneshwari is a famous Marathi commentary on the Bhagavad Gita.
II. The Warkari tradition profoundly shaped the devotional literature of Maharashtra.
III. Eknath and Tukaram were key figures in Marathi Bhakti literature.
IV. Marathi literature largely developed independently without any influence from Sanskrit.
V. The Abhang is a common poetic meter used by Marathi Bhakti saints.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

25. Identify the correct pair of Sangam work and its author:
(A) Tolkappiyam - Tolkappiyar
(B) Tirukkural - Ilango Adigal
(C) Silappadikaram - Tiruvalluvar
(D) Manimekalai - Kamban

26. Read the following statements and select the correct answer.
Assertion (A): The observance of Muharram is characterized by mourning processions and the display of Tazias in India.
Reason (R): Muharram commemorates the tragic martyrdom of Imam Hussain, the grandson of Prophet Muhammad, at the Battle of Karbala.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

27. Which of the following is not a recognized path to Moksha (liberation) as elucidated by Lord Krishna in the Bhagavad Gita?
(A) Karma Yoga
(B) Hatha Yoga
(C) Bhakti Yoga
(D) Jnana Yoga

28. Consider the following statements about oral traditions in India:
I. Oral traditions serve merely as entertainment and have no historical or social value.
II. Ballads like 'Dhola Maru' help preserve the cultural memory and historical ethos of local communities.
III. Storytelling formats often adapt to changing times, integrating contemporary issues into traditional frameworks.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

29. The Gupta period is often hailed as the Golden Age of Classical Sanskrit literature. Which of the following factors most directly contributed to this flourishing?
(A) Suppression of Prakrit and Pali languages by central royal decree
(B) Royal patronage by Gupta emperors like Chandragupta II
(C) Arrival of Persian scholars introducing new poetic meters and forms
(D) Mandatory translation of Buddhist and Jain texts into Sanskrit

30. Match the Indian food items/traditions in List I with their closely associated regions in List II.
List I: (Food Items)
P. Dal Baati Churma
Q. Makki ki Roti and Sarson ka Saag
R. Poha-Jalebi
S. Rosogolla
List II: (Regions)
1. Punjab
2. Madhya Pradesh (Malwa)
3. West Bengal

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15. Find the odd one out among the following Vedic texts based on their traditional categorization.
(A) Aitareya Brahmana
(B) Shatapatha Brahmana
(C) Taittiriya Brahmana
(D) Ashtadhyayi

16. Consider the following statements regarding the development of Pali and Prakrit literature:
I. Pali was primarily used by the Buddhist sangha to record the teachings of Gautama Buddha.
II. Ashoka used various Prakrit dialects in his rock and pillar edicts to communicate with the masses.
III. Prakrit completely replaced Sanskrit as the language of the royal courts during the Gupta period.
IV. The Jain Agamas were predominantly composed in Prakrit dialects.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) II and IV only
(D) I, III, and IV

17. Identify the incorrect pair regarding the regional versions of the Ramayana and their authors:
(A) Ramcharitmanas - Tulsidas
(B) Ranganatha Ramayanam - Ezhuthachan
(C) Krittivasi Ramayan - Krittibas Ojha
(D) Kamba Ramayanam - Kamban

18. Read the following statements regarding the evolution of Sanskrit literature:
Statement I: The classical Sanskrit literature of the Gupta period strictly adhered to the grammatical rules laid down by Panini.
Statement II: Kavya (poetry) and Nataka (drama) became highly stylized, emphasizing aesthetic flavor (Rasa) and intricate figures of speech (Alankara).
Which of the following is correct?
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

19. The Mahabharata is traditionally believed to have been composed by Sage Vyasa. Which of the following is considered the core, original narrative of the epic before its later expansions?
(A) Bharata
(B) Harivamsa
(C) Jaya
(D) Shrimad Bhagavatam

20. Arrange the following developments in Indian literature in their correct historical sequence:
I. Composition of the Rigveda
II. Compilation of the Tipitaka
III. Writing of the Ramcharitmanas by Tulsidas
IV. Flourishing of Sangam literature
Which of the following represents the correct order?
(A) I, II, IV, III
(B) I, IV, II, III
(C) I, II, III, IV
(D) II, I, IV, III

21. What is the fundamental ethical dilemma faced by Arjuna at the beginning of the Bhagavad Gita?
(A) Deciding whether to claim the throne or yield it to his eldest brother
(B) Choosing between the path of devotion and the path of ritual knowledge
(C) Selecting an alliance with the Kauravas or the distant Matsya kingdom
(D) Conflict between warrior duty and the reluctance to kill kinsmen

22. Match the regional literary texts in List I with their respective languages in List II.
List I: (Texts)
P. Kavirajamarga
Q. Ramcharitmanas
R. Lilatilakam
S. Charyapada
List II: (Languages)
1. Awadhi
2. Early Bengali
3. Kannada
4. Malayalam
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

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39. According to Kautilya's Arthashastra, the state is constituted by seven elements (Saptanga theory). Which of the following is not one of these seven elements?
(A) Swami (The King)
(B) Amatya (The Ministers)
(C) Kosha (The Treasury)
(D) Dharma (The Religious Law)

40. Consider the following threats to the preservation of intangible cultural heritage:
I. Commercialization and commodification of traditional arts
II. Lack of interest among the younger generation
III. Displacement of communities due to industrialization
IV. Integration of traditional crafts into sustainable tourism
V. Rapid linguistic homogenization causing the extinction of regional dialects
Which combination of the above statement(s) represents the negative challenges (threats) to intangible heritage?
(A) I, II, III, and V only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, III, IV, and V

41. The Ashtadhyayi of Panini is universally recognized for achieving which of the following?
(A) Documentation of the complete pantheon of Hindu deities
(B) Introduction of the concept of zero to Indian mathematics
(C) A systematic, rule-based formulation of Sanskrit grammar
(D) Translation of Greek astronomical concepts into Sanskrit

42. Read the following statements regarding traditional Indian rituals:
Statement I: Rituals often serve to reinforce social cohesion and community identity.
Statement II: Modern urbanization has led to the complete eradication of all traditional rites of passage in India.
Which of the following is correct?
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

43. Which of the following scholars wrote the famous commentary 'Mahabhashya' on Panini's Ashtadhyayi?
(A) Katyayana
(B) Bhartrihari
(C) Yaska
(D) Patanjali

44. Identify the correct sequential order of the following major Hindu festivals as they appear in the traditional Hindu lunar calendar year (starting from Chaitra):
(A) Chaitra Navratri → Krishna Janmashtami → Sharad Navratri → Diwali
(B) Krishna Janmashtami → Chaitra Navratri → Diwali → Sharad Navratri
(C) Diwali → Sharad Navratri → Krishna Janmashtami → Chaitra Navratri
(D) Chaitra Navratri → Diwali → Krishna Janmashtami → Sharad Navratri

45. Panini's Ashtadhyayi consists of how many chapters, a fact that gives the text its name?
(A) Four
(B) Six
(C) Eight
(D) Ten

46. Read the following statements regarding the preservation of intangible culture:
Statement I: Intangible cultural heritage is best preserved by completely isolating the practicing communities from modern economic development.
Statement II: Safeguarding intangible heritage requires supporting the practitioners and ensuring the intergenerational transmission of knowledge.
Which of the following is correct?
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

47. Which of the following statements correctly differentiates between the Agam (Akananuru) and Puram (Purananuru) poetry in Sangam literature?
(A) Agam deals with public life; Puram deals

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119. (D) Fine gold or silver thread used for weaving intricate patterns.
Zari is an even thread traditionally made of fine gold or silver, used in Indian textiles to create intricate brocade patterns. Today, it is often made with metallic yarn. It is a hallmark of luxury fabrics like Banarasi silk and Kanjeevaram. The process involves winding the metallic thread around a silk core, which is then woven into the fabric for decoration.

120. (A) Both Statement I and Statement II are correct
Terracotta, which means "baked earth," is a type of ceramic made from fired clay. It has been used since the Indus Valley period for making durable figurines, toys, and architectural elements. The Bankura horse, from the Bishnupur region of West Bengal, is one of the most iconic examples of Indian terracotta folk art, known for its stylized and elongated neck.

121. (A) Alexander Cunningham
Sir Alexander Cunningham, a British army engineer with a deep passion for Indian history, founded the Archaeological Survey of India in 1861. He served as its first Director-General. Cunningham is credited with conducting the first systematic archaeological surveys across North India, identifying numerous ancient sites mentioned in Buddhist texts and laying the scientific foundation for the study of Indian monuments.

122. (A) Vilambit (Slow), Madhya (Medium), Drut (Fast)
A standard Hindustani classical music performance follows a specific progression of tempo. It typically begins with 'Vilambit', a slow and contemplative pace that allows for the detailed exploration of each note in the raga. This is followed by 'Madhya' laya, a medium tempo. The performance concludes with 'Drut', a fast and energetic tempo featuring complex rhythmic patterns and melodic flourishes.

123. (B) Environmental factors like moisture and human interference over time.
The mural paintings at Ajanta have suffered significant damage primarily due to natural environmental factors. Seepage of rainwater through the rock, fluctuations in humidity, and the growth of fungi have all contributed to the peeling of pigments. Additionally, after their rediscovery, increased carbon dioxide from visitors and early improper restoration attempts further accelerated the deterioration of these delicate ancient artworks.

124. (B) III only
While Sanchi, Maheshwar, and Bhimbetka are correctly described, the statement about Khajuraho is incorrect. The Khajuraho temples were built using local buff-colored or pinkish sandstone, not white marble. The sandstone allowed for the incredibly fine and detailed carvings that the site is famous for. White marble was only used for a few specific Jain images inside the temple sanctums.

125. (A) Minimal intervention using traditional materials to stabilize the structure.
Modern heritage conservation philosophy emphasizes the principle of "minimal intervention." The goal is to stabilize and preserve the original fabric of the building without changing its historical character. This involves using traditional materials and techniques that are compatible with the original structure. Modern additions or demolition are avoided to maintain the authenticity and historical integrity of the monument for future generations.

126. (A) I, II, III
Arranging these forms from North to South, Kathputli comes first as it originates from Rajasthan in North-Western India. Tholu Bommalata, the shadow puppetry tradition, belongs to Andhra Pradesh in South-Central India. Finally, Togalu Gombeyaata is another form of shadow puppetry native to Karnataka, which lies further South. This sequence reflects the geographical distribution of India's diverse traditional puppetry forms.

127. (D) Modernizing historical structures with contemporary materials to look new.
The primary goal of conservation is to preserve the historical, aesthetic, and cultural value of a monument in its original state. Modernizing a structure to make it "look new" using contemporary materials is contrary to these principles, as it destroys the building's authenticity. Instead, conservation focuses on protecting against environmental decay and

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and compiled at a grand council held in the 5th century CE. Where was this council held?
(A) Pataliputra
(B) Ujjain
(C) Vallabhi
(D) Vaishali

58. Identify the incorrect statement regarding the food traditions of India:
(A) Ayurveda categorizes food into Sattvic, Rajasic, and Tamasic based on their effect on the mind and body.
(B) Traditional Indian cuisine relies strictly on boiling techniques and completely avoids fermentation.
(C) The concept of 'Langar' in Sikhism promotes community eating regardless of caste or creed.
(D) The Portuguese introduced crucial crops like potatoes, tomatoes, and chilies to India.

59. In Jain canonical literature, which category of texts contains the core behavioral rules and monastic discipline for monks and nuns?
(A) Chedasutras
(B) Angas
(C) Upangas
(D) Mulasutras

60. Which of the following crafts is negative/ exceptionally mismatched with its primary Indian state?
(A) Kanchipuram silk - Gujarat
(B) Phulkari - Punjab
(C) Kalamkari - Andhra Pradesh
(D) Chikankari - Uttar Pradesh

61. What is the main subject matter of the Milindapanha, a famous non-canonical Buddhist text?
(A) A chronological history of the first Buddhist councils
(B) Dialogue between King Menander and the monk Nagasena
(C) Architectural guidebook for constructing sacred stupas
(D) Collection of ritual hymns sung by early Buddhist nuns

62. Identify the incorrect statement regarding cultural institutions in Madhya Pradesh.
(A) Bharat Bhavan in Bhopal is a multi-arts complex that promotes various cultural forms.
(B) Adivasi Lok Kala Academy solely focuses on promoting classical Hindustani music.
(C) Kalidas Akademi in Ujjain is dedicated to preserving and studying Sanskrit literature and traditional arts.
(D) Ustad Alauddin Khan Sangeet Akademi works towards the promotion of classical music.

63. The Jatakas are an integral part of Buddhist literature. What purpose did these stories primarily serve in ancient Indian society?
(A) To function as manuals for complex agricultural techniques
(B) To document the exact boundaries of the Mauryan Empire
(C) To impart moral values through the past lives of Buddha
(D) To serve as philosophical treatises for advanced scholars

64. Which of the following is a direct consequence of standardizing oral traditions into written texts?
(A) It often fixes a single version, potentially losing the fluid, adaptive nature of oral storytelling.
(B) It permanently prevents any structural decay of the narrative.
(C) It ensures that the story is completely rejected by the native community.
(D) It automatically qualifies the text for UNESCO heritage status.

65. Apabhramsha marks a crucial transitional phase in the linguistic history of India. It primarily bridges the gap between which two linguistic stages?
(A) Vedic Sanskrit and Classical Sanskrit
(B) Classical Sanskrit and Early Prakrit
(C) Old Tamil and Modern Malayalam
(D) Late Prakrit and Early Modern Indo-Aryan languages (like Hindi, Gujarati)

66. Which administrative system of the Mauryan empire is extensively detailed in the Arthashastra, reflecting its role as a practical manual of statecraft?

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(A) The feudal Mansabdari system of military administration
(B) The extensive network of state espionage and spies
(C) The Iqta system of land grants for civil and military pay
(D) The decentralized model of autonomous village assemblies

67. Which famous Apabhramsha poet wrote the 'Paumachariu', a Jain version of the Ramayana?
(A) Svayambhu
(B) Hemachandra
(C) Pushpadanta
(D) Dhanapala

68. What is a primary reason why traditional storytelling forms like Harikatha are considered vital intangible cultural heritage?
(A) Vehicles for transmitting moral values and myths
(B) Sources for recording precise historical chronologies
(C) Exclusively permitted religious rituals in temples
(D) Commercial activities generating foreign exchange

69. Which famous Bhakti saint composed the 'Padmavat', an epic poem written in the Avadhi language?
(A) Tulsidas
(B) Malik Muhammad Jayasi
(C) Kabir
(D) Surdas

70. Which major challenge poses the most direct threat to the preservation of India's intangible cultural heritage in the 21st century?
(A) The construction of state-funded heritage museums
(B) Digital translation of ancient texts into new formats
(C) Rapid urbanization and loss of traditional livelihoods
(D) Reviving local dialects through primary education

71. Surdas, a prominent Bhakti poet, primarily composed his devotional poetry centered around which deity and in which dialect?
(A) Lord Rama in Avadhi
(B) Lord Shiva in Khari Boli
(C) Goddess Durga in Maithili
(D) Lord Krishna in Braj Bhasha

72. 'Mudiyettu' is a ritual theatre and dance drama from Kerala based on the mythological tale of a battle between Goddess Kali and the demon Darika. This form is a prime example of:
(A) Classical court dance performed for royal entertainment
(B) Heritage linking community rituals with performing arts
(C) Syncretic tradition merging regional and foreign themes
(D) Modern theatrical innovation devoid of sacred significance

73. Mirabai's devotional poetry is a stellar example of which specific tradition within the Bhakti movement?
(A) Nirguna Bhakti emphasizing abstract meditation
(B) Shaiva Siddhanta focusing on temple rituals
(C) Saguna Bhakti expressing passionate love and devotion to Lord Krishna
(D) Nathpanthi tradition focusing on physical austerities

74. What fundamental role do regional cultural festivals like the 'Khajuraho Dance Festival' play in contemporary India?
(A) Efforts to isolate traditions from modern audiences
(B) Platforms for sustaining classical arts today
(C) Festivals focusing on showcasing electronic music
(D) Functions acting as rituals for temple deities

75. The Bijak is the most important compilation of the teachings and poetry of which mystic saint?
(A) Guru Nanak
(B) Kabir
(C) Tulsidas
(D) Ravidas

76. Which of the following is considered an ethical dilemma in the preservation of tribal intangible culture?
(A) Documenting tribal languages before they fully disappear

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(B) Balancing development with the risk to local knowledge
(C) Providing modern healthcare facilities to remote regions
(D) Mandating that tribal children learn national languages

77. The origin and development of Urdu literature in India is a classic example of cultural synthesis. The linguistic structure of Urdu primarily relies on the syntax of which Indian dialect?
(A) Braj Bhasha
(B) Avadhi
(C) Bhojpuri
(D) Khari Boli

78. Ultimately, the survival of India's vast intangible cultural heritage depends most crucially on which of the following?
(A) Lived practice and transmission by the communities
(B) Keeping the traditions locked within museum archives
(C) Mandating strict laws that punish any modern alteration
(D) Relying entirely on international organizations for funds

79. The 'Ghazal' is a quintessential part of Urdu poetry. Which of the following best describes this literary form?
(A) Rhyming couplets with refrains, exploring themes of love and loss
(B) An elegy mourning the martyrdom of historical religious figures
(C) A panegyric poem written in praise of a king or benefactor
(D) A short poem consisting of four lines with a specific rhyme scheme

80. Which of the following is an odd one out among the ancient epics based on its linguistic tradition?
(A) Ramayana
(B) Mahabharata
(C) Silappadikaram
(D) Raghuvamsha

81. The 'Charyapadas' are considered the earliest extant specimens of Bengali literature. What are they?
(A) Mystical poems composed by Buddhist Siddhacharyas
(B) A collection of Vaishnava devotional songs
(C) Court chronicles of the Pala dynasty
(D) Translations of Sanskrit epics into early Bengali

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82. The traditional craftsmanship of making brass and copper utensils by the Thatheras is a UNESCO-recognized intangible heritage from which state?
(A) Rajasthan
(B) Uttar Pradesh
(C) Punjab
(D) Haryana

83. Which of the following literary movements deeply influenced medieval Bengali literature, leading to the massive production of Padavali (devotional songs)?
(A) The Aligarh Movement
(B) The Brahmo Samaj reforms
(C) The Shaiva Siddhanta movement
(D) The Chaitanya Vaishnava Movement

84. Which of the following best defines "Intangible Cultural Heritage" as per UNESCO?
(A) Physical monuments, buildings, and archaeological sites
(B) Knowledge, skills, and practices recognized as cultural heritage
(C) Artifacts and paintings stored within national museums
(D) Official treaties and documents signed by ancient kings

85. Which Bhakti saint from Maharashtra is highly revered for his abhangs dedicated to Lord Vithoba of Pandharpur?
(A) Vidyapati
(B) Chandidas
(C) Namdev
(D) Narsinh Mehta

86. The Sahitya Akademi was established by the Government of India primarily to promote:
(A) Visual arts and painting
(B) Literature in various Indian languages
(C) Theater and performing arts
(D) Archaeological excavations

chariot

110. Traditional Indian crafts are vital elements of intangible cultural heritage. Chanderi and Maheshwari are famous traditional crafts of Madhya Pradesh primarily associated with which of the following?
(A) Terracotta pottery
(B) Bell-metal casting (Dhokra)
(C) Handloom weaving (Sarees)
(D) Wood carving

111. The regional festival of Pongal, primarily celebrated in Tamil Nadu, is dedicated to which of the following?
(A) Prayer to the Moon god for a successful fishing season
(B) Worship of Lord Murugan for victory in ancient battles
(C) Thanksgiving to the Sun god for the harvest
(D) Rituals for the Rain god to ensure favorable monsoons

112. The culinary heritage of India is deeply influenced by historical trade and invasions. The widespread use of saffron, dry fruits, and slow-cooking techniques (Dum) in North Indian cuisine is primarily a legacy of which influence?
(A) Portuguese
(B) British
(C) French
(D) Mughal/Persian

113. The spectacular snake boat race (Vallam Kali) is culturally associated with which Indian festival?
(A) Onam
(B) Pongal
(C) Ugadi
(D) Vishu

114. Which of the following is not typically considered a 'rite of passage' in standard anthropological terms?
(A) A traditional wedding ceremony
(B) A coming-of-age initiation ritual
(C) A daily morning prayer routine
(D) A funerary rite

115. Which famous tribal festival in Madhya Pradesh, characterized by vibrant markets and traditional matchmaking, is celebrated by the Bhil and Bhilala communities before Holi?
(A) Bhagoria
(B) Madai
(C) Karmatai
(D) Meghnad

116. Rites of passage, known as Samskaras in the Hindu tradition, mark crucial transitions in a person's life. Which Samskara represents the initiation of a child into formal education?
(A) Namakarana
(B) Vivaha
(C) Antyeshti
(D) Vidyarambha (or Upanayana)

117. The sacred geography of India is defined by a vast network of pilgrimage sites. The Chardham Yatra of Uttarakhand includes Badrinath, Kedarnath, Gangotri, and which other site?
(A) Haridwar
(B) Rishikesh
(C) Yamunotri
(D) Joshimath

118. Which pilgrimage center in Madhya Pradesh is unique for housing one of the twelve Jyotirlingas along with the shrine of a Shakti Peetha?
(A) Chitrakoot
(B) Ujjain (Mahakaleshwar)
(C) Maihar
(D) Sanchi

119. The Kumbh Mela, recognized by UNESCO as an Intangible Cultural Heritage, is held cyclically at four sacred locations. Which location in Madhya Pradesh hosts the Simhastha Kumbh?
(A) Omkareshwar
(B) Maheshwar
(C) Amarkantak
(D) Ujjain

120. Which national institution is primarily responsible for the preservation and promotion of performing arts (music, dance, and drama) in India?
(A) Sangeet Natak Akademi
(B) Sahitya Akademi
(C) Lalit Kala Akademi
(D) Anthropological Survey of India

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(D) Gird

99. Which of the following is an example of an oral storytelling tradition native to the Malwa region of Madhya Pradesh, usually accompanied by a stringed instrument?
(A) Pandvani
(B) Mach
(C) Bharthari Gayan
(D) Baul

100. Which of the following theatre forms is a popular folk operatic tradition of North India, historically characterized by themes of romance, valor, and contemporary social issues?
(A) Bhavai
(B) Therukoothu
(C) Nautanki
(D) Dashavatar

101. The festival of Diwali is primarily celebrated to commemorate which mythological event?
(A) The birth of Lord Krishna in Mathura
(B) The victory of Goddess Durga over Mahishasura
(C) Lord Shiva's cosmic dance, the Tandava
(D) Lord Rama's return to Ayodhya after defeating Ravana

102. Tamasha is a popular traditional folk theatre form that emerged as a major source of mass entertainment. In which state did it originate?
(A) Maharashtra
(B) Gujarat
(C) Rajasthan
(D) Haryana

103. Which major Hindu festival marks the onset of spring, celebrates the eternal love of Radha and Krishna, and involves the playful throwing of colors?
(A) Holi
(B) Makar Sankranti
(C) Vasant Panchami
(D) Janmashtami

104. Yakshagana is a vibrant classical/folk theatre tradition that combines dance, music, dialogue, and heavy makeup. It is indigenous to which Indian state?
(A) Maharashtra
(B) Karnataka
(C) Kerala
(D) Odisha

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105. In West Bengal, the festival of Dussehra is celebrated with immense grandeur under which name?
(A) Kali Puja
(B) Saraswati Puja
(C) Durga Puja
(D) Jagaddhatri Puja

106. Dhokra is an ancient craft tradition still practiced by tribal communities in Central India, including Madhya Pradesh. What is the fundamental process used in Dhokra?
(A) Weaving of wild silk (Tussar)
(B) Lost-wax casting technique for metal art
(C) Creating murals using natural mud and mirrors
(D) Carving intricate patterns on bamboo

107. Eid-ul-Fitr, a major Islamic festival, is celebrated to mark the conclusion of which significant event?
(A) The holy month of fasting known as Ramadan
(B) The annual Hajj pilgrimage to Mecca
(C) The migration of the Prophet from Mecca to Medina
(D) The martyrdom of Imam Hussain at Karbala

108. The Bagh print of Madhya Pradesh, known for its distinctive geometric and floral patterns, relies on which of the following traditional techniques?
(A) Tie and dye
(B) Zardozi embroidery
(C) Ikat weaving
(D) Block printing using natural colors

109. Which of the following festivals perfectly exemplifies the syncretic culture of India by bringing together Hindu and Muslim communities to celebrate the Urs of a Sufi saint?
(A) Kumbh Mela congregation at sacred river banks
(B) Ajmer Sharif Urs celebrating a Sufi saint
(C) Pushkar Fair involving cattle trade and rituals
(D) Rath Yatra procession of the deity in a

87. Which classical Indian language claims the literary work 'Amuktamalyada', authored by the Vijayanagara King Krishnadevaraya?
(A) Kannada
(B) Malayalam
(C) Tamil
(D) Telugu

88. The 'Ramlila', inscribed by UNESCO as a Masterpiece of the Oral and Intangible Heritage of Humanity, is a performance based on which epic?
(A) Mahabharata
(B) Ramcharitmanas
(C) Silappadikaram
(D) Gita Govinda

89. Who among the following is considered one of the 'Ratnatraya' (Three Gems) of early Kannada literature?
(A) Pampa
(B) Basavanna
(C) Nannaya
(D) Tikkana

90. Which martial art form, recognized as an Intangible Cultural Heritage and often integrated with dance and mock combat, originated in eastern India?
(A) Kalaripayattu
(B) Gatka
(C) Thang-Ta
(D) Chhau

91. The 'Manipravalam' style, an amalgamation of Sanskrit and a regional language, was a significant literary style in the early development of which literature?
(A) Odia
(B) Malayalam
(C) Assamese
(D) Gujarati

92. Which of the following is an example of an Intangible Cultural Heritage element from India officially inscribed on the UNESCO list?
(A) The tradition of Vedic chanting
(B) The architectural complex of Hampi
(C) The Taj Mahal
(D) The Western Ghats

93. During the medieval period, Persian literature heavily influenced Indian administrative and literary culture. The translation of the Mahabharata into Persian under Akbar's patronage is known by what title?
(A) Razmnama
(B) Sirr-i-Akbar
(C) Tutinama
(D) Hamzanama

94. Which storytelling tradition of Andhra Pradesh utilizes a single narrator accompanied by two co-performers who play a percussion instrument shaped like a human skull?
(A) Pandvani
(B) Villu Pattu
(C) Oggu Katha
(D) Burrakatha

95. Which Mughal prince, known for his deep interest in spiritual synthesis, translated several Upanishads into Persian?
(A) Akbar
(B) Jahangir
(C) Dara Shikoh
(D) Aurangzeb

96. Kathakatana, Harikatha, and Burrakatha are traditional art forms fundamentally rooted in which practice?
(A) Martial arts
(B) Storytelling combined with music and discourse
(C) Miniature painting
(D) Classical instrumental music

97. The folklore of Madhya Pradesh includes rich ballad traditions. The famous 'Alha-Khand', which narrates the heroic deeds of Alha and Udal, is primarily associated with which cultural region?
(A) Malwa
(B) Nimad
(C) Baghelkhand
(D) Bundelkhand

98. Mach is a traditional folk theatre prominent in which specific cultural zone of Madhya Pradesh?
(A) Bundelkhand
(B) Baghelkhand
(C) Malwa

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121. The Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS), located in Bhopal, is highly significant for the study of Indian heritage because it is:
(A) A museum of human evolution and traditional cultures
(B) A repository of the finest Mughal miniature paintings
(C) An institute for the study of classical Sanskrit grammar
(D) The central command for international heritage operations

122. Which Indian festival, celebrating the Parsi New Year, is inscribed on the UNESCO Intangible Cultural Heritage list?
(A) Gudi Padwa
(B) Cheti Chand
(C) Losar
(D) Navroz

123. What is 'Sankirtana', an art form added to the UNESCO Intangible Cultural Heritage list?
(A) A classical dance form of Assam
(B) A brass craft of Punjab
(C) Ritual singing, drumming, and dancing of Manipur
(D) A storytelling tradition of Kerala

124. Which aspect of Indian culinary heritage is most recognized globally for its systematic knowledge of the medicinal properties of food and spices?
(A) Unani medicine
(B) Homeopathy
(C) Allopathy
(D) Ayurveda

125. The Kalbelia folk songs and dances, recognized internationally for their distinct, serpentine movements and vibrant costumes, belong to which state?
(A) Gujarat
(B) Madhya Pradesh
(C) Maharashtra
(D) Rajasthan

126. The concept of 'Gharana' is vital to the intangible cultural heritage of India in which specific domain?
(A) Traditional temple architecture
(B) Handloom textile weaving
(C) Classical Hindustani music
(D) Ayurvedic drug manufacturing

127. Which prominent musical Gharana is culturally rooted in Madhya Pradesh, specifically associated with the legacy of Tansen and later Ustad Hafiz Ali Khan?
(A) Jaipur-Atrauli Gharana
(B) Kirana Gharana
(C) Patiala Gharana
(D) Gwalior Gharana

128. The tradition of reciting the 'Hanuman Chalisa', authored by Tulsidas, best represents the continuity of which cultural element?
(A) The oral and vernacular Bhakti tradition
(B) Abstract Vedic philosophy
(C) Shramanic ascetic practices
(D) Persian court etiquette

129. The famous Gayatri Mantra, addressed to the solar deity Savitr, is originally found in which of the following texts?
(A) Rigveda
(B) Samaveda
(C) Yajurveda
(D) Atharvaveda

130. Traditionally, the Ramayana is divided into several major books or Kandas. Which of the following Kandas specifically details the events of Rama's childhood and his marriage to Sita?
(A) Ayodhya Kanda
(B) Aranya Kanda
(C) Bala Kanda
(D) Kishkindha Kanda

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ANSWERS

1. (B) Divine texts transmitted orally across generations
The Shruti tradition represents the most authoritative category of ancient Indian literature, believed to be of divine origin rather than human composition. These sacred texts, primarily the four Vedas, were traditionally "heard" by ancient sages during deep meditation. They were preserved through a meticulous oral transmission system, ensuring their phonological and linguistic purity across many centuries before being written down.

2. (D) Statement I is false but Statement II is true
Vedic Sanskrit was a more fluid and flexible language than the later classical version. The transition to classical Sanskrit was fundamentally defined by the work of the grammarian Panini, whose treatise, the Ashtadhyayi, established a rigid and comprehensive set of rules. This codification fixed the language's structure, marking the definitive shift from the archaic Vedic form to refined classical Sanskrit.

3. (C) Rigveda
Ancient Indian literature is categorized into Shruti and Smriti. Shruti includes the Vedas, which are considered divine revelations heard by sages. Smriti, meaning that which is remembered, includes secondary texts like the Dharmashastras, Puranas, and epics. While the Manusmriti, Ramayana, and Puranas belong to the Smriti tradition, the Rigveda is the oldest Vedic text and is strictly classified as Shruti.

4. (A) P-2, Q-3, R-4, S-1
The Sanskrit epics are organized into specific sections detailing key narrative milestones. In the Ramayana, the Sundara Kanda narrates Hanuman's journey to Lanka, while the Yuddha Kanda covers the final battle. In the Mahabharata, the Bhishma Parva contains the Bhagavad Gita, and the Shanti Parva features Bhishma's extensive discourse on the duties of a king and moral governance.

5. (D) The Puranas
The Puranas were central to the evolution of popular Hinduism during the early medieval period. They served as a bridge between the complex Vedic philosophy and regional folk traditions. By incorporating local deities, legends, and diverse beliefs into a unified mythological framework, the Puranas facilitated the integration of regional identities into a broader cultural fabric, making them invaluable for historical studies.

6. (A) Both A and R are true and R is the correct explanation of A.
The Bhagavad Gita presents Nishkama Karma as a transformative spiritual practice. This concept mandates that individuals perform their prescribed social and moral duties with complete dedication but without any attachment to the resulting rewards. By eliminating personal desire and focusing solely on the action, the practitioner avoids the accumulation of karma, which is considered a prerequisite for achieving spiritual liberation.

7. (C) Nirukta
The Vedangas are six auxiliary disciplines designed to facilitate the correct preservation and application of the Vedas. Among these, Nirukta is the science of etymology and interpretation. It focuses on explaining the origin and deep meaning of complex or archaic Vedic words. This study is essential for understanding the nuances of sacred mantras, ensuring their proper use in rituals and philosophy.

8. (A) I and II only
Kalidasa is renowned for his mastery over poetry and drama. Raghuvamsha is a celebrated Mahakavya that narrates the history of the solar dynasty, while Ritusamhara is a lyrical poem describing the seasonal changes. However, Vikramorvashiyam is one of his three famous Sanskrit plays, not a philosophical treatise on Vedanta, making only the first two statements accurate regarding his literary works.

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9. (C) Meghaduta is an epic poem describing the military conquests of King Raghu.
Meghaduta is a world-famous lyrical poem known as a Sandesa Kavya or messenger poem. It depicts the sorrow of an exiled Yaksha who asks a passing cloud to carry a message of love to his wife in Alaka. It is celebrated for its emotional depth and nature imagery, whereas the military conquests of King Raghu are actually detailed in Raghuvamsha.

10. (A) Rigveda → Ashtadhyayi → Arthashastra → Abhijnanasakuntalam
The Rigveda is the oldest known Indo-Aryan text, dating to the mid-second millennium BCE. Panini's Ashtadhyayi followed around the 4th century BCE, providing the linguistic foundation for classical Sanskrit. Kautilya's Arthashastra was formulated during the Mauryan era. Kalidasa's Abhijnanasakuntalam represents the peak of classical drama, flourishing much later during the Gupta period, often called the Golden Age of Sanskrit literature.

11. (D) Making moral and spiritual messages accessible in vernacular languages
The regional adaptations of the Ramayana played a crucial role in democratizing the epic's teachings. By translating the narrative into vernacular languages like Avadhi, Tamil, or Bengali, authors made the moral and spiritual essence of the story available to the common masses. This transition from Sanskrit to local tongues ensured that the epic became a living part of diverse regional cultures.

12. (A) Both Statement I and Statement II are true
The development of early Hindi literature was a result of the rich interaction between various regional dialects. Avadhi and Braj Bhasha were pivotal for devotional poetry, while Khari Boli eventually became the standard for modern Hindi. Amir Khusrao is a key figure in this evolution, as he was among the first poets to use an early form of Khari Boli.

13. (B) Exploring the nature of the self (Atman) and Brahman
The Upanishads represent the philosophical conclusion of the Vedas and are often referred to as Vedanta. Their core focus shifts from external sacrificial rituals to an internal inquiry into the nature of reality. They explore the profound relationship between the individual self, known as Atman, and the supreme universal reality, called Brahman, aiming to achieve enlightenment and liberation through transcendental knowledge.

14. (C) P-3, Q-2, R-4, S-1
Sangam literature is the earliest body of Tamil writing, classified into several distinct groups. Ettutogai refers to the Eight Anthologies, while Pattuppattu consists of Ten Idylls. Pathinenkilkanakku is a collection of eighteen minor works that focus primarily on ethics and moral conduct. Tolkappiyam is the foundational treatise on grammar and poetics, serving as the essential guide for the entire tradition.

15. (D) Ashtadhyayi
The Aitareya, Shatapatha, and Taittiriya texts are all Brahmanas, which are prose commentaries attached to the Vedas explaining ritualistic details. These belong to the primary Vedic corpus. In contrast, the Ashtadhyayi is a masterpiece of grammar composed by Panini. It is categorized as a Vedanga, specifically Vyakarana, and focuses on linguistic rules rather than being a ritualistic or philosophical Vedic text.

16. (B) III only
While Pali and Prakrit were significant for Buddhist and Jain traditions, Sanskrit remained the prestigious language of the elite and royal courts. During the Gupta period, Sanskrit actually experienced a major renaissance rather than being replaced. It became the primary medium for official inscriptions, classical drama, and sophisticated scientific literature, supported by the extensive patronage of the Gupta emperors and scholars.

17. (B) Ranganatha Ramayanam - Ezhuthachan
Regional versions of the Ramayana were authored by various poets across India. Tulsidas wrote the Ramcharitmanas in Avadhi, and Kamban composed the Kamba Ramayanam in Tamil. Krittibas Ojha was responsible for the Bengali version. However, Ezhuthachan is the author of the Adhyatma Ramayanam in Malayalam, while the Ranganatha Ramayanam is a famous Telugu version of the epic, making the pair incorrect.

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18. (A) Both Statement I and Statement II are true
During the Gupta period, classical Sanskrit literature reached its zenith by adhering strictly to the grammatical standards set by Panini. This era saw the perfection of stylized literary forms like Kavya and Nataka. These works emphasized the theory of Rasa, focusing on aesthetic flavor, and utilized intricate figures of speech known as Alankara, creating a highly sophisticated and influential literary tradition.

19. (C) Jaya
The Mahabharata underwent several stages of expansion over many centuries. Traditionally, the core narrative was known as Jaya, which consisted of approximately 8,800 verses focusing on the central conflict. This was later expanded to 24,000 verses and renamed Bharata. Finally, with the addition of numerous didactic and philosophical sections, it grew into the massive epic known as the Mahabharata today.

20. (A) I, II, IV, III
The Rigveda is the oldest literary record, dating to the second millennium BCE. The Tipitaka, containing the Buddha's teachings, was compiled after the 5th century BCE. Sangam literature flourished in South India during the early centuries of the Common Era. Tulsidas's Ramcharitmanas was composed much later, during the 16th century CE, marking the peak of the vernacular Bhakti literary tradition.

21. (D) Conflict between warrior duty and the reluctance to kill kinsmen
At the beginning of the Bhagavad Gita, Arjuna faces a profound existential crisis on the battlefield. As a warrior, his duty is to fight for justice, yet he is overwhelmed by grief and hesitation at the prospect of killing his own relatives, teachers, and friends. This tension between social obligation and personal sentiment provides the basis for Krishna's subsequent philosophical discourse.

22. (B) P-3, Q-1, R-4, S-2
Regional literary traditions in India developed through various languages. Kavirajamarga is the earliest available work on rhetoric in Kannada. The Ramcharitmanas was famously written by Tulsidas in Avadhi. Lilatilakam is a 14th-century treatise dealing with the grammar of early Malayalam. The Charyapadas are mystical poems that represent the earliest known specimens of the Bengali language, reflecting a rich linguistic diversity.

23. (D) To instruct young princes in statecraft and practical wisdom
The Panchatantra was composed by Vishnu Sharma as a pedagogical tool for three dull-witted princes. Using animal fables as a medium, the text was designed to impart essential lessons in Niti, which encompasses political science, diplomacy, and practical wisdom. These stories simplify complex social and political concepts, making them accessible and engaging for students while providing timeless moral and strategic guidance.

24. (A) I, II, III, and V only
Marathi devotional literature was deeply influenced by the Warkari tradition and iconic saints like Eknath and Tukaram. The Dnyaneshwari serves as a landmark Marathi commentary on the Bhagavad Gita, and the Abhang is the signature poetic meter used by these saints. However, the development of Marathi literature was not independent, as it was significantly influenced by Sanskrit philosophical and epic traditions.

25. (A) Tolkappiyam - Tolkappiyar
Tolkappiyam is the oldest surviving Tamil work on grammar and poetics, authored by Tolkappiyar. In contrast, the Tirukkural was written by Tiruvalluvar, and the Silappadikaram was composed by Ilango Adigal. Manimekalai was authored by Shattanar. These works are cornerstones of Sangam literature, representing the peak of early South Indian intellectual achievement and providing vital insights into the region's ancient culture.

26. (A) Both A and R are true and R is the correct explanation of A.
Muharram is a period of solemn mourning in the Islamic tradition. In India, it is characterized by public processions and the display of Tazias, which are replicas of the tomb of Imam Hussain. These practices serve to commemorate the tragic martyrdom of the Prophet's grandson at the Battle of Karbala, where he stood against oppression, a central event in Islamic history.

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27. (B) Hatha Yoga
The Bhagavad Gita outlines several primary spiritual paths to achieve Moksha. Karma Yoga emphasizes selfless action, Bhakti Yoga focuses on loving devotion to the divine, and Jnana Yoga represents the path of knowledge. While Hatha Yoga is a significant tradition in Indian physical and spiritual culture, it is not listed as one of the core paths to liberation discussed in the Gita's discourse.

28. (B) II and III only
Oral traditions are far more than entertainment; they are vital repositories of community history and ethics. Ballads like Dhola Maru preserve the cultural memory of Rajasthan, reflecting local values and historical ethos. Furthermore, these traditions are dynamic, as storytelling formats constantly adapt by integrating contemporary issues into traditional frameworks, ensuring their continued relevance and survival in a changing social landscape.

29. (B) Royal patronage by Gupta emperors like Chandragupta II
The Gupta period is considered the Golden Age of Sanskrit literature primarily due to the extensive patronage provided by the emperors. Rulers like Chandragupta II supported a galaxy of legendary poets and scholars, including Kalidasa, at their courts. This institutional support allowed for the perfection of literary forms and the creation of enduring masterpieces in poetry, drama, and philosophical thought.

30. (A) P-4, Q-1, R-2, S-3
Indian culinary traditions are deeply rooted in regional geography. Dal Baati Churma is a quintessential Rajasthani dish, while Makki ki Roti and Sarson ka Saag are iconic staples of Punjab. Poha-Jalebi is the signature breakfast of the Malwa region in Madhya Pradesh. Rosogolla is a world-renowned syrup-filled dessert that originated in West Bengal, reflecting the diverse flavors of India.

31. (C) Vikramaditya of Ujjain
King Vikramaditya of Ujjain is traditionally remembered as the great patron of the Nine Gems, among whom Kalidasa was the most illustrious. This historical and literary association is the reason why Ujjain hosts the annual Akhil Bharatiya Kalidas Samaroh. The festival honors the poet's legacy and serves as a major platform for showcasing classical Sanskrit literature and traditional Indian arts.

32. (B) I and III only
Madhya Pradesh boasts several syncretic traditions, such as the shrine of Baba Farid in Ujjain, which attracts diverse devotees. The architecture of Mandu also reflects a unique blend of Hindu and Islamic aesthetics. However, the Bhagoria festival is a tribal harvest celebration of the Bhil and Bhilala communities, not an Islamic event, making the second statement regarding its nature incorrect.

33. (B) A cloud
In Kalidasa's lyrical masterpiece Meghaduta, an exiled Yaksha is separated from his beloved wife. Desperate to send her a message, he entreats a passing cloud to act as his messenger. The poem beautifully describes the cloud's journey across the Indian landscape toward the Himalayan city of Alaka, using the natural element as a vehicle for deep emotional expression.

34. (C) P-2, Q-4, R-1, S-3
India has various national institutions dedicated to cultural promotion. The Lalit Kala Akademi focuses on visual arts, while the National School of Drama is responsible for theatrical training. INTACH is a leading organization for the conservation of built and natural heritage. Zonal Cultural Centers were established specifically to promote grassroots culture and regional folk arts across the diverse states of India.

35. (A) Narayana Pandit
The Hitopadesha is a collection of Sanskrit fables that served as a manual for instruction in worldly wisdom and ethics. It was authored by Narayana Pandit under the patronage of King Dhavalachandra. While similar in style to the Panchatantra, the Hitopadesha uses its own set of animal stories and verses to impart practical lessons on statecraft and moral conduct.

36. (A) I, II, and III only
Mach, Bhavai, and Jatra are vibrant folk theater traditions from Madhya Pradesh, Gujarat, and West Bengal, respectively. They are characterized by their regional dialects and community-based

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54. (D) Chhath Puja is primarily celebrated in Punjab to mark the winter solstice.
Chhath Puja is an ancient Vedic festival dedicated to the Sun god, primarily celebrated with great fervor in Bihar, Jharkhand, and parts of Uttar Pradesh. The statement that it is a Punjabi festival marking the winter solstice is incorrect. In Punjab, the major harvest festival is Baisakhi, while the winter solstice is closer to the celebration of Lohri in Northern India.

55. (D) Ardhamagadhi
Ardhamagadhi was a prominent Prakrit dialect used in the ancient region of Magadha. It holds immense religious significance as the language in which Lord Mahavira delivered his teachings. Consequently, it became the primary medium for the early Jain canonical scriptures known as the Agamas, serving as a linguistic bridge between local spoken dialects and the formalized literary traditions of the time.

56. (B) Maha Shivaratri
Makar Sankranti, Baisakhi, and Pongal are all major harvest festivals that mark significant transitions in the agricultural cycle and the solar calendar. They celebrate the bounty of nature and the seasonal shift. In contrast, Maha Shivaratri is a religious festival dedicated to the worship of Lord Shiva, focusing on spiritual penance and introspection rather than the physical harvest or seasonal crops.

57. (C) Vallabhi
The Jain canonical literature, known as the Agamas, was originally transmitted through an oral tradition. After several centuries, the texts were finally systematized and compiled into their current written form at a grand council held in Vallabhi, Gujarat, during the 5th century CE. This council, presided over by Devardhigani, was a landmark event that ensured the preservation of the Jain scriptural heritage.

58. (B) Traditional Indian cuisine relies strictly on boiling techniques and completely avoids fermentation.
Indian culinary traditions are incredibly diverse and utilize a wide range of cooking techniques, including frying, roasting, and steaming. Fermentation is actually a core process used in many regions, especially for staples like idli, dosa, and various traditional pickles and breads. The claim that Indian cuisine avoids fermentation is historically and culturally incorrect, as it is essential to many regional diets.

59. (A) Chedasutras
Within the Jain canonical literature, the Chedasutras serve a specific and vital function. They contain the behavioral rules and monastic discipline for monks and nuns, along with the procedures for atonement if these rules are violated. These texts are essential for maintaining the purity and strict ascetic standards of the Jain religious order, ensuring that practitioners adhere to the path of non-violence.

60. (A) Kanchipuram silk - Gujarat
Kanchipuram silk is a world-renowned textile tradition originating from the town of Kanchipuram in Tamil Nadu, not Gujarat. These sarees are famous for their heavy silk and intricate gold thread borders. While Gujarat has its own celebrated traditions like Patola and Bandhani, the association of Kanchipuram silk with Gujarat is a clear geographic mismatch in the context of Indian handicrafts.

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61. (B) Dialogue between King Menander and the monk Nagasena
The Milindapanha is a famous non-canonical Buddhist text structured as a sophisticated philosophical dialogue. It records the debate between the Indo-Greek King Menander I and the Buddhist monk Nagasena. The king poses challenging questions about Buddhist concepts such as the soul, rebirth, and nirvana, and the monk provides insightful answers, making the text an important source for understanding early Buddhist thought.

62. (B) Adivasi Lok Kala Academy solely focuses on promoting classical Hindustani music.
The Adivasi Lok Kala Academy in Madhya Pradesh is dedicated to the preservation and promotion of the state's rich tribal and folk arts, including traditional dances, music, and crafts. The claim that it focuses solely on classical Hindustani music is incorrect, as its primary mandate is to protect and celebrate the diverse indigenous and vernacular artistic heritage of the tribal communities.

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sections, which are further subdivided into four quarters each. Within these chapters, Panini organized approximately 4,000 concise sutras that systematically define the grammar and linguistic rules of Sanskrit, making it one of the most sophisticated intellectual achievements of ancient India.

46. (D) Statement I is false but Statement II is true
Preserving intangible culture does not require isolating communities from modern development. Instead, effective safeguarding involves supporting practitioners and ensuring the intergenerational transmission of skills and knowledge. By fostering an environment where traditions remain relevant and sustainable, heritage can be maintained as a living practice within society rather than being relegated to static archives or completely abandoned due to modernization.

47. (B) Agam deals with private life; Puram deals with public life
Sangam poetry is broadly classified into Agam and Puram categories based on their thematic focus. Agam poetry deals with the "interior" world, focusing on private life, human emotions, and the nuances of love. In contrast, Puram poetry addresses the "exterior" world, highlighting public life, heroism, war, and the social and ethical duties of kings and citizens in ancient society.

48. (D) Collection of biographical stories of the Buddha's past lives
The Tipitaka comprises the Vinaya Pitaka (monastic rules), Sutta Pitaka (Buddha's discourses), and Abhidhamma Pitaka (philosophical analysis). While it contains the core teachings, the biographical stories of the Buddha's past lives are specifically called Jatakas. Although the Jatakas are part of the broader Buddhist canon, they represent a distinct literary genre of moral fables rather than being the primary Tipitaka structure.

49. (B) Mullai (Forests)
In Sangam literature, the landscape is divided into five eco-zones called Tinais, each associated with a specific emotional mood. Mullai, representing forest and pasture lands, is symbolically linked to the theme of patient waiting by a woman for her husband's return. This landscape reflects the qualities of endurance and loyalty, which are central themes in the Agam poetry of this period.

50. (C) He strictly adhered to the grammatical rules of classical Sanskrit in all his couplets.
Kabir was a mystic poet who deliberately used simple, vernacular language to convey his philosophical messages to the common people. He explicitly rejected the elitism and complexity of classical Sanskrit, which he viewed as a barrier to true spiritual understanding. His poetry is celebrated for its directness and use of everyday metaphors, making the claim of strict Sanskrit adherence entirely incorrect.

51. (D) The tragic story of Kannagi and the destruction of Madurai
The Silappadikaram is a foundational Tamil epic that narrates the tragic story of Kannagi and her husband Kovalan. After Kovalan is unjustly executed by the King of Madurai, the virtuous Kannagi proves his innocence and destroys the city in her grief and wrath. The epic explores themes of justice, fate, and female power, and it remains a cornerstone of Tamil culture.

52. (C) Amir Khusrao - The founder of modern Urdu prose in the 19th century
Amir Khusrao was a legendary 13th-century Sufi poet and musician who pioneered the fusion of Persian and Indian linguistic elements. He is celebrated for his early Hindavi verses but is not the founder of modern Urdu prose. That role is generally associated with much later developments in the 19th century, particularly through institutions like Fort William College and various modern scholars.

53. (B) Buddhism
Manimekalai is a sequel to the epic Silappadikaram and is deeply rooted in Buddhist philosophy. The story follows the life of Manimekalai, who eventually renounces worldly life to become a Buddhist nun. The text serves as a vehicle for explaining Buddhist tenets, ethics, and logic, and it remains one of the most important literary works representing the Buddhist tradition in Tamil literature.

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performances. In contrast, Koodiyattam is a highly formalized Sanskrit theater tradition from Kerala that strictly follows the ancient principles of the Natya Shastra, distinguishing it from purely folk-origin theater forms across the country.

37. (A) Foreign policy theory based on a circle of neighboring states
In the Arthashastra, Kautilya describes the Mandala theory as a foundational framework for foreign policy. It conceptualizes a circle of states where a king's immediate neighbor is seen as a natural enemy, and the neighbor of that enemy is an ally. This strategic model helped ancient Indian rulers manage complex geopolitical relationships and expand their influence through calculated alliances and rivalries.

38. (B) III, I, II
A traditional Indian storytelling session, such as Harikatha, follows a logical and ritualized sequence. It typically begins with a Vandana, an invocation to the deity to ensure a successful performance. This is followed by the main narrative exposition, where the story is told with moral insights. The session finally concludes with a Mangalam, which is a closing prayer or benediction.

39. (D) The Religious Law
Kautilya's Saptanga theory identifies seven essential elements that constitute a state: the King, Ministers, Territory, Fortified Capital, Treasury, Military, and Allies. While Dharma, or religious law, was a fundamental guiding principle for social and kingly conduct in ancient India, it was not categorized as one of the seven physical or administrative "limbs" that defined the structure of the state itself.

40. (A) I, II, III, and V only
Intangible heritage faces several threats, including commercialization, a lack of interest among the younger generation, and displacement due to industrialization. Linguistic homogenization also poses a significant risk by causing the extinction of regional dialects. However, the integration of traditional crafts into sustainable tourism is generally considered a positive strategy for preservation and economic support rather than a negative challenge or threat.

41. (C) A systematic, rule-based formulation of Sanskrit grammar
Panini's Ashtadhyayi is universally acclaimed for its revolutionary approach to linguistics. It provides a comprehensive, systematic, and rule-based framework that defines the entire structure of Sanskrit grammar. Using concise sutras, Panini fixed the language into its classical form, ensuring its consistency and durability for centuries. This work remains a foundational masterpiece for both Indian scholarship and modern comparative linguistics.

42. (C) Statement I is true but Statement II is false
Rituals play a fundamental role in Indian society by reinforcing social cohesion and community identity through shared religious and cultural experiences. While modern urbanization has significantly altered lifestyle patterns, it has not led to the complete eradication of traditional rites of passage. Many families continue to observe these essential life-cycle ceremonies, although they may sometimes be adapted to suit modern contexts.

43. (D) Patanjali
The Mahabhashya is an extensive and highly influential commentary on Panini's Ashtadhyayi. It was authored by the sage Patanjali in the 2nd century BCE. This work is one of the three pillars of the Sanskrit grammatical tradition. Patanjali's commentary not only clarified Panini's rules but also provided deep philosophical insights into the nature of language, shaping Indian intellectual thought for generations.

44. (A) Chaitra Navratri → Krishna Janmashtami → Sharad Navratri → Diwali
Major Hindu festivals follow the traditional lunar calendar. Chaitra Navratri marks the beginning of the year in spring. Krishna Janmashtami occurs during the monsoon months of Shravana or Bhadrapada. This is followed by Sharad Navratri in the month of Ashvin. Finally, Diwali is celebrated on the new moon night of the month of Kartika, completing this specific seasonal cycle of festivities.

45. (C) Eight
The title Ashtadhyayi literally translates to "Eight Chapters" in Sanskrit. This foundational work by Panini is divided into eight major

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63. (C) To impart moral values through the past lives of Buddha
The Jatakas are a vast body of literature that narrates the previous births of Gautama Buddha in both human and animal forms. In ancient Indian society, these stories served as effective pedagogical tools to impart moral values and ethical conduct. Through engaging narratives, they demonstrated virtues like patience, wisdom, and compassion, making complex spiritual and ethical concepts accessible to the common masses.

64. (A) It often fixes a single version, potentially losing the fluid, adaptive nature of oral storytelling.
Oral traditions are naturally fluid, with performers adapting stories to suit different audiences and times. When these traditions are standardized into written texts, this flexibility is often lost. The narrative becomes "fixed," which helps in preservation but can lead to the disappearance of regional variations and the creative, adaptive elements that originally defined the tradition in its purely oral form.

65. (D) Late Prakrit and Early Modern Indo-Aryan languages (like Hindi, Gujarati)
Apabhramsha represents a crucial transitional stage in the linguistic history of India, occurring roughly between the 6th and 12th centuries CE. It marks the shift from the later Prakrit dialects to the emergence of modern Indo-Aryan languages like Hindi, Bengali, and Gujarati. This linguistic bridge is essential for understanding how the refined Prakrits fragmented and evolved into the various regional vernaculars.

66. (B) The extensive network of state espionage and spies
The Arthashastra provides a comprehensive manual for statecraft, detailing the administrative machinery required for effective governance. A prominent feature of Kautilya's system is the extensive network of state espionage. Kautilya emphasizes the use of spies and secret agents across all levels of society to ensure internal security, detect corruption, and provide the king with the intelligence needed to maintain control.

67. (A) Svayambhu
Svayambhu was a celebrated 8th-century poet of the Apabhramsha language. His most famous work, Paumachariu, is a Jain version of the Ramayana epic. In this retelling, the narrative is adapted to align with Jain philosophical values, such as non-violence and the spiritual transformation of characters. Svayambhu's work is a vital specimen of early medieval literature and the adaptation of Indian epics.

68. (A) Vehicles for transmitting moral values and myths
Traditional storytelling forms like Harikatha are considered vital intangible cultural heritage because they serve as primary vehicles for transmitting moral values, religious myths, and cultural history. By combining music, narrative, and discourse, these forms make complex spiritual concepts accessible to the community. They foster a shared sense of identity and ensure that essential cultural knowledge is passed down through generations.

69. (B) Malik Muhammad Jayasi
Malik Muhammad Jayasi was a 16th-century Sufi poet who composed the epic poem Padmavat in the Avadhi language. The work narrates the legend of Padmini, the Queen of Chittor, and the siege by Alauddin Khalji. Beyond the historical narrative, the poem is deeply layered with Sufi allegories about the soul's quest for union with the divine, making it a literary masterpiece.

70. (C) Rapid urbanization and loss of traditional livelihoods
The most significant threat to India's intangible cultural heritage in the 21st century is rapid urbanization. As communities migrate to cities and shift away from ancestral occupations like weaving or folk performance, the specialized knowledge and skills associated with these traditions often disappear. Without a social and economic context for practice, these living traditions struggle to survive in a modern environment.

71. (D) Lord Krishna in Braj Bhasha
Surdas was a prominent 16th-century Bhakti poet and saint who was a dedicated devotee of Lord Krishna. He primarily composed his devotional poetry in the Braj Bhasha dialect, which was the most popular medium for Krishna-related literature. His famous work, Sur Sagar, describes the childhood exploits of Krishna and the deep

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work Vikramarjuna Vijaya. Along with Ponna and Ranna, these poets defined the Champu style and set high standards for subsequent Kannada poetry. Pampa's contribution is considered foundational to the development of the Kannada literary tradition.

90. (D) Chhau
Chhau is a unique martial dance tradition from Eastern India, found in Odisha, West Bengal, and Jharkhand. It combines stylized martial arts movements with storytelling based on Hindu epics. Depending on the sub-style, performers may wear masks and use rhythmic drumming to drive the performance. It is recognized as an Intangible Cultural Heritage for its sophisticated blend of dance, combat, and ritual.

91. (B) Malayalam
Manipravalam was a highly stylized literary style used in South India, particularly in Kerala. It involved the artistic blending of Sanskrit and the regional language, early Malayalam. This style allowed for the integration of classical Sanskrit themes and vocabulary into local literature, playing a crucial role in the development of Malayalam as a sophisticated literary language during the medieval and early modern periods.

92. (A) The tradition of Vedic chanting
The tradition of Vedic chanting is one of India's oldest living cultural practices and was among the first elements to be inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. This recognition highlights the precise oral transmission of the Vedas over thousands of years, where the specific intonations and pronunciations have been preserved with remarkable accuracy by the community.

93. (A) Razmnama
During the medieval period, Persian literature heavily influenced Indian administrative and literary culture. Under Emperor Akbar's patronage, a major project was undertaken to translate the Mahabharata into Persian to foster cultural understanding. This translation is known as the Razmnama, or Book of War. It was lavishly illustrated by court painters, reflecting the syncretic atmosphere of the Mughal court and its intellectual pursuits.

94. (D) Burrakatha
Burrakatha is a traditional storytelling tradition from Andhra Pradesh and Telangana. It features a main narrator who plays a stringed instrument and two co-performers who play percussion instruments called dakkis. Traditionally, the term 'Burra' refers to the stringed instrument's resonator, which is traditionally compared to a shell or skull. The performers narrate mythological, historical, and social stories, using music, humor, and dialogue to engage rural audiences and convey important moral messages.

95. (C) Dara Shikoh
Prince Dara Shikoh, the eldest son of Emperor Shah Jahan, was a deeply spiritual scholar who sought common ground between Islam and Hinduism. He is famous for his translation of fifty Upanishads from Sanskrit into Persian, a collection known as the Sirr-i-Akbar. His efforts were instrumental in introducing Indian philosophical concepts to the Persian-speaking world and, eventually, to European scholars through later translations.

96. (B) Storytelling combined with music and discourse
Kathakatana, Harikatha, and Burrakatha are all traditional art forms rooted in the ancient Indian practice of oral storytelling. These traditions combine a central narrative with music, singing, and moral or philosophical discourse. They serve as essential educational and entertainment tools in rural and traditional communities, ensuring that epic stories and local histories are passed down through a living, performance-based medium.

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97. (D) Bundelkhand
The Alha-Khand is a legendary ballad tradition that narrates the heroic deeds of Alha and Udal, two brothers who served the Chandel king Paramardi Deva. This tradition is most strongly associated with the Bundelkhand region of Madhya Pradesh and Uttar Pradesh. It is traditionally sung during the monsoon season and is celebrated for its themes of valor, sacrifice, and the medieval martial ethos.

98. (C) Malwa
Mach is the most prominent traditional folk theater of the Malwa region in Madhya Pradesh. Its

tradition of ancient India. In contrast, the Silappadikaram is a classical epic written in Tamil during the Sangam period. It belongs to the Dravidian literary tradition of South India and follows distinct linguistic rules and cultural themes unique to the Tamil people.

81. (A) Mystical poems composed by Buddhist Siddhacharyas
The Charyapadas are a collection of mystical poems composed by Buddhist Siddhacharyas between the 8th and 12th centuries CE. They were written in an early form of the Bengali language and used coded language to describe esoteric spiritual experiences and yogic practices. These poems are recognized by scholars as the earliest extant specimens of Bengali literature and provide vital linguistic history.

82. (C) Punjab
The traditional craft of making brass and copper utensils by the Thatheras of Jandiala Guru is a unique cultural practice from the state of Punjab. This community uses specialized manual techniques to shape and polish the metal. In 2014, it was recognized by UNESCO as an Intangible Cultural Heritage, highlighting its historical value and the importance of protecting this traditional knowledge.

83. (D) The Chaitanya Vaishnava Movement
The Chaitanya Vaishnava Movement, led by the 16th-century saint Chaitanya Mahaprabhu, profoundly influenced medieval Bengali literature. It inspired a massive production of Padavali, which are devotional songs centered on the divine love between Radha and Krishna. This movement popularized the use of the vernacular language for spiritual expression, creating a rich heritage of music and poetry that remains popular in Bengal.

84. (B) Knowledge, skills, and practices recognized as cultural heritage
According to UNESCO, intangible cultural heritage encompasses the knowledge, skills, practices, and expressions that communities recognize as part of their cultural identity. This includes oral traditions, performing arts, social practices, rituals, and traditional craftsmanship. Unlike physical monuments, this heritage is living and is transmitted from person to person, often from one generation to the next, ensuring its continued cultural relevance.

85. (C) Namdev
Saint Namdev was a prominent figure in the Bhakti movement of Maharashtra and a key architect of the Warkari tradition. He is highly revered for his abhangs, which are devotional poems composed in Marathi and dedicated to Lord Vithoba of Pandharpur. Namdev's influence was so significant that several of his hymns were also included in the Guru Granth Sahib of the Sikhs.

86. (B) Literature in various Indian languages
The Sahitya Akademi, India's National Academy of Letters, was established by the Government of India in 1954. Its primary mandate is to promote and coordinate literary activities in various Indian languages. The academy gives annual awards, publishes translations, and organizes seminars to foster a healthy literary culture and ensure that the diverse linguistic heritage of the country is recognized and supported.

87. (D) Telugu
Amuktamalyada is an epic poem composed by the Vijayanagara King Krishnadevaraya in the Telugu language. The title translates to "Giver of the Worn Garland," and the work narrates the story of the wedding of Lord Vishnu and the Tamil saint Andal. It is considered a masterpiece of Telugu literature, reflecting the king's poetic skill and the cultural vibrance of his reign.

88. (B) Ramcharitmanas
Ramlila is the traditional performance of the Ramayana epic, staged across Northern India during the festival of Dussehra. While the story originates from Valmiki, the Ramlila performances are primarily based on the Ramcharitmanas, the 16th-century vernacular version by Tulsidas. UNESCO inscribed Ramlila as intangible heritage, recognizing its role as a community-based theatrical expression of faith and moral values.

89. (A) Pampa
Early Kannada literature is celebrated for the "Ratnatraya" or Three Gems, who established the language's literary prestige. Pampa is the most prominent among them, known for his

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worldwide to mark the conclusion of Ramadan, the holy month of fasting. During Ramadan, Muslims observe abstinence from food and water from dawn until sunset. The festival is a time of thanksgiving, community prayers, feasting, and charity, signifying spiritual renewal and discipline.

108. (D) Block printing using natural colors
The Bagh print is a traditional handicraft from the town of Bagh in Madhya Pradesh. It involves the manual block printing of cotton and silk fabrics using natural vegetable dyes, typically red and black. The distinctive geometric and floral patterns are achieved through the precise application of hand-carved wooden blocks, reflecting a heritage of craftsmanship that has been preserved for generations by the local community.

109. (B) Ajmer Sharif Urs celebrating a Sufi saint
The Urs at the Ajmer Sharif Dargah celebrates the death anniversary of the Sufi saint Moinuddin Chishti. It is a profound example of India's syncretic culture, attracting hundreds of thousands of devotees from various religious backgrounds, including both Hindus and Muslims. The celebration includes the singing of qawwalis and the offering of chadors, symbolizing a shared heritage of spiritual devotion and communal harmony.

110. (C) Handloom weaving (Sarees)
Chanderi and Maheshwari are two world-renowned handloom weaving traditions from Madhya Pradesh. Chanderi is famous for its lightweight, sheer texture and intricate silk and cotton blends, while Maheshwari sarees are known for their distinct borders inspired by local fort architecture. Both traditions represent the peak of Indian textile craftsmanship and are protected as Geographical Indications to preserve their unique regional heritage.

111. (C) Thanksgiving to the Sun god for the harvest
Pongal is a four-day harvest festival primarily celebrated in Tamil Nadu. Its core significance is to offer thanksgiving to the Sun god for a bountiful harvest and for providing energy for agriculture. The festival involves boiling the first rice of the season in a pot until it overflows, symbolizing prosperity. It is a time for family gatherings, traditional music, and honoring farm animals.

112. (D) Mughal/Persian
The culinary heritage of North India was significantly shaped by the Mughal and Persian influence. Techniques like slow cooking and the generous use of luxury ingredients like saffron, cream, and dry fruits were introduced and refined in imperial kitchens. This legacy created the rich and aromatic "Mughlai" cuisine, which remains a prestigious and popular part of India's diverse and sophisticated gastronomic traditions today.

113. (A) Onam
The snake boat race, or Vallam Kali, is an iconic cultural event held in Kerala during the festival of Onam. These races involve long, narrow boats manned by dozens of rowers singing traditional songs. The event celebrates the return of the legendary King Mahabali and showcases the maritime heritage and community spirit of the region, attracting thousands of spectators to the backwaters.

114. (C) A daily morning prayer routine
In anthropological terms, a "rite of passage" is a ceremony or ritual that marks a person's transition from one social status or life stage to another, such as birth, marriage, or death. While a daily morning prayer is a significant religious practice, it is a routine act of devotion rather than a transformative ritual that changes an individual's social or biological standing in society.

115. (A) Bhagoria
The Bhagoria festival is a vibrant tribal celebration held by the Bhil and Bhilala communities in the Malwa and Nimar regions of Madhya Pradesh. Occurring just before Holi, it involves large markets where people gather for trade and traditional matchmaking. The festival is characterized by rhythmic drumming and traditional dances, serving as a major cultural event that reinforces tribal identity and social bonds.

116. (D) Vidyarambha (or Upanayana)
In the Hindu tradition, Samskaras are life-cycle rituals that mark key developmental stages. Vidyarambha is the ritual that signifies the

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name is derived from the Sanskrit word Mancha, meaning stage. This form is characterized by its open-air performances, rhythmic dialogues, and soulful music. The stories often revolve around historical heroes or romantic legends, and the tradition remains a vital part of the cultural identity.

99. (C) Bharthari Gayan
Bharthari Gayan is a popular oral storytelling tradition in the Malwa region of Madhya Pradesh. It focuses on the legend of King Bharthari, who renounced his throne to become a disciple of Gorakhnath. The performance is usually led by a single singer who plays a stringed instrument called the Jogiya Sarangi. The soulful songs emphasize themes of detachment, renunciation, and spiritual seeking.

100. (C) Nautanki
Nautanki is a popular folk operatic tradition of North India, particularly in Uttar Pradesh. It developed from earlier musical theaters and features a mix of romance, chivalry, and contemporary social issues. Performances are known for their loud drums, high-pitched singing, and witty dialogues. Historically, Nautanki served as a primary source of mass entertainment for rural and urban audiences before modern cinema.

101. (D) Lord Rama's return to Ayodhya after defeating Ravana
Diwali, the festival of lights, is one of India's most significant festivals. Its primary mythological significance in Northern India is the return of Lord Rama to his kingdom, Ayodhya, after fourteen years of exile and his victory over the demon king Ravana. The lighting of lamps symbolizes the triumph of light over darkness and good over evil, a central theme in Indian culture.

102. (A) Maharashtra
Tamasha is a vibrant folk theater form that originated in Maharashtra in the 16th century. It is characterized by its energetic music, particularly the Lavani dance, and sharp, often improvisational wit. Traditionally performed by nomadic groups, it provided both social commentary and mass entertainment. Tamasha remains a major cultural symbol of Maharashtra, blending traditional storytelling with music and dance to reflect the regional ethos.

103. (A) Holi
Holi is a vibrant Hindu festival that celebrates the arrival of spring and the end of winter. It is famously associated with the eternal love of Radha and Krishna and is characterized by the playful throwing of colored powders and water. The festival signifies the victory of good over evil, the renewal of relationships, and the breaking down of social barriers through community participation.

104. (B) Karnataka
Yakshagana is a traditional theater form indigenous to the coastal districts of Karnataka. It is a spectacular blend of dance, music, extemporaneous dialogue, and elaborate costumes and makeup. The performances usually depict episodes from the Hindu epics and Puranas. Yakshagana is unique for its powerful drumming and the ability of performers to engage in spontaneous, witty debates while maintaining their characters.

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105. (C) Durga Puja
In West Bengal, the festival of Dussehra is celebrated as Durga Puja, the state's most significant cultural and religious event. It commemorates the victory of Goddess Durga over the buffalo demon Mahishasura. The festival involves the installation of beautifully crafted clay idols in temporary structures called pandals, followed by days of community worship, cultural performances, feasting, and the eventual immersion of idols.

106. (B) Lost-wax casting technique for metal art
Dhokra is an ancient craft tradition practiced by tribal communities in Central India, including Madhya Pradesh. It utilizes the lost-wax casting technique, where a wax model is replaced by molten metal, usually a brass alloy. This method creates unique metal art pieces characterized by primitive simplicity and intricate wire-work details, making it a highly valued element of India's traditional artistic heritage.

107. (A) The holy month of fasting known as Ramadan
Eid-ul-Fitr is one of the most important festivals in the Islamic tradition. it is celebrated

emotional bond between the deity and his followers.

72. (B) Heritage linking community rituals with performing arts
Mudiyettu is a traditional ritual theatre from Kerala that depicts the battle between Goddess Kali and the demon Darika. Performed in temples after the harvest, it combines elaborate costumes, music, and dance. This form is a prime example of intangible heritage because it integrates sacred community rituals with highly developed performing arts, maintaining its spiritual significance while showcasing centuries-old artistic traditions.

73. (C) Saguna Bhakti expressing passionate love and devotion to Lord Krishna
Mirabai was a 16th-century Rajput princess and a famous figure of the Bhakti movement. She practiced Saguna Bhakti, which involves devotion to the divine in a personal, manifest form. Her poetry, written mainly in Rajasthani and Braj, expresses her intense, passionate love for Lord Krishna, whom she considered her divine husband, famously rejecting the social and royal conventions of her time.

74. (B) Platforms for sustaining classical arts today
Contemporary regional festivals like the Khajuraho Dance Festival play a vital role in sustaining classical Indian arts. By providing prestigious platforms for performers and attracting global audiences, these festivals ensure that traditions like Kathak, Odissi, and Bharatanatyam remain vibrant and receive patronage. They help bridge the gap between ancient artistic heritage and modern audiences, promoting the continued practice of classical forms.

75. (B) Kabir
The Bijak is the most important compilation of the teachings and poetry of the 15th-century mystic saint Kabir. It includes his couplets and songs that emphasize a formless, attribute-less reality and criticize religious hypocrisy and social inequality. The Bijak is a cornerstone of North Indian devotional literature and serves as the primary scripture for the followers of the Kabir Panth.

76. (B) Balancing development with the risk to local knowledge
A major ethical challenge in preserving tribal intangible culture is finding a balance between modern development and the protection of traditional knowledge systems. While providing infrastructure and education is essential, these changes can inadvertently lead to the erosion of indigenous languages and social structures. The goal is to support tribal communities in achieving progress without forcing them to abandon their unique heritage.

77. (D) Khari Boli
The origin of Urdu literature in India is a result of a profound cultural and linguistic synthesis. While Urdu draws its specialized vocabulary from Persian and Arabic, its fundamental grammatical structure and syntax are rooted in Khari Boli, the dialect spoken in the Delhi region. This unique combination makes Urdu a quintessentially Indian language and a major symbol of the country's composite culture.

78. (A) Lived practice and transmission by the communities
The survival of intangible cultural heritage depends most crucially on its continued practice and transmission within the community. Unlike physical monuments, living traditions like crafts, music, and rituals only endure as long as they are passed down from one generation to the next. When a community actively practices its heritage, it remains vibrant and relevant, ensuring its continuity in the modern world.

79. (A) Rhyming couplets with refrains, exploring themes of love and loss
The Ghazal is a sophisticated poetic form in Urdu literature consisting of independent rhyming couplets. Each couplet is a complete thought, often exploring themes of unrequited love, philosophical reflection, or spiritual longing. A Ghazal follows a strict meter and a recurring rhyme scheme, making it a highly respected and popular form for both poets and singers in the Indian subcontinent.

80. (C) Silappadikaram
The Ramayana, Mahabharata, and Raghuvamsha are all major epics composed in the Sanskrit language, representing the Indo-Aryan literary

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initiation of a child into the world of formal education. It involves prayers to the deities of wisdom and marking the beginning of the child's journey in learning. This tradition emphasizes the high value placed on knowledge and education in ancient Indian culture.

117. (C) Yamunotri
The Chardham Yatra in the Himalayas of Uttarakhand is one of the most sacred pilgrimages for Hindus. It consists of four distinct sites: Badrinath, Kedarnath, Gangotri, and Yamunotri. Each site is dedicated to a different deity or represents the source of a sacred river. Completing this circuit is traditionally believed to wash away sins and help the pilgrim move toward spiritual liberation.

118. (B) Ujjain (Mahakaleshwar)
Ujjain is a uniquely sacred city in Madhya Pradesh. It houses the Mahakaleshwar temple, which is one of the twelve Jyotirlingas dedicated to Lord Shiva. Additionally, the city is home to the Harsiddhi temple, which is recognized as one of the 51 Shakti Peethas. This rare combination makes Ujjain a primary center for both Shaiva and Shakta traditions in the sacred geography of India.

119. (D) Ujjain
The Kumbh Mela is held every twelve years at four locations in India. In Madhya Pradesh, it is held in Ujjain on the banks of the sacred Shipra River and is known as the Simhastha Kumbh. This massive congregation of devotees and ascetics involves ritual bathing and spiritual discourses, making it one of the largest religious gatherings in the world and a significant event.

120. (A) Sangeet Natak Akademi
The Sangeet Natak Akademi is India's national academy for music, dance, and drama. Established in 1953, its primary responsibility is the preservation and promotion of the country's vast and diverse performing arts heritage. The academy honors eminent artists, supports research, documents traditional forms, and funds various festivals and training programs to ensure the continued vitality of India's classical and folk artistic traditions.

121. (A) A museum of human evolution and traditional cultures
The Indira Gandhi Rashtriya Manav Sangrahalaya in Bhopal is a unique institution. It is an open-air museum focused on the evolution of mankind and the diversity of Indian culture. Unlike traditional museums, it features life-size dwellings and ritual structures created by tribal and folk communities, offering a lived perspective on India's intangible and tangible heritage and its deep roots in various communities.

122. (D) Navroz
Navroz is the traditional festival marking the Parsi New Year and the beginning of spring. It is celebrated with the cleaning of homes, community prayers, and festive gatherings. Recognizing its cultural depth and cross-regional significance, UNESCO has inscribed Navroz on the Representative List of the Intangible Cultural Heritage of Humanity, celebrating its message of peace, renewal, and intergenerational transmission of values.

123. (C) Ritual singing, drumming, and dancing of Manipur
Sankirtana is a traditional art form of Manipur that involves ritual singing, drumming, and dancing. It is primarily performed by the Vaishnava community to mark various life-cycle events and religious festivals. In 2013, it was inscribed on the UNESCO Intangible Cultural Heritage list. The practice is noted for its intense emotional expression, sophisticated rhythmic patterns, and its role in strengthening social bonds.

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124. (D) Ayurveda
Ayurveda, the ancient Indian system of medicine, is world-renowned for its comprehensive approach to diet and nutrition. It categorizes food and spices based on their medicinal properties and their effect on the body's biological energies. This culinary heritage emphasizes the idea that food is medicine, and its principles for healthy living through balanced eating have gained significant global recognition and influence.

125. (D) Rajasthan
The Kalbelia folk songs and dances belong to the Kalbelia tribe of Rajasthan. Characterized by rhythmic drumming and swirling movements

that mimic a serpent, this vibrant art form is performed by women in distinctive black costumes. It was recognized by UNESCO as intangible cultural heritage in 2010, highlighting its unique artistic expression and the community's effort to preserve its cultural identity.

126. (C) Classical Hindustani music
The concept of a Gharana is central to the tradition of classical Hindustani music. A Gharana represents a school of music or a lineage of teachers and students who share a specific stylistic approach, technique, and repertoire. This system ensures the intergenerational transmission of specialized musical knowledge, with each Gharana maintaining its unique identity and contribution within the broader framework of classical music.

127. (D) Gwalior Gharana
The Gwalior Gharana is one of the oldest and most influential schools of Hindustani classical music. It is rooted in Madhya Pradesh and is famously associated with the legacy of Tansen and later masters like Ustad Hafiz Ali Khan. The style is known for its simplicity, lucidity, and emphasis on the systematic development of the raga, making it a cornerstone of musical heritage.

128. (A) The oral and vernacular Bhakti tradition
The Hanuman Chalisa, authored by Tulsidas, is a prime example of the continuity of the vernacular Bhakti tradition. Written in the Awadhi dialect, this forty-verse hymn is recited by millions of people across India daily. Its enduring popularity reflects how regional languages were used to make spiritual devotion accessible to the masses, bypassing formal barriers and bringing sacred narratives into everyday life.

129. (A) Rigveda
The Gayatri Mantra is one of the most revered and ancient hymns in the Hindu tradition. It is addressed to Savitr, the solar deity who represents the source of all enlightenment. The mantra is originally found in the third book of the Rigveda, which is the oldest of the four Vedas. It remains a central part of spiritual practice and daily prayers for millions.

130. (C) Bala Kanda
The Ramayana is traditionally divided into several major books called Kandas. The Bala Kanda is the first book, which details the early life of Rama. It narrates the circumstances of his birth, his childhood adventures with Sage Vishvamitra, and his eventual journey to Mithila, where he successfully wins the hand of Princess Sita in marriage after a legendary contest of strength.

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CHAPTER 11
Social and Religious Reform Movements

1. Which of the following best defines the primary difference between a reformist and a revivalist movement in 19th-century India?
(A) Reformist movements strictly rejected ancient scriptures, whereas revivalist movements accepted them.
(B) Reformists adapted society to modern rational thinking, while revivalists sought to restore ancient purity.
(C) Reformist movements were confined to the North, while revivalist movements were exclusive to the South.
(D) Reformist movements were supported by the clergy, whereas revivalist movements were led by intellectuals.

2. Who among the following is widely regarded as the pioneer of the social reform movement in modern India?
(A) Swami Vivekananda
(B) Ishwar Chandra Vidyasagar
(C) Raja Ram Mohan Roy
(D) Swami Dayananda Saraswati

3. What was the most significant impact of the introduction of Western education on Indian society in the 19th century?
(A) It produced a class of intellectuals who analyzed traditional practices through the lens of rationalism.
(B) It successfully eradicated the rural caste system and promoted social equality among all villagers.
(C) It led to the immediate and total transfer of political power to the emerging Indian leadership.
(D) It caused the absolute abandonment of indigenous languages in all levels of regional administration.

4. Which of the following organizations was founded by Raja Ram Mohan Roy in 1828 to promote monotheism and social reform?
(A) Arya Samaj
(B) Prarthana Samaj
(C) Brahmo Sabha
(D) Tattvabodhini Sabha

5. The Brahmo Samaj primarily aimed to achieve which of the following social agendas?
(A) Promotion of idol worship and the performance of elaborate temple rituals
(B) Purifying Hinduism via monotheism and the abolition of meaningless rituals
(C) Eradication of untouchability and the active promotion of the practice of sati
(D) The systematic conversion of the Hindu population to the Christian faith

6. Which British Governor-General passed the Bengal Sati Regulation, 1829, abolishing the practice of Sati?
(A) Lord Dalhousie
(B) Lord Wellesley
(C) Lord Cornwallis
(D) Lord William Bentinck

7. Which of the following best describes the core philosophy of Raja Ram Mohan Roy regarding religion?
(A) Polytheism is the highest form of worship.
(B) Rituals are more important than moral conduct.
(C) All major world religions share a common core of ethical monotheism.
(D) Only Hinduism contains the absolute truth.

8. Who established the Tattvabodhini Sabha to propagate the ideas of Raja Ram Mohan Roy?
(A) Keshub Chandra Sen
(B) Ishwar Chandra Vidyasagar
(C) Debendranath Tagore
(D) Ramakrishna Paramahamsa

9. What was the direct cause of the split in the Brahmo Samaj in 1866?
(A) Differences over the inclusion of Christian

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and Islamic texts in prayer meetings
(B) The radical approach of Keshub Chandra Sen towards caste and inter-caste marriages
(C) Disagreements regarding the legal age of marriage for girls
(D) Disputes over property distribution among the members

10. Who among the following was a key figure in the establishment of the Prarthana Samaj in 1867?
(A) Mahadev Govind Ranade
(B) Atmaram Pandurang
(C) Jyotirao Phule
(D) Bal Gangadhar Tilak

11. Which among the following was a prominent feature of the Prarthana Samaj established in Maharashtra?
(A) It sought to establish a separate religious sect outside Hinduism.
(B) It strictly opposed the Bhakti movement traditions of Maharashtra.
(C) It was exclusively a political organization.
(D) It prioritized social reforms over rigid theological doctrines.

12. Identify the correct pair of reformer and their organization.
(A) Swami Vivekananda - Arya Samaj
(B) Swami Dayananda Saraswati - Ramakrishna Mission
(C) Atmaram Pandurang - Prarthana Samaj
(D) Raja Ram Mohan Roy - Theosophical Society

13. The primary social message of Ramakrishna Paramahamsa was centered around which concept?
(A) Strict adherence to the rules of the traditional caste hierarchy
(B) The unity of religions and God-realization through sincere devotion
(C) The absolute necessity of gaining total political independence first
(D) The promotion of modern western rationalism over religious mysticism

14. The Theosophical Society, established in New York, shifted its international headquarters to which place in India?
(A) Calcutta
(B) Bombay
(C) Banaras
(D) Adyar

15. What was Swami Vivekananda's interpretation of Neo-Vedanta?
(A) Using Vedantic principles for social service and the upliftment of humanity.
(B) It advocated for a total retreat to forests to achieve personal salvation.
(C) It rejected the Upanishads entirely and focused solely on the Puranas.
(D) It propagated the conversion of non-Hindus to Hinduism through force.

16. Which prominent leader popularized the Theosophical Society in India and later founded the Central Hindu College?
(A) Madame Blavatsky
(B) Annie Besant
(C) Henry Steel Olcott
(D) Sister Nivedita

17. Which of the following best explains the global significance of Swami Vivekananda's Chicago address in 1893?
(A) It marked the beginning of India's political independence movement on foreign soil.
(B) It secured financial aid from America for Indian industries.
(C) It established a formal alliance between Indian and American spiritual leaders.
(D) It introduced Hindu philosophy to the West while promoting religious tolerance.

18. Which of the following social reformers opened the first native school for girls in Pune in 1848?
(A) Pandita Ramabai
(B) Tarabai Shinde
(C) Dhondo Keshav Karve
(D) Savitribai Phule

19. The Ramakrishna Mission was founded in 1897 primarily for which of the following objectives?
(A) To engage in active armed rebellion against the British
(B) To establish a new political party for the educated elite
(C) To carry out humanitarian relief work and social-educational activities
(D) To revive the practice of untouchability

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20. Gopal Baba Walangkar is recognized as an early pioneer of which social movement?
(A) The Aligarh Movement
(B) The Brahmo Samaj movement in Bengal
(C) The Dalit assertion and anti-untouchability movement in Maharashtra
(D) The Theosophical movement in South India

21. Swami Dayananda Saraswati's slogan "Go back to the Vedas" implies which of the following?
(A) Moving away from cities to establish Vedic villages
(B) Accepting the Vedas as ultimate authority and rejecting later orthodox Puranic texts
(C) Rejecting all modern scientific education
(D) Mandating the use of Sanskrit as the only spoken language

22. Who among the following coined the slogan "One Caste, One Religion, One God for Mankind"?
(A) Periyar E V Ramasamy
(B) Jyotirao Phule
(C) B R Ambedkar
(D) Narayan Guru

23. Which of the following is NOT one of the Ten Principles of the Arya Samaj?
(A) God is the primary source of all true knowledge.
(B) The Vedas are the books of true knowledge.
(C) One should always be ready to accept truth and give up untruth.
(D) Idol worship is the highest form of connecting with the divine.

24. Ayyankali was a prominent social reformer who worked for the rights of Dalits in which region?
(A) Bengal
(B) Maharashtra
(C) Kerala
(D) Punjab

25. What was the primary objective of the Shuddhi movement initiated by the Arya Samaj?
(A) Reconverting former Hindus who had embraced Islam or Christianity.
(B) To purify the environment by performing mass ritualistic havans.
(C) To cleanse the political system of corrupt Indian leaders.
(D) To promote hygiene and sanitation in rural areas.

26. What was a unique method adopted by Ayyankali to protest against the restrictions imposed on the marginalized castes in Kerala?
(A) Riding a bullock cart on public roads forbidden for the lower castes.
(B) Fasting unto death outside various temple premises to demand entry.
(C) Boycotting all foreign manufactured goods and promoting local crafts.
(D) Writing extensive scholarly books in English about social justice.

27. What was the main focus of the Sangathan movement associated with the Arya Samaj?
(A) Consolidating and unifying the broader Hindu community.
(B) Organizing large-scale labor strikes against British textile mills.
(C) Forming an immediate political alliance with the Muslim League.
(D) Promoting classical Indian music and traditional performing arts.

28. Periyar E. V. Ramasamy founded the Self Respect Movement with the primary aim of:
(A) Reforming the Indian National Congress
(B) Demanding equal representation for Indians in the civil services
(C) Propagating the teachings of the Vedas in Tamil
(D) Abolishing Brahminical dominance while promoting rationalism and anti-caste ideas

29. Which of the following best defines the approach of Sir Syed Ahmad Khan towards Islam and modern society?
(A) He urged Muslims to strictly adhere to traditional orthodox interpretations.
(B) He promoted the complete abandonment of Islamic teachings in favor of Western philosophy.
(C) He advocated for a rational Quranic interpretation compatible with modern science.
(D) He opposed any form of cooperation with the British administration.

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30. B. R. Ambedkar's work "Annihilation of Caste" argues that the true method of breaking the caste system is through:
(A) Inter-caste dining alone
(B) The destruction of religious scriptures that sanction the caste system
(C) Gradual economic reforms
(D) Conversion to Christianity

31. What was the fundamental objective of establishing the Muhammadan Anglo-Oriental College at Aligarh in 1875?
(A) Providing modern Western education to Muslims alongside Islamic values.
(B) To train Muslim youth exclusively in traditional Islamic theology.
(C) To prepare an armed resistance against British rule.
(D) To promote the use of the English language over Urdu and Persian entirely.

32. Which legislation passed in 1891 was a landmark in the movement for child marriage reform?
(A) Age of Consent Act
(B) Special Marriage Act
(C) Sati Regulation Act
(D) Hindu Succession Act

33. In contrast to the Aligarh Movement, the Deoband Movement was characterized by its:
(A) Strong support for Western education and British culture
(B) Orthodox Islamic revivalism and anti-British political stance
(C) Focus on modern scientific research
(D) Exclusive focus on women's education

34. The Age of Consent Act, 1891, raised the age of consent for sexual intercourse for all girls, married or unmarried, from 10 years to:
(A) 12 years
(B) 14 years
(C) 16 years
(D) 18 years

35. The Wahabi Movement in 19th-century India is best described as a:
(A) A revivalist movement aimed at restoring the original purity of the Islamic faith.
(B) A progressive movement aimed at adopting Western scientific education.
(C) A social movement specifically for the upliftment of women.
(D) A literary movement focused on translating English works into Urdu.

36. Who among the following Parsi reformers was instrumental in the passing of the Age of Consent Act of 1891?
(A) Dadabhai Naoroji
(B) Behramji Malabari
(C) S. S. Bengalee
(D) Pherozeshah Mehta

37. Narayan Guru initiated a social reform movement in Kerala primarily aimed at:
(A) Promoting English education among the Nairs
(B) Eradicating the caste system and ensuring the upliftment of the Ezhava community
(C) Establishing a separate state for untouchables
(D) Reviving traditional temple rituals

38. The Singh Sabha Movement in Punjab primarily aimed to:
(A) Overthrow British rule through armed struggle
(B) Merge Sikhism with the Arya Samaj
(C) Purify Sikhism of Hindu influences and promote modern education
(D) Oppose the use of the Punjabi language

39. Which of the following best describes the core belief behind Dr. B.R. Ambedkar's conversion to Buddhism?
(A) Buddhism provided better economic opportunities for Dalits.
(B) He wanted to align with the political ideologies of Southeast Asian countries.
(C) Buddhism was the state religion of ancient India.
(D) Buddhism's inherent egalitarianism and its rejection of the caste system.

40. Which socio-religious organization was founded by Dadabhai Naoroji and others in 1851 for the modernization of the Parsi community?
(A) Seva Sadan
(B) Tattvabodhini Sabha
(C) Paramahansa Mandali
(D) Rehnumai Mazdayasnan Sabha

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41. What was a significant social impact of Christian missionary activities in India during the 19th century?
(A) They successfully converted the majority of the Indian population to Christianity.
(B) They stimulated reform movements by highlighting social evils in Hinduism.
(C) They firmly supported the continuation of the caste system.
(D) They suppressed all vernacular languages in favor of English.

42. Which social reformer established the 'Satyashodhak Samaj' in Maharashtra?
(A) B.R. Ambedkar
(B) V.R. Shinde
(C) Jyotirao Phule
(D) D.K. Karve

43. The debate between reformists and revivalists in 19th-century India mostly centered around:
(A) The necessity of gaining independence before instituting social reforms
(B) The choice of national language for independent India
(C) Whether industrialization or agriculture should be the focus of the economy
(D) Choosing between Western rationalism or ancient scriptures for social change.

44. The concept of 'cultural awakening' during the Indian renaissance refers to:
(A) Re-evaluating traditional practices and reviving pride in India's ancient cultural heritage
(B) Complete westernization of Indian art and architecture
(C) Adoption of Christianity by the ruling classes
(D) The abandonment of classical languages

45. The socio-religious reform movements of the 19th century laid the ideological foundation for which subsequent major development?
(A) The Indian National Movement
(B) The partition of India
(C) The annexation of princely states
(D) The decline of the Indian press

46. Which of the following acts recognized the property rights of Hindu women to a limited extent before independence?
(A) The Hindu Marriage Act, 1955
(B) The Dowry Prohibition Act, 1961
(C) The Shariat Application Act, 1937
(D) The Hindu Women's Right to Property Act, 1937

47. What was the outcome of the social legislation regarding reform of Hindu personal law initiated by reformers?
(A) The gradual codification and liberalization of marriage and inheritance laws.
(B) Complete elimination of all customary laws overnight.
(C) Strict enforcement of Manusmriti across all regions.
(D) Imposition of British common law replacing all Hindu traditions.

48. Who among the following was an exception among the supporters of female education in the 19th century?
(A) Ishwar Chandra Vidyasagar
(B) Savitribai Phule
(C) Radhakant Deb
(D) John Elliot Drinkwater Bethune

49. Which of the following was NOT a characteristic of the Ahmadiyya Movement?
(A) It described itself as the standard-bearer of true Islam.
(B) It spread western liberal education among Indian Muslims.
(C) It adopted a highly militant and anti-British posture.
(D) It believed in the separation of religion and state.

50. Which movement is closely associated with the establishment of the Khalsa College in Amritsar?
(A) Akali Movement
(B) Ghadar Movement
(C) Kukas Movement
(D) Singh Sabha Movement

51. In the context of 19th-century reforms, what does the term 'Revivalism' most accurately signify?

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(A) Rejecting the past completely to build a modern nation
(B) Adopting British culture and language extensively
(C) A political movement for demanding Dominion Status
(D) Using ancient texts to restore past glory and solve social problems

52. The social reform movement in India was heavily influenced by which Western ideology?
(A) Fascism
(B) Rationalism and Humanism
(C) Marxism
(D) Anarchism

53. Swami Vivekananda emphasized the idea of 'Daridra Narayana'. What does this concept mean?
(A) The poverty of the nation is due to the British.
(B) Service to the poor is equivalent to service to God.
(C) Asceticism requires giving up all wealth.
(D) Only the wealthy can attain spiritual salvation.

54. Raja Ram Mohan Roy published a tract named 'Tuhfat-ul-Muwahhidin'. What is its subject matter?
(A) A gift to monotheists which critiqued the practice of idolatry.
(B) A critique of British economic policies.
(C) A defense of the caste system.
(D) A manual on English grammar.

55. The Theosophical Society's beliefs were deeply influenced by which of the following?
(A) Ancient Greek mythology
(B) The philosophies found in the Upanishads, Yoga, and Vedanta
(C) Islamic mysticism (Sufism)
(D) Orthodox Christianity

56. The Brahmo Samaj of India was established by whom after the split in the original Brahmo Samaj?
(A) Debendranath Tagore
(B) Anand Mohan Bose
(C) Keshub Chandra Sen
(D) Shibnath Shastri

57. How did the social reform movement connect with the Indian freedom movement?
(A) Social reformers opposed the freedom movement to focus entirely on social issues.
(B) Creating a modern political consciousness through social awakening that fueled nationalism.
(C) The national movement leaders strictly banned social reformers from their platforms.
(D) Social reforms were strictly a British agenda completely detached from Indian politics.

58. Which of the following leaders is considered the 'Father of the Indian Renaissance'?
(A) Mahatma Gandhi
(B) Bal Gangadhar Tilak
(C) Swami Vivekananda
(D) Raja Ram Mohan Roy

59. Which of the following statements best explains the 'Neo-Hinduism' associated with Swami Vivekananda?
(A) The strict practice of caste-based untouchability.
(B) The absolute rejection of Western science.
(C) The promotion of ritualistic sacrifices as the only way to salvation.
(D) Synthesizing Hindu spiritualism with modern materialism and social service.

60. Savitribai Phule's contribution to Indian society is primarily highlighted in which area?
(A) Promotion of handloom industries
(B) Leading the Home Rule League
(C) Education of women and members of the untouchable communities
(D) Organizing peasant armed revolts

61. What was the central theme of the 'Aravippuram consecration' performed by Sri Narayan Guru in 1888?
(A) He established a Christian church in a Hindu majority area.
(B) He consecrated a Shiva idol to show divinity is not a Brahmin monopoly.
(C) He performed a massive Yagna restricting entry to lower castes.
(D) He crowned himself as the spiritual leader of Kerala.

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62. Sir Syed Ahmad Khan started a journal to propagate his reformist ideas. What was its name?
(A) Al-Hilal
(B) Tahzib-ul-Akhlaq
(C) Comrade
(D) Jam-i-Jahan Numa

63. The philosophical foundation of the Brahmo Samaj was based heavily on:
(A) The tenets found in the ancient Vedas and Upanishads.
(B) The traditional mythological stories of the Puranas.
(C) The social and legal codes presented in the Smritis.
(D) Exclusively contemporary Western philosophical texts.

64. The Deoband Movement was founded in 1866 by:
(A) Sir Syed Ahmad Khan
(B) Mirza Ghulam Ahmad
(C) Shariatullah and Dudu Miyan
(D) Muhammad Qasim Nanautavi and Rashid Ahmad Gangohi

65. What was the underlying cause of the widespread debate regarding the Age of Consent Bill of 1891?
(A) It proposed to ban all arranged marriages.
(B) It aimed to lower the age of marriage for boys.
(C) It allowed inter-religious marriages without conversion.
(D) Revivalists claimed it was unnecessary colonial interference in customs.

66. Identify the correct pair:
(A) Narayan Guru - Aruvippuram Movement
(B) Jyotirao Phule - Vaikom Satyagraha
(C) E.V. Ramasamy - Mahad Satyagraha
(D) B.R. Ambedkar - Self Respect Movement

67. What is the socio-religious significance of the Faraizi Movement in Bengal?
(A) It was a movement to promote English education among Muslims.
(B) Advocating for agrarian changes and a return to the basic tenets of Islam.
(C) It was an orthodox movement that supported British revenue policies.
(D) It encouraged the intermingling of Hindu and Islamic traditions.

68. Who was the founder of the Namdhari (Kuka) Movement, which later influenced the Sikh reform tradition?
(A) Baba Ram Singh
(B) Baba Dayal Das
(C) Ranjit Singh
(D) Dyal Singh Majithia

69. Which of the following is an accurate cause-and-effect relationship regarding 19th-century reforms?
(A) Cause: Introduction of English education. Effect: Decline of reformist thought.
(B) Cause: The Mutiny of 1857. Effect: Complete abolition of the caste system.
(C) Cause: The establishment of the Arya Samaj. Effect: Introduction of the Sati Regulation Act.
(D) Cause: Rationalism prompting reformers to examine their own social customs.

70. The concept of 'Dar-ul-Harb' turning into 'Dar-ul-Islam' was famously associated with which movement?
(A) Ahmadiyya Movement
(B) Wahabi Movement
(C) Aligarh Movement
(D) Deoband Movement

71. E.V. Ramasamy's Self Respect Movement heavily emphasized which mode of social action?
(A) Building new grand temples
(B) Petitioning the British crown for administrative posts
(C) Conducting marriages without Brahmin priests or religious rituals
(D) Supporting the varna system while condemning untouchability

72. Which of the following social reformers is known for authoring the influential work 'Stree Purush Tulana' (A Comparison between Women and Men)?
(A) Pandita Ramabai
(B) Savitribai Phule
(C) Tarabai Shinde
(D) Muthulakshmi Reddy

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73. Which statement about the legacy of 19th-century reform movements is incorrect?
(A) They laid the groundwork for modern Indian nationalism.
(B) They succeeded in entirely eliminating traditional religious identities in India.
(C) They brought marginalized issues like women's rights and caste discrimination to the public forefront.
(D) They stimulated the growth of vernacular literature.

74. Ramakrishna Paramahamsa was a priest at which famous temple?
(A) Dakshineswar Kali Temple
(B) Kalighat Temple
(C) Kamakhya Temple
(D) Lingaraj Temple

75. The term 'Suddhi' used by Arya Samaj specifically denoted:
(A) Cleansing the soul through fasting
(B) Purification of rivers
(C) Reclaiming those who left Hinduism or converting non-Hindus.
(D) Abolition of animal sacrifice

76. Which leader of the Theosophical Society founded the Home Rule League in India?
(A) Annie Besant
(B) H.P. Blavatsky
(C) H.S. Olcott
(D) A.O. Hume

77. In the context of the socio-religious reform movements, 'Paramahansa Mandali' was founded in 1849 to primarily campaign against:
(A) Campaigning against rigid caste rules and idol worship.
(B) British taxation
(C) Western education
(D) Widow remarriage

78. Identify the social reformer who founded the 'Mukti Mission' for the welfare of child widows in Pune.
(A) D.K. Karve
(B) Savitribai Phule
(C) Pandita Ramabai
(D) Annie Besant

79. The 'Akali Movement' of the 1920s aimed at:
(A) Opposing the Singh Sabha Movement
(B) Removing corrupt Mahants from the control of Sikh Gurudwaras
(C) Creating a separate Sikh state
(D) Boycotting modern education

80. What was the primary focus of the Vaikom Satyagraha (1924-25)?
(A) Demanding a separate state for Kerala
(B) Protesting against high land revenue
(C) Advocating for widow remarriage
(D) Securing road access for untouchables near the Shiva temple in Vaikom

81. Which of the following sequences best represents the ideological shift of the Indian social reform movement?
(A) Social and Religious Reforms → Political Awakening → Demand for Independence
(B) Demand for Independence → Religious Conservatism → Social Reforms
(C) Political Awakening → Demand for Independence → Religious Revivalism
(D) Religious Expansion → British Support → Social Inequality

82. 'Gulamgiri', a seminal work in the anti-caste literature, was dedicated by Jyotirao Phule to:
(A) The British Queen
(B) The people of India
(C) The Maratha warriors
(D) The Americans who fought for the abolition of the institution of slavery

83. A significant difference between the Brahmo Samaj and the Arya Samaj was that:
(A) Brahmo Samaj believed in the infallibility of the Vedas, while Arya Samaj did not.
(B) Both actively supported idol worship.
(C) Both were confined entirely to Bengal.
(D) Arya Samaj upheld Vedic infallibility, whereas Brahmo Samaj used reason.

84. B.R. Ambedkar founded the Independent Labour Party in which year?
(A) 1927
(B) 1936
(C) 1942
(D) 1956

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85. Which of the following best captures the essence of B.R. Ambedkar's criticism of the Hindu reform movements?
(A) They addressed upper-caste women's issues while ignoring structural caste inequality.
(B) They were too radical and westernized.
(C) They failed to build large temples for the depressed classes.
(D) They relied too much on the British administration.

86. Which South Indian reformer started the journal 'Kudi Arasu'?
(A) C.N. Annadurai
(B) Dr. T.M. Nair
(C) E.V. Ramasamy Periyar
(D) P. Theagaraya Chetty

87. What was the central agenda of the 'Justice Party' formed in Madras?
(A) Securing independence through armed rebellion
(B) Advancing non-Brahmin education and representation in government roles.
(C) Advocating for the restoration of traditional monarchies
(D) Promoting the use of Sanskrit in administration

88. Who was known as the 'Vidyasagar of the South' for his efforts in promoting widow remarriage?
(A) Periyar E.V. Ramasamy
(B) Sri Narayan Guru
(C) C. Rajagopalachari
(D) Kandukuri Veeresalingam

89. How did the socio-religious reform movements influence the status of Indian languages?
(A) They caused the total extinction of vernacular languages.
(B) Leading to a vernacular literature renaissance as reformers reached the masses.
(C) They solely promoted the English language to unify the country.
(D) They restricted literature to Sanskrit and Persian only.

90. The 'Sarda Act' of 1929 is historically significant because it:
(A) Abolished the practice of Sati
(B) Fixed the minimum marriageable age for both boys and girls
(C) Legalized inter-caste marriages
(D) Granted voting rights to women

91. The 'Lex Loci Act' of 1850 was significant in the context of socio-religious changes because it:
(A) Protected ancestral property inheritance rights despite religious conversion.
(B) Abolished untouchability
(C) Banned Christian missionary activities
(D) Legalized widow remarriage across all communities

92. What was the minimum age of marriage for girls fixed by the Sarda Act (Child Marriage Restraint Act), 1929?
(A) 12 years
(B) 14 years
(C) 16 years
(D) 18 years

93. Identify the incorrect statement regarding Raja Ram Mohan Roy.
(A) He founded the Atmiya Sabha in 1814.
(B) He advocated for the introduction of modern western education in India.
(C) He published the journal Mirat-ul-Akbar.
(D) He supported the caste system as an essential social institution.

94. D.K. Karve is best remembered for his pioneering work in which of the following fields?
(A) Trade union movement
(B) Advancing women's education and establishing a women's university
(C) Eradication of malaria
(D) Peasant uprisings in Maharashtra

95. Identify the correctness of the following statements regarding the campaign against Sati:
Statement I: Raja Ram Mohan Roy used ancient Hindu scriptures to prove that Sati was not a mandatory religious duty.
Statement II: The orthodox Hindu leaders supported Raja Ram Mohan Roy in his campaign against Sati.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.

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9. (B) The radical approach of Keshub Chandra Sen towards caste and inter-caste marriages
The split in the Brahmo Samaj occurred due to ideological differences between the conservative and radical factions. Keshub Chandra Sen advocated for more radical social changes, such as the total abolition of the caste system and the promotion of inter-caste marriages. His progressive views clashed with the more moderate approach of Debendranath Tagore, leading to the formation of separate branches.

10. (B) Atmaram Pandurang
Atmaram Pandurang founded the Prarthana Samaj in Bombay in 1867, inspired by the ideals of the Brahmo Samaj. The movement aimed at social reform and the promotion of monotheism in Western India. Key figures like Mahadev Govind Ranade later joined, expanding its influence. The organization focused on education, widow remarriage, and the removal of caste restrictions through devotion.

11. (D) It prioritized social reforms over rigid theological doctrines.
The Prarthana Samaj in Maharashtra was characterized by its practical approach to social issues, often placing reform above strict theological debates. It sought to improve the condition of women, promote education, and dismantle the caste system. Unlike some other movements, it maintained a strong connection with the local Bhakti tradition while integrating modern rationalism to achieve gradual social transformation.

12. (C) Atmaram Pandurang - Prarthana Samaj
Atmaram Pandurang established the Prarthana Samaj in 1867 in Bombay to facilitate social and religious reforms. The movement was heavily influenced by the Brahmo Samaj but adapted to the cultural context of Maharashtra. It campaigned for women's education, widow remarriage, and the abolition of the caste system, emphasizing the worship of one God through prayer and social service.

13. (B) The unity of religions and God-realization through sincere devotion
Ramakrishna Paramahamsa emphasized that all religious paths lead to the same ultimate reality. He practiced various religious traditions to demonstrate their underlying unity and focused on the importance of sincere devotion and direct spiritual experience. His message transcended dogmatic boundaries, advocating for a simple, faith-driven life centered on God-realization and the inherent divinity within every human being.

14. (D) Adyar
The Theosophical Society moved its international headquarters to Adyar, near Madras, in 1882. This location became a global center for the study of comparative religion, philosophy, and science. Under the leadership of Annie Besant, the society gained significant influence in India, promoting the revival of ancient Indian wisdom and contributing to the burgeoning national consciousness through educational initiatives.

15. (A) Using Vedantic principles for social service and the upliftment of humanity.
Swami Vivekananda's Neo-Vedanta bridged the gap between spiritual practice and social responsibility. He argued that the realization of the self must manifest as service to others, particularly the poor and marginalized. This philosophy emphasized that spiritual growth is incomplete without social action, making Vedantic principles relevant to the practical challenges of modern life and the welfare of society.

16. (B) Annie Besant
Annie Besant was a central figure in the Theosophical Society and played a major role in the Indian national movement. She established the Central Hindu College in Banaras to provide an education that blended Western science with Indian cultural values. Her work encouraged Indians to take pride in their heritage while participating in the political and social modernization of the nation.

17. (D) It introduced Hindu philosophy to the West while promoting religious tolerance.
Swami Vivekananda's speech at the 1893 World's Parliament of Religions in Chicago brought Indian spiritual traditions to global prominence. He articulated the principles of Vedanta and Yoga, emphasizing the universality of religious truth and the need for mutual respect among faiths. This event not only elevated India's

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I. He established the Bahishkrit Hitakarini Sabha.
II. He led the Mahad Satyagraha.
III. He drafted the Hindu Code Bill.
IV. He embraced Buddhism towards the end of his life.
V. He was a lifelong member of the Indian National Congress.

Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III and IV only
(C) V only
(D) I, III, and V only

106. The term 'Satyashodhak' translates to:
(A) Freedom Fighter
(B) Truth Seeker
(C) Social Reformer
(D) Divine Worshipper

107. Identify the incorrect statement regarding the Rehnumai Mazdayasnan Sabha.
(A) It campaigned against the purdah system among Parsi women.
(B) It published the newspaper Rast Goftar.
(C) It opposed the introduction of modern western education among Parsis.
(D) It aimed to restore the Zoroastrian religion to its pristine purity.

108. Swami Vivekananda attended the Parliament of Religions held in Chicago in the year:
(A) 1885
(B) 1893
(C) 1897
(D) 1902

109. Consider the following statements regarding the impact of 19th-century reform movements:
I. They helped in removing the rigidities of the caste system.
II. They led to the immediate eradication of communalism in India.
III. They fostered a sense of self-respect and modern national awakening.

Which of the above statement(s) is/are incorrect?
(A) I and II
(B) II only
(C) I and III
(D) III only

110. Which organization was founded by Radhakant Deb to counter the activities of the Brahmo Samaj and defend orthodox Hinduism?
(A) Dharma Sabha
(B) Tattvabodhini Sabha
(C) Atmiya Sabha
(D) Paramahansa Mandali

111. Consider the following statements about the legacy of 19th-century reform movements:
I. They democratized the society by challenging caste hierarchies.
II. They led to the immediate disappearance of patriarchal norms.
III. They provided a cultural and ideological basis for the freedom struggle.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

112. The Indian Social Conference, which acted as the social reform wing of the Indian National Congress, was founded by:
(A) G.K. Gokhale and B.G. Tilak
(B) M.G. Ranade and Raghunath Rao
(C) Annie Besant and W.C. Bonnerjee
(D) Dadabhai Naoroji and Pherozeshah Mehta

113. Consider the following statements regarding the impact of British rule on Indian society:
I. It disrupted the traditional socio-economic structure.
II. It introduced ideas of equality, liberty, and humanism.
III. It completely eradicated religious orthodoxy without Indian involvement.
IV. It necessitated the growth of the modern Indian press.

Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

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114. The 'Gyan Prasarak Mandali' (Society for Promotion of Knowledge) was formed for the education of adults. With which community was it prominently associated?
(A) Parsis

discriminatory practices of the upper castes. This bold move symbolized the assertion of the right to freedom of movement and became a landmark event in the social history of Kerala.

27. (A) Consolidating and unifying the broader Hindu community.
The Sangathan movement was initiated by the Arya Samaj to promote unity and organizational strength among Hindus. It aimed to overcome internal divisions caused by the caste system and to protect the interests of the community. This movement, often paired with the Shuddhi initiative, sought to create a more cohesive and assertive Hindu identity in response to contemporary social and political challenges.

28. (D) Abolishing Brahminical dominance while promoting rationalism and anti-caste ideas
Periyar E.V. Ramasamy founded the Self Respect Movement to empower non-Brahmin communities and challenge the socio-religious dominance of Brahmins. The movement advocated for rationalism, the rejection of superstitious practices, and the abolition of the caste system. It promoted self-worth among the marginalized and sought a society where social status was not determined by birth or religious tradition.

29. (C) He advocated for a rational Quranic interpretation compatible with modern science.
Sir Syed Ahmad Khan emphasized the need for Muslims to reconcile their faith with modern scientific knowledge and rationalism. He argued that the Quran should be interpreted in a way that aligns with the laws of nature. This approach was central to his reformist vision, aiming to modernize the Muslim community through Western education and intellectual engagement with the world.

30. (B) The destruction of religious scriptures that sanction the caste system
In "Annihilation of Caste," B.R. Ambedkar argued that the caste system is fundamentally rooted in religious scriptures that provide it with divine sanction. He believed that merely reforming social habits like dining or marriage was insufficient. True liberation for the depressed classes required a total rejection and destruction of the religious texts that uphold the hierarchical and discriminatory varna system.

31. (A) Providing modern Western education to Muslims alongside Islamic values.
The Muhammadan Anglo-Oriental College was established to provide the Muslim community with access to modern Western education while maintaining their religious and cultural identity. Sir Syed Ahmad Khan believed that educational advancement was crucial for the socio-political progress of Muslims in British India. The college later evolved into the Aligarh Muslim University, becoming a major center for higher learning.

32. (A) Age of Consent Act
The Age of Consent Act of 1891 was a significant legislative milestone in the campaign against child marriage. It raised the legal age for the consummation of marriage for girls from ten to twelve years. The act was passed following intense advocacy by reformers like Behramji Malabari, despite facing substantial opposition from conservative sections who viewed it as colonial interference.

33. (B) Orthodox Islamic revivalism and anti-British political stance
The Deoband Movement focused on preserving traditional Islamic education and purging the faith of un-Islamic influences. Unlike the Aligarh Movement, it adopted a suspicious and often hostile attitude toward British rule and Western culture. The movement aimed at the spiritual and moral regeneration of the Muslim community through strict adherence to the Sharia and the teachings of the Quran.

34. (A) 12 years
The Age of Consent Act, enacted in 1891, increased the legal age for sexual intercourse for girls from ten to twelve years. This change applied to both married and unmarried girls, aiming to protect young females from the harmful physical and social consequences of early marriage. The legislation was a hard-fought victory for social reformers who sought to modernize Indian family laws.

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modern education and press, which were inaccessible to the rural masses.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

123. Match the journals/newspapers in List I with their founders in List II.
List I: (Publication)
P. Mirat-ul-Akbar
Q. Som Prakash
R. Rast Goftar
S. Mooknayak
List II: (Founders)
1. Ishwar Chandra Vidyasagar
2. B.R. Ambedkar
3. Raja Ram Mohan Roy
4. Dadabhai Naoroji
(A) P-3, Q-1, R-4, S-2
(B) P-3, Q-4, R-1, S-2
(C) P-1, Q-3, R-4, S-2
(D) P-4, Q-1, R-3, S-2

124. Which of the following is the correct chronological sequence of the establishment of these socio-religious organizations?
(A) Brahmo Samaj - Prarthana Samaj - Arya Samaj - Ramakrishna Mission
(B) Prarthana Samaj - Brahmo Samaj - Ramakrishna Mission - Arya Samaj
(C) Brahmo Samaj - Arya Samaj - Prarthana Samaj - Ramakrishna Mission
(D) Arya Samaj - Brahmo Samaj - Ramakrishna Mission - Prarthana Samaj

125. Match the organizations in List I with their headquarters/origin place in List II.
List I: (Organizations)
P. Arya Samaj
Q. Ramakrishna Mission
R. Theosophical Society (in India)
S. Prarthana Samaj
List II: (Headquarters/Origin)
1. Bombay
2. Belur (Bengal)
3. Adyar (Madras)
4. Lahore
(A) P-1, Q-2, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

126. Arrange the following reform movements in their correct chronological order of establishment:
1. Arya Samaj
2. Brahmo Samaj
3. Ramakrishna Mission
4. Theosophical Society (in India)
(A) 2-1-4-3
(B) 2-4-1-3
(C) 1-2-3-4
(D) 2-1-3-4

127. Find the odd one out among the following Muslim reform movements.
(A) Khilafat Movement
(B) Aligarh Movement
(C) Ahmadiyya Movement
(D) Deoband Movement

128. Which of the following is the correct chronological sequence of laws passed regarding women's social reform?
(A) Age of Consent Act - Abolition of Sati - Widow Remarriage Act - Sarda Act
(B) Abolition of Sati - Widow Remarriage Act - Age of Consent Act - Sarda Act
(C) Widow Remarriage Act - Abolition of Sati - Sarda Act - Age of Consent Act
(D) Abolition of Sati - Age of Consent Act - Widow Remarriage Act - Sarda Act

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129. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Arya Samaj adopted an aggressive approach towards conversions to Hinduism.
Reason (R): Swami Dayananda Saraswati believed that Hinduism was constantly losing its followers to proselytizing religions like Christianity and Islam.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

96. The reformist organization 'Seva Sadan' was founded in Bombay by:
(A) G.K. Gokhale
(B) Behramji Malabari
(C) M.G. Ranade
(D) Annie Besant

97. Consider the following statements regarding the Widow Remarriage Movement:
I. Ishwar Chandra Vidyasagar played a crucial role in legalizing widow remarriage.
II. The Hindu Widows' Remarriage Act was passed in 1856.
III. The movement faced no opposition from the orthodox sections of society.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

98. Which reform movement is associated with the newspaper 'Sanjibani' and leaders like Krishna Kumar Mitra?
(A) Adi Brahmo Samaj
(B) Prarthana Samaj
(C) Arya Samaj
(D) Sadharan Brahmo Samaj

99. Consider the following statements regarding the Arya Samaj:
I. It opposed child marriage and supported widow remarriage.
II. It supported the rigid birth-based caste system.
III. It played a major role in promoting female education.
IV. It was founded in Bombay in 1875.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

100. Who established the 'Depressed Classes Mission Society' in 1906 to spread education among the untouchables?
(A) B.R. Ambedkar
(B) Jyotirao Phule
(C) V.R. Shinde
(D) Mahatma Gandhi

101. Identify the incorrect statement regarding the Ahmadiyya Movement.
(A) It was founded by Mirza Ghulam Ahmad in 1889.
(B) It promoted a highly orthodox and militant version of Islam.
(C) It emphasized universal religion and peaceful coexistence.
(D) It actively opposed the concept of violent Jihad.

102. 'Harijan Sevak Sangh' was organized by:
(A) B.R. Ambedkar
(B) Jyotirao Phule
(C) Ayyankali
(D) M.K. Gandhi

103. Read the following statements regarding Jyotirao Phule and select the correct option.
Statement I: He founded the Satyashodhak Samaj to secure human rights and social justice for low-caste people.
Statement II: He wrote the book 'Gulamgiri' addressing the exploitation of the lower castes.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

104. Which of the following leaders founded the 'SNDP Yogam' to carry forward the social reform movement in Kerala?
(A) Sri Narayan Guru
(B) Padmanabhan Palpu
(C) Ayyankali
(D) K. Kelappan

105. Consider the following statements regarding B.R. Ambedkar:

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1. (B) Reformists adapted society to modern rational thinking, while revivalists sought to restore ancient purity.
Reformist movements focused on modifying social practices and religious beliefs to align with contemporary rationalism and humanitarian values. In contrast, revivalist movements aimed to return to the original, untainted forms of religion and culture as found in ancient scriptures. Both sought to address social decay but differed fundamentally in their source of inspiration and methodology for achieving social progress.

2. (C) Raja Ram Mohan Roy
Raja Ram Mohan Roy is celebrated as the pioneer of modern Indian social reform due to his tireless efforts against practices like sati and idol worship. He founded the Brahmo Samaj to promote monotheism and rationalism. His synthesis of Eastern and Western thought paved the way for the intellectual awakening and the national movement in nineteenth-century India.

3. (A) It produced a class of intellectuals who analyzed traditional practices through the lens of rationalism.
The introduction of Western education facilitated the emergence of an English-educated middle class. These individuals utilized rationalism, humanism, and democratic ideals to scrutinize and reform Indian social and religious traditions. This intellectual shift created a critical awareness of social evils and provided the necessary framework for the socio-religious reform movements that shaped modern Indian thought and society.

4. (C) Brahmo Sabha
The Brahmo Sabha was established in 1828 to promote monotheism and oppose the idol worship and ritualistic excesses of contemporary Hinduism. It later evolved into the Brahmo Samaj, serving as a platform for social and religious reform. The organization emphasized the worship of one formless God and sought to cleanse Hindu society through reason and scriptural study.

5. (B) Purifying Hinduism via monotheism and the abolition of meaningless rituals
The Brahmo Samaj focused on the purification of Hinduism by advocating for monotheism based on the teachings of the Upanishads. It sought to eliminate social evils such as the caste system, child marriage, and sati, while emphasizing rationalism and human dignity. By rejecting idol worship and complex rituals, the movement aimed to restore the spiritual essence of religion.

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6. (D) Lord William Bentinck
Lord William Bentinck, serving as the Governor-General of India, enacted the Bengal Sati Regulation in 1829. This landmark legislation officially banned the practice of sati, declaring it a criminal offense. The move was heavily supported by Indian reformers, particularly Raja Ram Mohan Roy, who argued against the practice using scriptural evidence and humanitarian principles, marking a major social victory.

7. (C) All major world religions share a common core of ethical monotheism.
Raja Ram Mohan Roy believed in the fundamental unity of all religions, advocating for a universal ethical monotheism. He studied various religious texts, including the Upanishads, the Bible, and Islamic scriptures, to find common ground. This inclusive philosophy sought to bridge religious divides and promote a rational, moral approach to faith that transcended sectarian dogmas and ritualistic differences.

8. (C) Debendranath Tagore
Debendranath Tagore established the Tattvabodhini Sabha in 1839 to propagate the philosophical and social ideas of Raja Ram Mohan Roy. The organization focused on the systematic study of India's past and the promotion of monotheistic principles. It played a vital role in revitalizing the Brahmo Samaj and fostering an intellectual environment that supported religious reform and cultural awakening.

(B) Sikhs
(C) Muslims
(D) Indian Christians

115. Consider the following statements about Sir Syed Ahmad Khan:
I. He founded the United Indian Patriotic Association.
II. He opposed the Indian National Congress.
III. He advocated for modern education among Muslims.
IV. He supported the Wahabi movement.
V. He was knighted by the British Government.
Which of the above statement(s) is/are incorrect?
(A) II and III
(B) IV only
(C) I and V
(D) III and IV

116. Who established the Poona Seva Sadan in 1909?
(A) D.K. Karve and Annie Besant
(B) Jyotirao Phule and Savitribai Phule
(C) Pandita Ramabai and Tarabai Shinde
(D) G.K. Devadhar and Ramabai Ranade

117. Match the reformers in List I with their associated movements or institutions in List II.
List I: (Reformers)
P. Sir Syed Ahmad Khan
Q. Mirza Ghulam Ahmad
R. Muhammad Qasim Nanautavi
S. Syed Ahmad Barelvi
List II: (Movements/Institutions)
1. Deoband Movement
2. Wahabi Movement
3. Aligarh Movement
4. Ahmadiyya Movement
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-1, S-2
(D) P-1, Q-2, R-3, S-4

118. Which text was translated into Bengali by Raja Ram Mohan Roy to prove that ancient Hindu texts did not support idol worship?
(A) The Ramayana
(B) The Mahabharata
(C) The Manusmriti
(D) The Vedas and Upanishads

119. Match the social reform legislations in List I with their respective years in List II.
List I: (Legislation)
P. Bengal Sati Regulation
Q. Hindu Widows' Remarriage Act
R. Age of Consent Act
S. Abolition of Slavery in India
List II: (Year)
1. 1856
2. 1829
3. 1843
4. 1891
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-4, S-2

120. Find the odd one out among the following individuals associated with social reforms in India.
(A) Raja Ram Mohan Roy
(B) Ishwar Chandra Vidyasagar
(C) Keshub Chandra Sen
(D) Radhakant Deb

121. Match the reformers in List I with the region of their primary activity in List II.
List I: (Reformers)
P. Narayan Guru
Q. Kandukuri Veeresalingam
R. Jyotirao Phule
S. Dudu Miyan
List II: (Region)
1. Maharashtra
2. Bengal
3. Kerala
4. Andhra
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-4, R-3, S-2

122. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The social reform movements of the 19th century were primarily confined to the newly emerging middle class.
Reason (R): The reformers relied heavily on

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cultural prestige abroad but also instilled a sense of national pride among Indians.

18. (D) Savitribai Phule
Savitribai Phule, along with her husband Jyotirao Phule, founded the first school for girls in Pune at Bhide Wada in 1848. She faced immense social opposition while championing female education and the rights of the marginalized. Her efforts were instrumental in challenging patriarchal and caste-based barriers to learning, making her a foundational figure in the history of Indian women's education.

19. (C) To carry out humanitarian relief work and social-educational activities
The Ramakrishna Mission was established by Swami Vivekananda to implement the ideals of his guru through organized social service. The organization focuses on providing healthcare, disaster relief, and education, regardless of caste or creed. It operates on the principle that serving humanity is the highest form of worship, combining spiritual pursuit with practical efforts to improve the lives of others.

20. (C) The Dalit assertion and anti-untouchability movement in Maharashtra
Gopal Baba Walangkar was a pioneer in the movement against untouchability in late nineteenth-century Maharashtra. An ex-serviceman, he founded the Anarya Dosh-Parihar Mandali to organize and empower the depressed classes. He challenged the religious foundations of the caste system and advocated for social equality, laying the groundwork for subsequent leaders like B.R. Ambedkar to further the Dalit cause.

21. (B) Accepting the Vedas as ultimate authority and rejecting later orthodox Puranic texts
Swami Dayananda Saraswati advocated for a return to the Vedas, which he considered the source of infallible divine knowledge. He rejected the later Puranic literature, which he believed introduced idolatry, caste rigidities, and superstitious rituals. This revivalist call aimed to reform Hinduism by restoring it to what he perceived as its original, rational, and monotheistic Vedic roots.

22. (D) Narayan Guru
Narayan Guru was a transformative social reformer from Kerala who campaigned against the injustices of the caste system. His slogan emphasized the spiritual unity of all human beings, regardless of their social background. By advocating for one caste, one religion, and one God, he sought to dismantle hierarchical divisions and promote a society based on equality, dignity, and universal brotherhood.

23. (D) Idol worship is the highest form of connecting with the divine.
The Arya Samaj explicitly rejected idol worship, viewing it as a deviation from the pure monotheism found in the Vedas. The organization's principles emphasize that God is formless, all-knowing, and the primary source of all knowledge. Members are encouraged to accept truth and reject untruth, focusing on ethical living and the study of the Vedas rather than ritualistic practices.

24. (C) Kerala
Ayyankali was a significant social reformer in Kerala who fought for the rights of the Pulayar community and other marginalized groups. He challenged oppressive caste norms, such as restrictions on using public roads and wearing certain clothes. His leadership in organizing educational and labor strikes was pivotal in the struggle for social justice and dignity for Dalits in the region.

25. (A) Reconverting former Hindus who had embraced Islam or Christianity.
The Shuddhi movement was launched by the Arya Samaj to bring back individuals who had converted from Hinduism to other religions. This initiative was part of a broader effort to strengthen the Hindu community and counter the activities of proselytizing faiths. It introduced a formal process for reconversion, reflecting the revivalist and defensive character of the organization during the nineteenth century.

26. (A) Riding a bullock cart on public roads forbidden for the lower castes.
Ayyankali performed a defiant act known as the 'Villuvandi' (bullock cart) protest in 1893. By riding a bullock cart through public roads where Dalits were prohibited, he directly challenged the

(D) A is false but R is true.

130. Arrange the following caste-reform leaders in chronological order of their birth:
1. Jyotirao Phule
2. B.R. Ambedkar
3. Periyar E.V. Ramasamy
4. Narayan Guru

(A) 1-4-3-2
(B) 1-3-4-2
(C) 4-1-2-3
(D) 1-4-2-3

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35. (A) A revivalist movement aimed at restoring the original purity of the Islamic faith.
The Wahabi Movement in India was a religious revivalist effort that sought to cleanse Islam of innovations and return to the simple, original teachings of the Prophet. It emphasized monotheism and the authority of the Quran and Hadith. The movement also had a political dimension, as it often opposed British colonial authority and sought to establish an Islamic state.

36. (B) Behramji Malabari
Behramji Malabari, a Parsi social reformer and journalist, was the driving force behind the campaign for the Age of Consent Act of 1891. He used his publication, "The Indian Spectator," to highlight the horrors of child marriage and infant widowhood. His persistent efforts and petitions to the British government were instrumental in securing the passage of this important social legislation.

37. (B) Eradicating the caste system and ensuring the upliftment of the Ezhava community
Narayan Guru's movement in Kerala focused on the social and spiritual empowerment of the Ezhava community and other backward classes. He challenged the supremacy of the Brahmins and the practice of untouchability. By establishing temples and schools open to all, he promoted the idea of human equality and encouraged marginalized groups to seek progress through education and organized collective action.

38. (C) Purify Sikhism of Hindu influences and promote modern education
The Singh Sabha Movement was founded in the late nineteenth century to restore Sikhism to its original purity by removing Brahminical influences and superstitious practices. It promoted the use of the Punjabi language and established educational institutions like Khalsa College. The movement played a crucial role in revitalizing Sikh identity and preparing the community for modern social and political challenges.

39. (D) Buddhism's inherent egalitarianism and its rejection of the caste system.
B.R. Ambedkar chose to embrace Buddhism because of its core values of liberty, equality, and fraternity. He found Hinduism to be fundamentally tied to the oppressive caste system, which he believed could not be reformed from within. Buddhism offered a spiritual path that rejected birth-based discrimination, providing a sense of dignity and social liberation for millions of his followers.

40. (D) Rehnumai Mazdayasnan Sabha
The Rehnumai Mazdayasnan Sabha (Religious Reform Association) was founded in 1851 by Dadabhai Naoroji, Naoroji Furdonji, and others. The organization aimed to modernize the Parsi community by reforming social customs and religious practices. It campaigned against the purdah system, promoted female education, and sought to restore Zoroastrianism to its original form, facilitating the community's adaptation to modern times.

41. (B) They stimulated reform movements by highlighting social evils in Hinduism.
Christian missionaries in India often criticized traditional practices like sati, child marriage, and the caste system. While their primary goal was conversion, their critiques forced Indian intellectuals to re-examine their own society and religious traditions. This external pressure acted as a catalyst for internal reform, prompting leaders to seek ways to modernize Hinduism and eliminate social injustices from within.

42. (C) Jyotirao Phule
Jyotirao Phule established the Satyashodhak Samaj in 1873 to work for the upliftment of the lower castes, Dalits, and women in Maharashtra. The society aimed to liberate these groups from the exploitation of the priestly class and the upper castes. Phule advocated for social equality, education, and rationalism, laying the foundation for the non-Brahmin movement in Western India.

43. (D) Choosing between Western rationalism or ancient scriptures for social change.
The 19th-century intellectual landscape was divided between those who advocated for social change based on Western liberal and rational ideals and those who sought reform by returning to the original purity of ancient scriptures. While both groups recognized the need for change, they disagreed on the ultimate source of authority and the method for achieving a rejuvenated Indian society.

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However, his campaign faced intense opposition from orthodox Hindu leaders, led by individuals like Radhakant Deb. These conservatives formed the Dharma Sabha specifically to defend traditional practices like sati, illustrating the deep ideological divide within Hindu society during the early nineteenth century.

96. (B) Behramji Malabari
The Seva Sadan was founded in 1908 by the Parsi social reformer Behramji Malabari and his colleague Dayaram Gidumal. The organization was dedicated to providing social and medical services to the poor and marginalized, regardless of caste or religion. It particularly focused on the welfare of women, offering education and training to make them self-reliant, reflecting the humanitarian spirit of the reform movement.

97. (A) I and II only
Ishwar Chandra Vidyasagar was the primary architect of the movement that led to the legalization of widow remarriage through the Hindu Widows' Remarriage Act of 1856. While his efforts were a major success, the movement faced severe and often violent opposition from orthodox sections of Hindu society. The social stigma against widow remarriage remained strong for many decades, despite the legal change.

98. (D) Sadharan Brahmo Samaj
The Sadharan Brahmo Samaj was formed in 1878 following a second split in the Brahmo movement. This group, led by figures like Krishna Kumar Mitra and Anand Mohan Bose, emphasized democratic principles and social activism. The newspaper 'Sanjibani' became its influential mouthpiece, campaigning against various social injustices and contributing significantly to the intellectual and political life of late nineteenth-century Bengal.

99. (B) I, III, and IV only
The Arya Samaj, founded in Bombay in 1875, was a progressive organization that campaigned against child marriage and advocated for widow remarriage and female education. Crucially, it rejected the birth-based caste system, arguing instead for a social order based on individual merit and occupation, as perceived in the Vedas. This reformist stance helped the organization gain a wide following in North and West India.

100. (C) V.R. Shinde
Vitthal Ramji Shinde founded the Depressed Classes Mission Society in 1906 to work for the social and educational advancement of the untouchables. The mission established schools, hostels, and hospitals to provide basic services to the marginalized sections of society. Shinde's work was a significant effort to address the roots of untouchability through institutional support and social awareness before the arrival of national leaders.

101. (B) It promoted a highly orthodox and militant version of Islam.
The Ahmadiyya Movement was known for its liberal and peaceful interpretation of Islam. It actively opposed the concept of violent jihad and emphasized the importance of rationalism and modern education. Founded by Mirza Ghulam Ahmad, the movement sought to present Islam in a way that was compatible with contemporary global values, making the claim of militancy or rigid orthodoxy historically incorrect.

102. (D) M.K. Gandhi
Mahatma Gandhi founded the Harijan Sevak Sangh in 1932 to campaign against the practice of untouchability in India. The organization worked for the social, economic, and educational upliftment of the depressed classes, whom Gandhi called 'Harijans' (Children of God). This initiative was a central part of Gandhi's constructive program, aimed at reforming Hindu society from within and promoting national unity.

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103. (A) Both Statement I and Statement II are correct.
Jyotirao Phule was a revolutionary social reformer who founded the Satyashodhak Samaj to champion the rights of the oppressed classes. His influential work, 'Gulamgiri', provided a powerful historical and social critique of the exploitation of Shudras and Ati-Shudras under Brahminical rule. Together, his organization and writings laid the intellectual foundation for the non-Brahmin and Dalit movements in modern India.

104. (A) Sri Narayan Guru
Sri Narayan Guru founded the Sri Narayana Dharma Paripalana (SNDP) Yogam in 1903 to provide an institutional platform for the

advocate for a more equitable and enlightened society based on universal human values.

53. (B) Service to the poor is equivalent to service to God.
Swami Vivekananda's concept of 'Daridra Narayana' emphasized that God dwells within every human being, especially the poor and the downtrodden. He taught that serving the needy is the most direct way to worship the divine. This philosophy transformed the traditional idea of spiritual pursuit into a call for active social service and humanitarian work as a primary religious duty.

54. (A) A gift to monotheists which critiqued the practice of idolatry.
Published in 1803, 'Tuhfat-ul-Muwahhidin' was Raja Ram Mohan Roy's first major work. Written in Persian with an Arabic introduction, it offered a powerful rationalist critique of idolatry and the superstitious beliefs prevalent across different religions. He argued for the existence of a single, universal God and advocated for a logical, moral approach to faith that transcended sectarian rituals.

55. (B) The philosophies found in the Upanishads, Yoga, and Vedanta
The Theosophical Society drew heavily from ancient Indian spiritual traditions, viewing them as a repository of universal wisdom. Its founders believed that the core of all religions shared common truths found in the Upanishads and Vedantic philosophy. This focus on Indian heritage helped create a bridge between East and West, encouraging Indians to rediscover and take pride in their spiritual legacy.

56. (C) Keshub Chandra Sen
After the first major split in the Brahmo Samaj in 1866, Keshub Chandra Sen founded the Brahmo Samaj of India. His group adopted a more radical social agenda, including the active promotion of inter-caste marriages and the inclusion of teachings from various religions. This movement expanded the reach of Brahmo ideals beyond Bengal, though it later faced its own internal divisions.

57. (B) Creating a modern political consciousness through social awakening that fueled nationalism.
The social reform movements acted as a catalyst for Indian nationalism by challenging internal social divisions and promoting modern ideas of equality and liberty. As people began to question traditional injustices, they also started to seek greater political rights and self-governance. The intellectual and social transformation achieved by the reformers provided the necessary foundation for the broader struggle against colonial rule.

58. (D) Raja Ram Mohan Roy
Raja Ram Mohan Roy is widely regarded as the Father of the Indian Renaissance because he was the first to integrate modern Western thought with traditional Indian culture. His efforts to reform Hindu society, promote English education, and defend the freedom of the press laid the groundwork for the modern Indian identity. His visionary leadership initiated the era of social and religious transformation.

59. (D) Synthesizing Hindu spiritualism with modern materialism and social service.
Neo-Hinduism, as articulated by Swami Vivekananda, sought to combine the spiritual depth of ancient Indian philosophy with the practical efficiency and material progress of the West. It moved away from passive meditation toward active social engagement and humanitarian service. This revitalized version of Hinduism emphasized strength, self-reliance, and the duty to uplift the masses as essential components of a modern religious life.

60. (C) Education of women and members of the untouchable communities
Savitribai Phule was a trailblazer in the field of education and social reform. Despite facing severe social hostility, she worked alongside her husband to establish schools for girls and those from marginalized castes. Her commitment to providing knowledge to the most oppressed sections of society was a revolutionary act that challenged the existing social hierarchy and empowered generations of women and Dalits.

61. (B) He consecrated a Shiva idol to show divinity is not a Brahmin monopoly.
In 1888, Sri Narayan Guru performed the Aravippuram consecration by installing a

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113. (A) I, II, and IV only
British rule in India disrupted traditional socio-economic structures while introducing modern Western ideas like equality and humanism. It also necessitated the growth of the press to facilitate communication and debate. However, British rule did not automatically eradicate religious orthodoxy; rather, it was the Indian social reformers themselves who used these new tools and ideas to challenge and transform their own traditional practices and beliefs.

114. (A) Parsis
The Gyan Prasarak Mandali was an influential educational society founded by young Parsi intellectuals, including Dadabhai Naoroji. The organization aimed to promote scientific and rational knowledge among the members of the Parsi community through lectures and publications in the vernacular. This initiative was part of a broader effort to modernize the community and adapt to the social and intellectual changes of the nineteenth century.

115. (B) IV only
Sir Syed Ahmad Khan was a major reformer who promoted modern education and founded the United Indian Patriotic Association. While he was knighted by the British, he was a strong opponent of the Indian National Congress, believing that cooperation with the British was better for Muslim interests. Crucially, he did not support the Wahabi movement; in fact, he often criticized its traditionalist and anti-British views.

116. (D) G.K. Devadhar and Ramabai Ranade
The Poona Seva Sadan was established in 1909 by Gopal Krishna Devadhar and Ramabai Ranade. The organization was dedicated to the welfare of women, providing them with medical aid, vocational training, and educational opportunities. It aimed to make women self-reliant and socially active, reflecting the practical and institutionalized phase of the women's reform movement in early twentieth-century Maharashtra.

117. (A) P-3, Q-4, R-1, S-2
This matching accurately identifies the key leaders and their respective movements. Sir Syed Ahmad Khan led the Aligarh Movement for modern education. Mirza Ghulam Ahmad founded the Ahmadiyya Movement. Muhammad Qasim Nanautavi was a central figure in the Deoband Movement, which focused on traditional Islamic studies. Syed Ahmad Barelvi was the primary leader of the revivalist Wahabi Movement in nineteenth-century India.

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118. (D) The Vedas and Upanishads
Raja Ram Mohan Roy translated the Vedas and several Upanishads into Bengali to demonstrate that the core teachings of Hinduism were monotheistic. He argued that these ancient and authoritative texts did not support idol worship or the complex, superstitious rituals of his time. By providing vernacular translations, he empowered people to read the scriptures themselves and question the dominance of the priestly class.

119. (A) P-2, Q-1, R-4, S-3
This sequence correctly matches the social legislations with their years of enactment. The Bengal Sati Regulation was passed in 1829. The Hindu Widows' Remarriage Act followed in 1856. The Age of Consent Act, which addressed child marriage, was enacted in 1891. Finally, the formal abolition of slavery in India occurred in 1843, reflecting the ongoing legislative efforts to reform and modernize Indian society.

120. (D) Radhakant Deb
Radhakant Deb stands out among the listed individuals because he was a leader of the orthodox Hindu community and often opposed radical reforms. While Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Keshub Chandra Sen were prominent reformers seeking to modernize society, Deb founded the Dharma Sabha to defend traditional practices, representing the conservative reaction to the nineteenth-century social reform movements.

121. (A) P-3, Q-4, R-1, S-2
This pairing correctly identifies the primary regions of activity for each reformer. Narayan Guru worked in Kerala, focusing on the Ezhava community. Kandukuri Veeresalingam was the pioneer of reform in Andhra. Jyotirao Phule led the movement for the oppressed in Maharashtra. Dudu Miyan was a central leader of the Faraizi Movement among the Muslim peasantry in Bengal during the nineteenth century.

70. (B) Wahabi Movement
The Wahabi Movement in India sought to transform the country from 'Dar-ul-Harb' (land of war/non-believers) into 'Dar-ul-Islam' (land of Islam). This ideology was rooted in the desire to restore Islamic rule and original religious purity. The movement encouraged armed struggle against the British and other non-Muslim authorities, making it a prominent force of resistance during the mid-nineteenth century.

71. (C) Conducting marriages without Brahmin priests or religious rituals
The Self Respect Movement popularized "Self-Respect Marriages," which were conducted without the presence of Brahmin priests or the performance of traditional Hindu rituals. This practice was a direct challenge to the social and religious hegemony of the Brahmins and aimed to eliminate caste-based hierarchies. By simplifying marriage ceremonies, the movement emphasized rationalism and the dignity of the individual over religious dogma.

72. (C) Tarabai Shinde
Tarabai Shinde's 'Stree Purush Tulana', published in 1882, is a pioneering feminist text that offered a scathing critique of the patriarchal nature of Indian society. She analyzed the double standards applied to men and women regarding morality and social conduct. Her work was a radical assertion of women's rights and an early attempt to challenge the deep-seated gender inequalities within the traditional social order.

73. (B) They succeeded in entirely eliminating traditional religious identities in India.
While the nineteenth-century reform movements achieved significant social progress and modern enlightenment, they did not aim to eliminate religious identities. Instead, most reformers sought to purify and modernize their respective religions. These movements often led to a revitalization of religious consciousness, which, while reformist, also contributed to the persistence of distinct religious and community identities in the modern Indian socio-political landscape.

74. (A) Dakshineswar Kali Temple
Ramakrishna Paramahamsa served as the priest of the Dakshineswar Kali Temple in Calcutta. His spiritual experiences and simple, profound teachings attracted a wide following, including many Western-educated youths. He emphasized the direct realization of God and the essential unity of all religions. His legacy was later carried forward and institutionalized by his foremost disciple, Swami Vivekananda, through the Ramakrishna Mission.

75. (C) Reclaiming those who left Hinduism or converting non-Hindus.
The Arya Samaj's 'Shuddhi' ritual was designed to purify and bring individuals back into the Hindu fold. This was particularly aimed at those who had converted to Islam or Christianity. By introducing a formal conversion process, the Arya Samaj challenged the traditional Hindu view that one must be born into the religion, making Hinduism more assertive and organized in the face of competition.

76. (A) Annie Besant
Annie Besant, a prominent leader of the Theosophical Society, played a vital role in Indian politics by founding the Home Rule League in 1916. She advocated for self-government for India within the British Empire. Her involvement brought international attention to India's demands for political rights and helped bridge the gap between social reform and the burgeoning struggle for national independence.

77. (A) Campaigning against rigid caste rules and idol worship.
Founded in 1849 in Bombay, the Paramahansa Mandali was a secret society dedicated to social reform. Its members were required to break caste rules by consuming food prepared by people of different castes. The organization advocated for monotheism, the abolition of the caste system, and the promotion of widow remarriage, reflecting the early reformist efforts in Western India to modernize social norms.

78. (C) Pandita Ramabai
Pandita Ramabai was a distinguished scholar and social reformer who dedicated her life to the welfare of women. She established the Mukti Mission in Pune to provide shelter, education, and vocational training to young widows and orphaned girls. Her work was groundbreaking in its focus on female empowerment and self-

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reliance, challenging the severe social restrictions placed on women, particularly those from upper-caste backgrounds.

79. (B) Removing corrupt Mahants from the control of Sikh Gurudwaras
The Akali Movement, also known as the Gurudwara Reform Movement, was a non-violent struggle to take control of Sikh shrines from the hands of corrupt, pro-government hereditary managers called Mahants. This movement led to the passage of the Sikh Gurudwaras Act of 1925, which placed the management of all historical Sikh shrines under the democratically elected Shiromani Gurdwara Parbandhak Committee.

80. (D) Securing road access for untouchables near the Shiva temple in Vaikom
The Vaikom Satyagraha was a landmark non-violent protest in Kerala against the practice of untouchability and the prohibition of lower castes from using public roads surrounding the Vaikom temple. Supported by national leaders like Mahatma Gandhi, the movement highlighted the injustice of caste-based social exclusion. It eventually forced the state of Travancore to open most of the roads to all sections of society.

81. (A) Social and Religious Reforms → Political Awakening → Demand for Independence
The nineteenth-century social and religious reforms provided the intellectual and moral foundation for Indian nationalism. By challenging internal social evils and promoting modern ideals, these movements created an environment of self-awareness and unity. This social awakening eventually transformed into a political consciousness, leading to organized demands for political rights and, ultimately, the struggle for complete independence from colonial rule.

82. (D) The Americans who fought for the abolition of the institution of slavery
Jyotirao Phule dedicated his 1873 book 'Gulamgiri' (Slavery) to the American people who had fought to abolish slavery during the Civil War. He saw a direct parallel between the plight of enslaved people in America and the exploitation of the Shudras and Ati-Shudras under the Brahminical caste system in India, using this dedication to express international solidarity for human liberation.

83. (D) Arya Samaj upheld Vedic infallibility, whereas Brahmo Samaj used reason.
A fundamental difference between these two organizations lay in their source of authority. The Arya Samaj, a revivalist movement, held the Vedas to be the ultimate and infallible divine truth. In contrast, the Brahmo Samaj, though drawing inspiration from the Upanishads, prioritized human reason and the conscience as the final arbiters of truth, adopting a more reformist and rationalist approach.

84. (B) 1936
B.R. Ambedkar founded the Independent Labour Party in 1936 to provide a political platform for the interests of the working classes and the depressed communities. The party aimed to address economic exploitation and social inequality simultaneously. It participated in the 1937 provincial elections, successfully representing the needs of laborers and marginalized groups in the legislative process, marking a major step in Dalit political mobilization.

85. (A) They addressed upper-caste women's issues while ignoring structural caste inequality.
B.R. Ambedkar criticized many mainstream Hindu reform movements for being too narrow in their scope. He argued that while they sought to improve the condition of women or eliminate superficial rituals, they failed to challenge the fundamental structural injustices of the caste system. For Ambedkar, true reform required a radical dismantling of the hierarchical varna system rather than minor adjustments within its framework.

86. (C) E.V. Ramasamy Periyar
E.V. Ramasamy, popularly known as Periyar, started the Tamil journal 'Kudi Arasu' (Republic) in 1925 to propagate the ideals of the Self Respect Movement. The publication was a powerful vehicle for his critiques of religious orthodoxy, Brahminical dominance, and social inequality. It played a crucial role in mobilizing the non-Brahmin masses and promoting rationalism and Dravidian identity in South India.

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87. (B) Advancing non-Brahmin education and representation in government roles.
The Justice Party, formally known as the South Indian Liberal Federation, was established to advocate for the rights of non-Brahmins in the Madras Presidency. It focused on securing reservations in education and government employment to counter the historical dominance of Brahmins in these sectors. The party's efforts were pivotal in initiating the non-Brahmin movement and shaping the social justice policies of South India.

88. (D) Kandukuri Veeresalingam
Kandukuri Veeresalingam is often referred to as the 'Vidyasagar of the South' because of his pioneering work for social reform in the Telugu-speaking regions. Like Ishwar Chandra Vidyasagar, he was a staunch advocate for women's education and widow remarriage. He established schools, published literature, and organized the first widow remarriage in Andhra, making significant contributions to the modernization of South Indian society.

89. (B) Leading to a vernacular literature renaissance as reformers reached the masses.
To reach the general public, social reformers increasingly used regional languages instead of Sanskrit or English. This led to a surge in the publication of newspapers, pamphlets, and books in the vernacular. This focus not only made reformist ideas accessible to the common people but also stimulated the growth of modern prose and literary styles in various Indian languages, enriching the cultural landscape.

90. (B) Fixed the minimum marriageable age for both boys and girls
The Child Marriage Restraint Act of 1929, popularly known as the Sarda Act, was a major legal achievement for the social reform movement. It fixed the minimum legal age for marriage at 14 years for girls and 18 years for boys. The act aimed to eliminate the social and health hazards associated with early marriage, representing a culmination of decades of advocacy by reformers.

91. (A) Protected ancestral property inheritance rights despite religious conversion.
The Lex Loci Act of 1850 was a significant law passed by the British that allowed individuals who converted to another religion to retain their right to inherit ancestral property. This legislation removed a major social and legal barrier to conversion, particularly to Christianity. It was strongly opposed by orthodox Hindus and Muslims who saw it as an attack on their traditional religious and family structures.

92. (B) 14 years
The Child Marriage Restraint Act, enacted in 1929 and known as the Sarda Act, set the minimum age of marriage for girls at fourteen years. This was an increase from the previous standard and aimed to combat the prevalent practice of child marriage. Although enforcement was initially difficult, the act was a critical step in the ongoing struggle for social reform and the protection of children's rights.

93. (D) He supported the caste system as an essential social institution.
Raja Ram Mohan Roy was a staunch critic of the caste system, viewing it as a source of national weakness and social division. He argued that the system was irrational and inconsistent with the monotheistic principles he advocated. Throughout his life, he worked to promote social equality and unify the Indian people, believing that a reformed, egalitarian society was essential for India's progress.

94. (B) Advancing women's education and establishing a women's university
Dhondo Keshav Karve was a dedicated social reformer who focused on the upliftment of women, especially widows. He founded the Hindu Widows' Home and established the Shreemati Nathibai Damodar Thackersey (SNDT) Women's University in 1916, the first of its kind in India. His lifelong commitment to female education and social equality earned him the Bharat Ratna, India's highest civilian award.

95. (C) Statement I is correct but Statement II is incorrect.
Raja Ram Mohan Roy strategically used ancient Hindu scriptures, such as the Upanishads, to argue that sati had no religious justification.

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Shiva idol, an act traditionally reserved only for Brahmins. When questioned, he famously stated that he was consecrating an "Ezhava Shiva." This symbolic act challenged the religious and social hegemony of the upper castes and asserted the right of lower castes to spiritual self-determination and equality in worship.

62. (B) Tahzib-ul-Akhlaq
Sir Syed Ahmad Khan started the journal 'Tahzib-ul-Akhlaq' (Refinement of Morals) to propagate his ideas on social and religious reform within the Muslim community. The publication focused on issues such as modern education, rationalism, and the need for social progress. It played a significant role in creating a new intellectual outlook among Indian Muslims and encouraging them to adopt a more progressive worldview.

63. (A) The tenets found in the ancient Vedas and Upanishads.
The Brahmo Samaj relied on the ancient Vedas and Upanishads to justify its monotheistic beliefs and opposition to idol worship. Raja Ram Mohan Roy argued that the original Hindu scriptures taught the worship of one formless God and did not support the corrupt practices that had crept into the religion over time. This scriptural foundation allowed the movement to advocate for reform from within.

64. (D) Muhammad Qasim Nanautavi and Rashid Ahmad Gangohi
The Deoband Movement was established by Muhammad Qasim Nanautavi and Rashid Ahmad Gangohi in 1866 with the founding of the Darul Uloom at Deoband. The movement aimed to provide traditional Islamic education and revive the pure spirit of Islam among the Muslim masses. It also took a firm stance against British rule, encouraging the community to maintain its religious and cultural independence.

65. (D) Revivalists claimed it was unnecessary colonial interference in customs.
The Age of Consent Bill sparked intense debate because it raised questions about the boundaries of colonial authority and traditional social practices. While reformers saw it as a necessary step for the protection of young girls, conservative revivalists viewed it as an unwarranted intrusion by the British government into the private and religious lives of Indians, leading to widespread political mobilization.

66. (A) Narayan Guru - Aruvippuram Movement
Sri Narayan Guru led the Aruvippuram Movement in Kerala, which began with the consecration of a Shiva idol in 1888. This movement was a significant step in the struggle against caste-based discrimination and for the spiritual rights of the non-Brahmin communities. His leadership inspired a broader social awakening that focused on education, economic progress, and the rejection of untouchability across the region.

67. (B) Advocating for agrarian changes and a return to the basic tenets of Islam.
The Faraizi Movement, founded by Haji Shariatullah in Bengal, aimed to purge Islamic practice of un-Islamic customs and return to the "faraiz" or fundamental duties. It also addressed the grievances of the Muslim peasantry against oppressive landlords and British revenue policies. This combination of religious revivalism and agrarian social reform made it a significant movement among the rural population of Bengal.

68. (A) Baba Ram Singh
Baba Ram Singh was the leader of the Namdhari or Kuka Movement, which sought to reform Sikhism by emphasizing simple living, social equality, and the rejection of caste. The movement also had a strong anti-British political character, advocating for the boycott of foreign goods and institutions. Baba Ram Singh's teachings and organizational efforts laid the groundwork for future social and political activism in Punjab.

69. (D) Cause: Rationalism prompting reformers to examine their own social customs.
The introduction of Western rationalism and humanitarian ideals led Indian intellectuals to critically evaluate their own society. This internal examination revealed the injustices of practices like sati, untouchability, and child marriage. The resulting awareness served as the primary catalyst for the nineteenth-century social and religious reform movements, as leaders sought to modernize and improve their cultural and spiritual traditions.

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social and religious upliftment of the Ezhava community. The organization focused on education, economic development, and the removal of caste disabilities. Under his guidance, the SNDP Yogam became a powerful force for social change, transforming the social structure of twentieth-century Kerala.

105. (C) V only
B.R. Ambedkar was a major figure in Indian history who founded the Bahishkrit Hitakarini Sabha and led the Mahad Satyagraha to secure rights for Dalits. As India's first Law Minister, he was the chief architect of the Constitution and drafted the Hindu Code Bill. While he collaborated with various leaders, he was never a member of the Indian National Congress, maintaining an independent political stance throughout.

106. (B) Truth Seeker
The term 'Satyashodhak' literally means 'Truth Seeker'. Jyotirao Phule chose this name for his organization to emphasize its mission of discovering and promoting the truth about social equality and justice. The society aimed to liberate the masses from the myths and superstitions used by the priestly classes to maintain their dominance, advocating for a rational and moral society based on factual truth.

107. (C) It opposed the introduction of modern western education among Parsis.
The Rehnumai Mazdayasnan Sabha was a progressive organization that strongly advocated for the modernization of the Parsi community. It actively promoted Western education as a means of social and intellectual progress. The society also campaigned against outdated customs like the purdah system and worked to restore the Zoroastrian faith to its original purity, facilitating the community's integration into modern Indian life.

108. (B) 1893
Swami Vivekananda represented Hinduism at the first World's Parliament of Religions held in Chicago in September 1893. His opening address, which began with "Sisters and Brothers of America," earned him a standing ovation and brought Indian spiritual traditions to international attention. This event was a turning point in the global perception of India and established Vivekananda as a world-renowned spiritual leader and cultural ambassador.

109. (B) II only
While nineteenth-century reform movements successfully challenged caste rigidities and fostered national awakening, they did not lead to the immediate eradication of communalism. In fact, some revivalist aspects of these movements sometimes inadvertently sharpened religious identities, which occasionally fueled communal tensions in later decades. The movements were powerful catalysts for social change, but the issue of communalism remained a complex challenge in modern Indian history.

110. (A) Dharma Sabha
Radhakant Deb founded the Dharma Sabha in 1830 as a conservative response to the reformist activities of Raja Ram Mohan Roy and the Brahmo Samaj. The organization aimed to protect the traditional social and religious customs of the Hindu community, including the practice of sati. It represented the orthodox resistance to the early nineteenth-century reform wave, highlighting the internal struggle for India's cultural direction.

111. (C) I and III only
The reform movements of the nineteenth century significantly democratized Indian society by challenging caste hierarchies and providing an ideological basis for the freedom struggle. However, they did not lead to the immediate disappearance of patriarchal norms. While they improved the condition of women through education and legal reforms, deep-seated gender inequalities persisted, requiring long-term social and legal efforts to address them in the following centuries.

112. (B) M.G. Ranade and Raghunath Rao
The Indian Social Conference was established in 1887 by Mahadev Govind Ranade and Raghunath Rao. It held its sessions alongside the annual meetings of the Indian National Congress, serving as its social reform wing. The conference provided a national platform to discuss issues like child marriage, women's education, and the caste system, bridging the gap between political demands and social modernization.

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44. (A) Re-evaluating traditional practices and reviving pride in India's ancient cultural heritage
The cultural awakening during the Indian Renaissance involved a critical reassessment of indigenous traditions alongside a rediscovery of the country's ancient history and philosophy. Intellectuals sought to blend modern rationalism with traditional values to forge a new national identity. This process instilled a sense of pride and self-respect, which became essential for the subsequent growth of the Indian national movement.

45. (A) The Indian National Movement
The socio-religious reform movements of the nineteenth century created a new intellectual environment characterized by rationalism, humanism, and a sense of national unity. By addressing social evils and promoting education, these movements fostered a modern political consciousness. This social awakening provided the necessary ideological and cultural foundation upon which the broader struggle for India's political independence was later built.

46. (D) The Hindu Women's Right to Property Act, 1937
The Hindu Women's Right to Property Act of 1937 was a significant piece of legislation that granted Hindu widows a share in their husband's property. Although the rights were limited to a life interest, the act represented an important step toward improving the economic status and security of women. It marked an early legal recognition of women's property rights within the traditional Hindu legal framework.

47. (A) The gradual codification and liberalization of marriage and inheritance laws.
The persistent efforts of social reformers led to the gradual introduction of laws that modernized Hindu personal practices. These legislations aimed to curb social evils and provide greater rights to women and marginalized sections. While the process was slow and faced resistance, it eventually paved the way for the more comprehensive legal reforms and codification of Hindu law after India gained independence.

48. (C) Radhakant Deb
Radhakant Deb was a prominent leader of the orthodox Hindu community in Bengal. While many reformers advocated for female education, he led the Dharma Sabha, which often opposed radical social changes that threatened traditional norms. His stance represented the conservative reaction to the reformist wave, highlighting the internal conflicts within Indian society regarding modernization and the changing role of women.

49. (C) It adopted a highly militant and anti-British posture.
The Ahmadiyya Movement was characterized by its emphasis on universal religion, peaceful coexistence, and a liberal approach to education. Unlike some other Islamic movements of the time, it did not advocate for a militant or anti-British stance. Instead, it focused on the spiritual rejuvenation of Islam and the propagation of its teachings through peaceful means and modern intellectual engagement.

50. (D) Singh Sabha Movement
The Singh Sabha Movement was instrumental in promoting modern education among the Sikhs while preserving their distinct religious identity. The establishment of Khalsa College in Amritsar in 1892 was a landmark achievement of this movement. The college became a center for academic excellence and helped produce a new generation of Sikh leaders who were both well-educated and grounded in their traditions.

51. (D) Using ancient texts to restore past glory and solve social problems
Revivalism in the nineteenth-century Indian context referred to movements that sought to solve contemporary social and religious issues by returning to the perceived purity of ancient traditions. Leaders believed that the current state of decline was due to the distortion of original teachings. By reviving the true spirit of the scriptures, they aimed to restore national pride and achieve progress.

52. (B) Rationalism and Humanism
The Indian social reform movement was profoundly shaped by the Western concepts of rationalism and humanism introduced through English education. Reformers applied these ideas to critique traditional practices, emphasizing reason over blind faith and the inherent dignity of all individuals. This intellectual framework allowed them to challenge social injustices and

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122. (A) Both A and R are true and R is the correct explanation of A.
The nineteenth-century social reform movements were largely led by the urban, English-educated middle class. These reformers utilized the modern press and educational institutions to spread their ideas, tools that were mostly inaccessible to the rural masses. Consequently, while the movements initiated critical changes, their immediate influence was often concentrated within the emerging intelligentsia rather than the broader agrarian population.

123. (A) P-3, Q-1, R-4, S-2
This list correctly matches historical publications with their founders. Raja Ram Mohan Roy founded 'Mirat-ul-Akbar' to promote rationalist thought. Ishwar Chandra Vidyasagar started 'Som Prakash' to discuss social issues. 'Rast Goftar' was a prominent Parsi journal founded by Dadabhai Naoroji to advocate for community reform. 'Mooknayak' was established by B.R. Ambedkar to voice the grievances of the depressed classes in India.

124. (A) Brahmo Samaj - Prarthana Samaj - Arya Samaj - Ramakrishna Mission
The chronological order of these organizations reflects the progression of the reform movement. The Brahmo Samaj was founded first in 1828. It was followed by the Prarthana Samaj in 1867. The Arya Samaj was established in 1875 to revive Vedic values. Finally, the Ramakrishna Mission was founded by Swami Vivekananda in 1897, emphasizing social service as a form of worship, marking a more institutionalized phase of reform.

125. (C) P-4, Q-2, R-3, S-1
This pairing identifies the key locations associated with these organizations. The Arya Samaj established its major center in Lahore. The Ramakrishna Mission's headquarters is at Belur Math in Bengal. The Theosophical Society shifted its international base to Adyar, Madras. The Prarthana Samaj was founded and primarily active in Bombay, serving as a hub for social and religious reform in Western India during the nineteenth century.

126. (A) 2-1-4-3
This sequence represents the historical timeline of the establishment of these reform movements. The Brahmo Samaj was founded in 1828, followed by the Arya Samaj in 1875. The Theosophical Society established its Indian headquarters in 1882, making it the third in this order. Finally, the Ramakrishna Mission was founded by Swami Vivekananda in 1897, representing the synthesis of spiritual and social service at the turn of the century.

127. (A) Khilafat Movement
The Khilafat Movement differs from the others because it was primarily a political protest aimed at protecting the authority of the Ottoman Sultan as the Caliph of Islam. In contrast, the Aligarh, Ahmadiyya, and Deoband movements were socio-religious efforts focused on internal reform, education, and the preservation of Islamic identity within the Indian context, rather than a response to international geopolitical events.

128. (B) Abolition of Sati - Widow Remarriage Act - Age of Consent Act - Sarda Act
This order reflects the historical progression of social legislation for women. The abolition of sati occurred in 1829. The Hindu Widows' Remarriage Act was passed in 1856. The Age of Consent Act, which increased the marriageable age for girls to twelve, followed in 1891. Finally, the Sarda Act of 1929 further raised the minimum age for marriage, demonstrating the gradual legal advancement of women's rights in India.

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129. (A) Both A and R are true and R is the correct explanation of A.
The Arya Samaj initiated the Shuddhi movement to reconvert individuals to Hinduism, adopting an assertive and often aggressive stance. Swami Dayananda Saraswati believed that Hinduism was being weakened by the activities of other proselytizing religions. Therefore, he promoted Shuddhi as a defensive measure to preserve the community's strength and restore individuals to what he considered their original Vedic faith, leading to increased religious competition.

130. (A) 1-4-3-2
This sequence correctly follows the birth years of these prominent caste-reform leaders. Jyotirao Phule was born in 1827, followed by Narayan

(C) Surendranath Banerjee
(D) Badruddin Tyabji

43. The rise of Extremist ideology in India was influenced by international events. Which cause and effect best represents this?
(A) Cause: The French Revolution; Effect: Introduction of communism in India.
(B) Cause: American Civil War; Effect: Demand for abolition of the zamindari system.
(C) Japan's victory over Russia; Effect: Shattered the myth of European invincibility.
(D) Cause: Opium Wars in China; Effect: Nationalists supporting British trade policy.

44. Consider the following statements regarding Dadabhai Naoroji's economic arguments:
I. He argued that the continuous drain of wealth was the fundamental cause of India's poverty.
II. He included the pensions of British officials in the calculation of the drain.
III. He believed that British rule had genuinely enriched the Indian masses by introducing railways.
IV. He presented his theory through his book 'Poverty and Un-British Rule in India'.
V. He advocated for the immediate violent overthrow of the British to stop the drain.
Which of the above statements are incorrect?
(A) I and II only
(B) III and V only
(C) I, II and IV only
(D) IV and V only

45. For Bal Gangadhar Tilak, what did the term 'Swaraj' primarily signify during the early years of his struggle?
(A) Absolute independence outside the British Empire immediately
(B) Complete isolation from Western education and culture
(C) The establishment of a theocratic state
(D) Self-government within the British Empire, similar to white colonies

46. Dadabhai Naoroji, a stalwart of the Moderate phase, holds the distinction of presiding over the Indian National Congress sessions how many times?
(A) One
(B) Two
(C) Three
(D) Four

47. Which of the following was the most appropriate distinction in the methods of mass mobilization between the Moderates and the Extremists?
(A) Moderates mobilized the educated elite, while Extremists included the masses.
(B) Moderates favored violent uprisings, while Extremists preferred peaceful petitions.
(C) Moderates used vernacular newspapers effectively, while Extremists used English.
(D) Moderates boycotted the councils, while Extremists actively participated in them.

48. Identify the correct pair matching an early Indian nationalist intellectual with the newspaper they used to awaken national consciousness.
(A) Surendranath Banerjee - The Hindu
(B) Sisir Kumar Ghosh - Mahratta
(C) Dadabhai Naoroji - Rast Goftar
(D) Bal Gangadhar Tilak - Amrita Bazar Patrika

49. Which of the following was NOT an actual political consequence intended by Lord Curzon through the Partition of Bengal?
(A) To divide the Bengali-speaking population and weaken the nerve center of Indian nationalism
(B) To create a wedge between Hindus and Muslims by establishing a Muslim-majority province in the East
(C) To isolate prominent political leaders of Bengal from their mass base
(D) To improve administrative efficiency and equitable resource distribution for Bengalis

50. Gopal Krishna Gokhale, a prominent Moderate leader, visited South Africa in 1912 and played a key role in advising which future leader of the Indian national movement?
(A) Mohandas Karamchand Gandhi
(B) Subhas Chandra Bose
(C) Jawaharlal Nehru
(D) Sardar Vallabhbhai Patel

51. Identify the correct statement regarding the methods adopted during the Swadeshi Movement.
(A) The movement strictly limited itself to the

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CHAPTER 12

Early Nationalism and The Freedom Movement

1. Which of the following was the most prominent political cause for the outbreak of the Revolt of 1857?
(A) The abolition of the Sati system and legalization of widow remarriage
(B) The aggressive implementation of the Doctrine of Lapse by Lord Dalhousie
(C) The heavy taxation imposed on the peasantry in the Awadh region
(D) The introduction of the General Service Enlistment Act of 1856

2. On which date did the sepoys at Meerut formally mutiny, marking the beginning of the Revolt of 1857?
(A) 29 March 1857
(B) 10 May 1857
(C) 11 May 1857
(D) 4 June 1857

3. Identify the correct statement regarding the economic causes of the Revolt of 1857.
(A) Industrial ruin and high revenue demands led to peasant impoverishment.
(B) The British encouraged the growth of traditional Indian handicrafts for trade.
(C) Traditional zamindars were given absolute permanent rights over their lands.
(D) Introduction of railways immediately enriched the rural Indian economy.

4. Consider the following statements regarding the social causes of the 1857 Revolt:
I. The Religious Disabilities Act of 1850 modified Hindu customs by allowing converts to Christianity to inherit ancestral property.
II. The activities of Christian missionaries were heavily restricted by the British government to prevent offending local sentiments.
III. Conservative Indians viewed the introduction of railways and telegraphs as an interference in their traditional caste rules.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

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5. Which of the following is not a valid reason for the failure of the Revolt of 1857?
(A) The revolt was localized and poorly organized.
(B) The rebels lacked a unified command and a coherent forward-looking ideology.
(C) The modern educated Indians generally did not support the uprising.
(D) The rebel forces possessed a unified leadership and superior military technology.

6. The immediate cause of the Revolt of 1857 was the introduction of the Enfield rifle. What was the specific grievance associated with it?
(A) The rifles were too heavy for the Indian sepoys on long marches.
(B) Soldiers received superior quality ammunition compared to sepoys.
(C) Sepoys had to bite off cartridges greased with animal fat.
(D) Rifles frequently misfired, causing casualties among Indian troops.

7. Which of the following statements presents the most appropriate description of Rani Lakshmibai's initial conflict with the British?
(A) She wanted to declare herself the Empress and overthrow the British.
(B) She took up arms to protest heavy land revenue imposed on peasants.
(C) She revolted because the British disbanded her personal army corps.

(D) She rebelled due to the British application of the Doctrine of Lapse.

8. Which of the following factors is the odd one out when considering the military grievances of the sepoys prior to the 1857 Revolt?
(A) The refusal to pay bhatta (foreign service allowance)
(B) The passing of the General Service Enlistment Act
(C) The annexation of the princely state of Jhansi
(D) The racial discrimination in promotions and salaries

9. Which of the following pairs of British military officers and the centres they suppressed during 1857 is incorrect?
(A) John Nicholson - Delhi
(B) Colin Campbell - Kanpur
(C) William Taylor - Arrah
(D) Henry Lawrence - Jhansi

10. Tantia Tope, a prominent leader of the 1857 Revolt, conducted a prolonged guerrilla war against the British. In which present-day district of Madhya Pradesh was he eventually captured and executed?
(A) Shivpuri
(B) Gwalior
(C) Sagar
(D) Jabalpur

11. Identify the correct statement regarding the promises made in the Queen's Proclamation of 1858.
(A) It guaranteed that no further territorial expansion would be undertaken by the British in India.
(B) It promised to immediately establish a democratic parliament in India.
(C) It mandated the compulsory conversion of local rulers to Christianity to retain their titles.
(D) It explicitly barred Indians from holding any administrative positions in the government.

12. Match the leaders of the 1857 Revolt in List I with their respective centres of rebellion in List II:
List I: (Leaders)
P. Begum Hazrat Mahal
Q. Kunwar Singh
R. Khan Bahadur Khan
S. Rani Lakshmibai
List II: (Centres of rebellion)
1. Bareilly
2. Lucknow
3. Jhansi
4. Arrah (Bihar)
Select the correct code:
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

13. Which overarching economic impact characterized British rule in India during the 19th century?
(A) Rapid modernization and development of indigenous heavy industries
(B) Elimination of rural poverty through equitable land revenue settlements
(C) Conversion of India into a raw material supplier and British goods market
(D) Significant increase in the export of traditional Indian handicraft products

14. The interpretation of the Revolt of 1857 as the "First War of Indian Independence" was most famously articulated by which nationalist thinker?
(A) Dadabhai Naoroji
(B) V. D. Savarkar
(C) R. C. Majumdar
(D) S. N. Sen

15. In the context of economic nationalism, the term 'Drain of Wealth' specifically refers to:
(A) The loss of Indian capital due to failed investments in railway companies
(B) The unilateral transfer of resources from India to Britain without return
(C) The hoarding of gold and silver by the traditional Indian princely states
(D) The exhaustion of natural resources due to excessive mining by the British

16. Arrange the following events related to the 1857 Revolt and its aftermath in chronological order:
I. Capture and execution of Tantia Tope
II. Mutiny at Meerut

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III. Queen Victoria's Proclamation
IV. Recapture of Delhi by the British
Select the correct sequence from the options below:
(A) II, IV, III, I
(B) II, IV, I, III
(C) IV, II, III, I
(D) II, I, IV, III

17. Which of the following statements about the de-industrialization of India under British rule is incorrect?
(A) Influx of cheap machine-made British goods was a major factor.
(B) Ruined artisans were easily absorbed into modern Indian factories.
(C) It involved the decline of traditional artisanal and handicrafts.
(D) It led to increased pressure on agriculture as artisans took up farming.

18. The end of the East India Company's rule in India was formalized by the Government of India Act of 1858. Under this act, the title of the highest British representative in India was changed to:
(A) Viceroy of India
(B) Governor-General in Council
(C) Secretary of State for India
(D) Chief Commissioner of India

19. What was a direct cause and effect relationship resulting from the destruction of Indian handicrafts by British policies?
(A) Cause: Destruction of handicrafts; Effect: Rapid urbanization for jobs.
(B) Cause: Destruction of handicrafts; Effect: Rise of the Swadeshi movement.
(C) Cause: Destruction of handicrafts; Effect: Agriculture overcrowding and poverty.
(D) Cause: Destruction of handicrafts; Effect: Elimination of the zamindari system.

20. Consider the following statements regarding the suppression of the 1857 Revolt:
I. Delhi was recaptured by the British in September 1857 after fierce resistance.
II. Bahadur Shah Zafar was captured at Humayun's Tomb and later deported to Rangoon.
III. Colin Campbell successfully suppressed the revolt in Kanpur and Lucknow.
IV. Hugh Rose commanded the British forces that defeated Rani Lakshmibai at Gwalior.
Which of the above statements are correct?
(A) I, II and III only
(B) II, III and IV only
(C) I, III and IV only
(D) I, II, III and IV

21. The rise of the Indian middle class and intelligentsia under British rule was predominantly facilitated by which factor?
(A) The widespread redistribution of zamindari lands to the landless class
(B) Expansion of Western education and modern administrative job opportunities
(C) The massive investment by the British in Indian heavy industries
(D) The revival of traditional gurukul systems by British administrators

22. The Queen's Proclamation of 1858, which announced the assumption of power by the Crown, was read out by Lord Canning at a grand Darbar held in which city?
(A) Delhi
(B) Allahabad
(C) Calcutta
(D) Bombay

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23. Which of the following presents the most appropriate description of the role of the vernacular press in 19th-century India?
(A) It acted as a mouthpiece for British imperial policies to pacify rural masses.
(B) It served primarily as a medium for publishing classical literary works.
(C) It focused on religious reform while avoiding political administration debate.
(D) It shaped public opinion and fostered national consciousness via criticism.

24. Two statements are given below—one labelled Assertion (A) and the other labelled Reason (R). Read them and select the correct answer from the options.
Assertion (A): The British Crown assumed direct control over the administration of India in 1858.
Reason (R): The Revolt of 1857 exposed the inefficiencies and dangers of allowing a

Guru in 1854. Periyar E.V. Ramasamy was born in 1879, and B.R. Ambedkar was the youngest among them, born in 1891. This timeline illustrates the long history and geographical spread of the movement for social justice and the rights of the depressed classes across modern India.

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34. The Indian Association was founded in Calcutta by Surendranath Banerjee in collaboration with which other prominent leader?
(A) Ananda Mohan Bose
(B) Womesh Chandra Bonnerjee
(C) Badruddin Tyabji
(D) Pherozeshah Mehta

35. The political method of "Constitutional Agitation" utilized by the Moderates can be best conceptualized as:
(A) Overthrowing the government through armed rebellion to draft a new constitution
(B) Boycotting all British laws and setting up parallel constitutional governments
(C) Using the legal framework to pressure the government for gradual political reforms
(D) Seeking constitutional assistance from foreign powers for Indian administration

36. Match the early pre-Congress political organizations in List I with their founders or prominent figures in List II:
List I: (Political Organizations)
P. Landholders' Society
Q. British Indian Association
R. Poona Sarvajanik Sabha
S. Madras Mahajana Sabha
List II: (Founders / Prominent Figures)
1. Radhakanta Deb
2. M. G. Ranade
3. Dwarkanath Tagore
4. M. Viraraghavachariar
Select the correct code:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-3, S-4

37. Identify the correct statement regarding Pherozeshah Mehta, a key figure in the Moderate phase.
(A) He was deeply involved in the revolutionary activities of the Anushilan Samiti.
(B) He was known as the "Lion of Bombay" for his distinguished legal career.
(C) He led the extremist faction against Tilak in the Surat session of 1907.
(D) He advocated for the complete boycott of municipal and legislative councils.

38. In which year was the first session of the Indian National Congress held?
(A) 1883
(B) 1885
(C) 1887
(D) 1892

39. The economic nationalism of the Moderates primarily focused on demanding which of the following policy changes from the British government?
(A) Complete nationalization of all agricultural land
(B) Abolition of private property rights for Indian merchants
(C) Protection of Indian industries through favorable tariff policies
(D) Exclusive reliance on foreign direct investment for industrial growth

40. Select the correct chronological order of the foundation of the following political organizations:
I. Indian Association
II. Madras Mahajana Sabha
III. Poona Sarvajanik Sabha
IV. Indian National Congress
Select the correct sequence from the options below:
(A) III, I, II, IV
(B) I, III, II, IV
(C) III, II, I, IV
(D) I, II, III, IV

41. Which of the following was a primary cause for the rise of the Extremist phase in the Indian National Movement?
(A) The overwhelming success of the Moderates in achieving substantial political power
(B) The British government's immediate granting of dominion status in 1900
(C) The influence of the non-violent philosophy preached by European missionaries
(D) Disillusionment with the lack of results from Moderate prayer and petition methods

42. The first session of the Indian National Congress in 1885 was held in Bombay. Who presided over this historic session?
(A) Dadabhai Naoroji
(B) Womesh Chandra Bonnerjee

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commercial company to rule a vast empire.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.

25. Which of the following was NOT an objective of the Indian Association founded in 1876?
(A) To create a strong body of public opinion in the country
(B) To advocate for an armed rebellion against British rule
(C) To promote Hindu-Muslim unity based on common political interests
(D) To integrate the Indian people on the basis of common political interests

26. Who among the following authored the book 'Poverty and Un-British Rule in India', which systematically detailed the drain of wealth?
(A) Romesh Chandra Dutt
(B) Mahadev Govind Ranade
(C) Gopal Krishna Gokhale
(D) Dadabhai Naoroji

27. Identify the correct statement regarding the role of Allan Octavian Hume in the foundation of the Indian National Congress.
(A) He founded Congress to launch a militant struggle against the British Crown.
(B) He served as the first formal President of the Indian National Congress.
(C) He sought to create a platform for political dialogue among educated Indians.
(D) He opposed the inclusion of Indian demands for legislative reforms in sessions.

28. Which of the following was a negative consequence of the reorganization of the British Indian Army after 1858?
(A) The proportion of British soldiers to Indian soldiers was drastically reduced.
(B) Indians were given rapid promotions to the rank of commissioned officers.
(C) Crucial military branches like artillery were kept exclusively in the hands of European troops.
(D) The concept of martial and non-martial races was completely abandoned to promote unity.

29. According to the "Safety Valve" theory regarding the foundation of the Indian National Congress, what was the primary cause and effect intended by its British sponsors?
(A) Cause: Industrialization; Effect: Formation of an economic merchant council.
(B) Cause: Military recruitment; Effect: Platform to recruit for the British army.
(C) Cause: Terrorism; Effect: Immediate suppression of all political associations.
(D) Cause: Fear of mass uprising; Effect: Constitutional outlet for discontent.

30. The Vernacular Press Act of 1878, often referred to as the 'Gagging Act', was eventually repealed in 1882 by which Viceroy?
(A) Lord Lytton
(B) Lord Ripon
(C) Lord Dufferin
(D) Lord Curzon

31. The 'Moderate Phase' of the Indian National Movement is generally considered to encompass which of the following time periods?
(A) 1857 - 1885
(B) 1885 - 1905
(C) 1905 - 1919
(D) 1919 - 1947

32. Which of the following is the odd one out when identifying the primary constituents of the 'Drain of Wealth' from India to Britain?
(A) Expenditure on famine relief for Indian peasants
(B) Home Charges
(C) Remittances by British officials serving in India
(D) Profits of foreign capital invested in India

33. Which of the following was NOT a method of political struggle employed by the Moderates during the early phase of the Congress?
(A) Submitting petitions and memorandums to the government
(B) Passing resolutions in annual sessions
(C) Sending delegations to Britain to sway British public opinion
(D) Organizing massive civil disobedience and non-payment of taxes

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boycott of foreign cloth and avoided the promotion of indigenous industries.
(B) The participation of women and students was deliberately restricted by the Extremist leaders.
(C) Rabindranath Tagore emphasized 'Atmashakti', encouraging village-level regeneration.
(D) The movement received unanimous support from all sections of the Muslim elite in Bengal.

52. Consider the following statements regarding the Vernacular Press Act of 1878:
Statement I: The Vernacular Press Act of 1878 was introduced to curb the freedom of Indian-language newspapers.
Statement II: The Act was passed during the viceroyalty of Lord Ripon, who was known for his reactionary policies.
Choose the correct option:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

53. What was the most significant political cause and effect resulting from the Partition of Bengal in 1905?
(A) Cause: Partition of Bengal; Effect: Immediate creation of an independent state of East Bengal.
(B) Cause: Partition; Effect: Nationalist transition from petitioning to mass struggle.
(C) Cause: Partition of Bengal; Effect: The complete dissolution of the Indian National Congress.
(D) Cause: Partition of Bengal; Effect: The British government immediately passing the Rowlatt Act.

54. The formal proclamation of the Partition of Bengal was made by the British government on July 20, 1905, but it officially came into effect on which date?
(A) 7 August 1905
(B) 16 October 1905
(C) 15 November 1905
(D) 1 January 1906

55. Identify the correct statement concerning the immediate cause of the Surat Split in 1907.
(A) The Extremists wanted to launch a violent armed rebellion across India, which the Moderates opposed.
(B) The Moderates wanted to completely dissolve the Congress, while the Extremists wanted to preserve it.
(C) The clash centered on the selection of the Congress President and 1906 resolutions.
(D) The dispute was strictly over the relocation of the Congress headquarters from Bombay to Calcutta.

56. Which of the following pairs of a Moderate leader and their prominent contribution/ association is incorrect?
(A) Gopal Krishna Gokhale - Servants of India Society
(B) Dadabhai Naoroji - East India Association
(C) Pherozeshah Mehta - Bombay Chronicle
(D) Surendranath Banerjee - Kesari

57. Which of the following was NOT a consequence of the Surat Split of 1907?
(A) The Indian National Movement was temporarily weakened.
(B) The British government used the split to suppress the Extremists heavily.
(C) Bal Gangadhar Tilak was soon arrested and sentenced to a long term in Mandalay prison.
(D) Moderates increased their mass base and successfully led the movement alone.

58. During the Swadeshi Movement, an emphasis was laid on national education. In which year was the National Council of Education set up in Bengal?
(A) 1904
(B) 1905
(C) 1906
(D) 1908

59. In the context of the Indian freedom struggle, which of the following definitions best encapsulates the early phase of 'Revolutionary Nationalism'?

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(A) Achieving political independence solely through debates in legislative councils
(B) Organizing massive non-violent civil disobedience movements across the rural hinterland
(C) Seeking military intervention from neighboring countries without grassroots mobilization
(D) Using heroic assassinations and armed actions to inspire youth and terrorize rulers

60. Match the leaders of the Swadeshi Movement in List I with the regions they led the movement in List II:
List I: (Leaders)
P. Syed Haider Raza
Q. Chidambaram Pillai
R. Lala Lajpat Rai
S. Bal Gangadhar Tilak
List II: (Regions)
1. Madras
2. Delhi
3. Poona and Bombay
4. Punjab
Select the correct code:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

61. Which of the following statements about Aurobindo Ghosh in the context of early revolutionary nationalism is incorrect?
(A) He was deeply influenced by the ideas of militant nationalism and supported the revolutionary youth.
(B) He was arrested and tried in connection with the Alipore Bomb Case.
(C) He was convicted and sentenced to life imprisonment in the Andaman Cellular Jail.
(D) Following his acquittal, he withdrew from active politics and retired to an ashram in Pondicherry.

62. The growing ideological rift between the Moderates and the Extremists eventually culminated in the division of the Indian National Congress at the Surat session in which year?
(A) 1905
(B) 1906
(C) 1907
(D) 1909

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63. What cause and effect dynamic explains the sudden surge of revolutionary terrorism after 1907?
(A) Cause: The granting of complete independence; Effect: A power vacuum leading to violence.
(B) Cause: Passing of the Rowlatt Act in 1907; Effect: Immediate formation of the Anushilan Samiti.
(C) Cause: Movement repression and political void; Effect: Youth turned to secret violence.
(D) Cause: The withdrawal of British forces from India; Effect: Infighting among revolutionary factions.

64. Consider the following demands made by the early Moderate leaders of the Congress:
I. Expansion and reform of the legislative councils
II. Complete independence (Purna Swaraj) from British rule
III. Separation of the judiciary from the executive
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

65. Identify the correct statement regarding the political announcements made at the Delhi Durbar of 1911.
(A) The Partition of Bengal, implemented in 1905, was annulled to appease nationalists.
(B) The British government announced the immediate withdrawal of its troops from India.
(C) A separate nation for Muslims was officially recognized and promised.
(D) The title of Viceroy was abolished, replacing it with a democratically elected official.

66. Who was elected as the President of the Indian National Congress at the Surat session of 1907?
(A) Dadabhai Naoroji
(B) Lala Lajpat Rai
(C) Rash Behari Ghosh
(D) Aurobindo Ghosh

67. The decision to transfer the capital of British India from Calcutta to Delhi in 1911 resulted in which direct consequence?
(A) The immediate cessation of all revolutionary activities in Bengal
(B) The complete economic collapse of the Calcutta port
(C) An assassination attempt on the Viceroy, Lord Hardinge, by Rash Behari Bose
(D) The immediate reunion of the Moderate and Extremist factions in Delhi

68. Which of the following leaders is the odd one out, given their ideological alignment during the early 20th century?
(A) Lala Lajpat Rai
(B) Rash Behari Ghosh
(C) Bal Gangadhar Tilak
(D) Bipin Chandra Pal

69. Which of the following was NOT a characteristic or objective of the Home Rule Movement led by Tilak and Annie Besant?
(A) To demand self-government for India within the British Empire
(B) To promote political education and discussion through public meetings and newspapers
(C) To revive the nationalist movement which had been dormant since the Surat Split
(D) To launch an armed insurgency aligned with Germany during the first World War

70. The secret revolutionary society known as 'Abhinav Bharat' was organized in 1904 by whom?
(A) Sachindranath Sanyal
(B) Bhagat Singh
(C) V. D. Savarkar
(D) Prafulla Chaki

71. The ideological concept of 'Home Rule' advocated by Annie Besant and Tilak was heavily inspired by the similar movement in which country?
(A) Ireland
(B) United States of America
(C) South Africa
(D) France

72. Two statements are given below—one labelled Assertion (A) and the other labelled Reason (R). Read them and select the correct answer from the options.
Assertion (A): The early nationalist leaders (Moderates) were successful in creating a strong economic critique of British imperialism.
Reason (R): They demonstrated that British economic policies were systematically causing the impoverishment of India through the drain of wealth.
(1) Both A and R are true and R is the correct explanation of A.
(2) Both A and R are true but R is not the correct explanation of A.
(3) A is true but R is false.
(4) A is false but R is true.

73. Which of the following statements regarding the differences between Tilak's and Annie Besant's Home Rule Leagues is incorrect?
(A) Tilak's League was established before Annie Besant's League in 1916.
(B) Tilak's League was restricted to Maharashtra, Karnataka, and Central Provinces.
(C) The two leagues merged in late 1916 due to ideological differences with Congress.
(D) Annie Besant's League operated in the rest of India where Tilak's was not active.

74. The Alipore Bomb Case, one of the most famous trials involving early revolutionaries, took place in which year?
(A) 1905
(B) 1908
(C) 1911
(D) 1914

75. The historic Lucknow Pact of 1916 resulted in an agreement for political unity between which two major organizations?
(A) The Indian National Congress and the All India Muslim League
(B) The Indian National Congress and the British Indian Government
(C) The Moderates and the Revolutionary Terrorists
(D) The Home Rule League and the Ghadar Party

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R. Third Session (1887)
S. Fourth Session (1888)
List II: (Locations)
1. Madras
2. Allahabad
3. Bombay
4. Calcutta
Select the correct pair code:
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-2, S-1

127. Identify the incorrect statement regarding the Ilbert Bill controversy (1883-84).
(A) The bill was introduced during the viceroyalty of Lord Ripon.
(B) It originally sought to allow Indian judges to try European offenders in criminal cases.
(C) The fierce European opposition taught nationalists the necessity of agitation.
(D) The European community in India strongly supported the bill as an equality measure.

128. Select the correct sequence of the following major events between 1915 and 1919:
I. Lucknow Pact
II. Passing of the Rowlatt Act
III. Return of Mahatma Gandhi to India
IV. Jallianwala Bagh Massacre
Select the correct sequence from the options below:
(A) III, I, II, IV
(B) I, III, II, IV
(C) III, II, I, IV
(D) I, II, IV, III

129. Identify the incorrect statement regarding the participation of various sections of society during the Swadeshi and Boycott Movement in Bengal.
(A) Students played a prominent role in picketing shops selling foreign cloth.
(B) The movement successfully mobilized the vast majority of Muslim peasantry.
(C) Women, traditionally confined, came out in large numbers for processions.
(D) Some prominent Muslims, like Abdul Rasul, actively participated in movements.

130. The revolt in Kanpur was primarily a direct effect of which of the following events?
(A) The British refusal to acknowledge Nana Sahib as the legitimate heir
(B) The annexation of the kingdom of Awadh on grounds of misgovernance
(C) The execution of Mangal Pandey in Barrackpore for open disobedience
(D) The suppression of the mutiny in Delhi by Commander John Nicholson

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British manufactured goods.
Statement II: The economic boycott was conceptualized not just as an economic tool, but as a political weapon to pressure the British Parliament.
Choose the correct option:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

85. The concept of the nationwide 'Hartal' called by Mahatma Gandhi on April 6, 1919, against the Rowlatt Act signified:
(A) A violent uprising targeted at British military installations
(B) An economic pact with British merchants to lower taxes
(C) A day of fasting and suspension of business to protest peacefully
(D) A religious ceremony to convert marginalized groups

86. Grand Delhi Durbar was held in 1911 to commemorate the coronation of King George V. Who was the Viceroy of India during this event?
(A) Lord Minto
(B) Lord Hardinge II
(C) Lord Chelmsford
(D) Lord Reading

87. What was the specific cause that led to the gathering of the large, peaceful crowd at Jallianwala Bagh on the day of the massacre?
(A) To violently storm the nearby British armory
(B) To celebrate Baisakhi and protest the arrest of local leaders
(C) To formally declare the independence of the Punjab province
(D) To welcome the arrival of the Simon Commission in Amritsar

88. Match the revolutionary events or organizations in List I with the associated individuals in List II:
List I: (Revolutionary Events / Organizations)
P. Muzaffarpur Bomb Case (1908)
Q. Assassination of Curzon Wyllie (1909)
R. Ghadar Party (1913)
S. India House (London)
List II: (Associated Individuals)
1. Madan Lal Dhingra
2. Shyamji Krishna Varma
3. Khudiram Bose
4. Lala Hardayal
Select the correct code:
(A) P-3, Q-1, R-4, S-2
(B) P-3, Q-4, R-1, S-2
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-2, R-3, S-1

89. Which of the following statements regarding the actions of Brigadier-General Reginald Dyer at Jallianwala Bagh is incorrect?
(A) He ordered his troops to fire on the unarmed crowd without giving any prior warning to disperse.
(B) He blocked the only narrow exit to the ground to prevent people from escaping.
(C) He later stated his intention was to produce a "moral effect" and strike terror in Punjab.
(D) He immediately provided medical assistance to the wounded after the firing.

90. Bal Gangadhar Tilak formally launched his Indian Home Rule League in April 1916. Where were the headquarters of his League established?
(A) Bombay
(B) Poona
(C) Madras
(D) Calcutta

91. In deep anguish and protest against the Jallianwala Bagh massacre, which prominent Indian intellectual renounced his British knighthood?
(A) Surendranath Banerjee
(B) Syed Ahmed Khan
(C) Gopal Krishna Gokhale
(D) Rabindranath Tagore

92. Arrange the following key events leading up to the Surat Split in chronological order:
I. The Calcutta session of the INC declaring Swaraj as its goal
II. The formal implementation of the Partition of Bengal
III. The Surat Split of the INC

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IV. The announcement of the Partition of Bengal by Lord Curzon

Select the correct sequence from the options below:

(A) IV, II, I, III
(B) II, IV, I, III
(C) IV, I, II, III
(D) I, IV, II, III

93. Which of the following was NOT a part of the Indian reaction to the Jallianwala Bagh massacre and the subsequent Hunter Commission report?

(A) Gandhi lost his faith in the good intentions of the British Empire.
(B) The Congress accepted the report and agreed to drop all further protests.
(C) The Congress appointed its own unofficial inquiry committee to investigate.
(D) Widespread anger contributed significantly to the launch of Non-Cooperation.

94. The infamous Rowlatt Act of 1919 was officially enacted under which name?

(A) The Vernacular Press and Sedition Act
(B) The Defense of India (Criminal Amendment) Act
(C) The Public Safety and Trade Disputes Act
(D) The Anarchical and Revolutionary Crimes Act

95. What was the most appropriate consequence of the events of 1919 (Rowlatt Act and Jallianwala Bagh) on the nature of the Indian freedom movement?

(A) It caused the nationalist leaders to permanently abandon mass movements.
(B) It led to the complete marginalization of the Muslim League in Indian politics.
(C) Movement transition from elite to mass struggle under Gandhian leadership.
(D) It immediately resulted in the passing of the Government of India Act 1935.

96. Consider the following features associated with the Swadeshi Movement:

I. Picketing of shops selling foreign goods
II. Revival of indigenous art and literature
III. Emphasis on self-reliance or 'Atmashakti'
IV. Active participation of students in the political agitation
V. Support of the movement by the British liberal party

Which of the above statement(s) is/are correct?

(A) I, II, III and IV only
(B) II, III, IV and V only
(C) I, III, IV and V only
(D) I, II, IV and V only

97. The transition from the Moderate-Extremist phase to the Gandhian era was conceptually marked by a shift in political methodology. Which of the following best defines this shift?

(A) Mobilizing the masses through non-violent direct action instead of elite debate
(B) From demanding economic concessions to demanding an immediate overthrow
(C) From boycotting British goods to actively seeking British rural investments
(D) From secret revolutionary terrorism to constitutional debates in councils

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98. In response to the Rowlatt Act, Mahatma Gandhi organized the Satyagraha Sabha. Where was this organization primarily founded?

(A) Ahmedabad
(B) Bombay
(C) Champaran
(D) Amritsar

99. The relative political failure of the Moderates to achieve substantial concessions by the early 20th century had which direct effect?

(A) Complete withdrawal of Indians from modern education
(B) Provided ideological justification for the rise of militant nationalism
(C) The British government formally outlawing the Indian National Congress
(D) The rapid collapse of the Indian press

100. Which of the following organizations is the odd one out, as it was not fundamentally associated with the early revolutionary nationalist movement in India?

(A) British Indian Association
(B) Anushilan Samiti
(C) Abhinav Bharat
(D) Yugantar

101. Identify the correct statement regarding the economic impact of British policies in regions

comprising present-day Madhya Pradesh (like the Central Provinces).
(A) Heavy assessments and commercialization deeply impoverished the local peasantry.
(B) The British completely abolished the collection of land revenue for tribals.
(C) The British established extensive heavy machinery industries across Malwa.
(D) Traditional textile weavers of Chanderi saw an unprecedented boom in exports.

102. On which exact date did the Jallianwala Bagh Massacre take place in Amritsar?
(A) 6 April 1919
(B) 10 April 1919
(C) 13 April 1919
(D) 20 April 1919

103. In the ideological framework of Bal Gangadhar Tilak, how was 'Swadeshi' closely linked to the broader political struggle?
(A) Swadeshi was seen merely as a tool to promote local businesses.
(B) Swadeshi was meant strictly for the rural peasantry and excluded urbanites.
(C) Swadeshi was an economic corollary to Swaraj, fostering self-reliance.
(D) Swadeshi was interpreted as accepting foreign investments with restrictions.

104. Consider the following statements regarding the Morley-Minto Reforms of 1909:
Statement I: The reforms introduced the system of separate electorates for Muslims.
Statement II: The primary intention of this provision was to foster genuine political representation and communal harmony in India.
Choose the correct option:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

105. What was the primary cause and effect associated with the Indian Arms Act of 1878?
(A) Cause: To prevent future uprisings; Effect: Indians were disarmed and licensed.
(B) Cause: To build a robust Indian army; Effect: Compulsory distribution of arms.
(C) Cause: The threat of a Russian invasion; Effect: Indians manufactured firearms.
(D) Cause: The Swadeshi movement; Effect: Complete ban on all Indian martial arts.

106. Who was the Lieutenant Governor of Punjab during the period of the Rowlatt Satyagraha and the Jallianwala Bagh massacre?
(A) Michael O'Dwyer
(B) Lord Chelmsford
(C) John Lawrence
(D) Charles Tegart

107. What is the most appropriate reason why the Moderate leaders' economic critique of British rule did not immediately translate into a massive popular uprising before 1905?
(A) The Indian peasantry fully agreed with British economic policies.
(B) The British government had successfully censored all economic publications.
(C) Moderates relied on petitions and elite circles, lacking a mass strategy.
(D) The economic critique was factually incorrect and easily disproven.

108. Match the significant Acts of the British government in List I with their respective years in List II:
List I: (Acts of the British Government)
P. Vernacular Press Act
Q. Ilbert Bill Controversy
R. Indian Councils Act (Morley-Minto)
S. Rowlatt Act
List II: (Years)
1. 1919
2. 1878
3. 1909
4. 1883
Select the correct code:
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-2, S-4

109. Bipin Chandra Pal, a pillar of the Extremist trio, emphasized which of the following as a necessary condition for achieving Swaraj?

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76. Consider the following statements regarding the ideological approach and methods of Bal Gangadhar Tilak:
I. He strongly believed in relying solely on British goodwill for political progress.
II. He utilized traditional cultural festivals, like the Ganapati and Shivaji festivals, to mobilize the masses.
III. He coined the famous slogan "Swaraj is my birthright, and I shall have it."
IV. He outright rejected the Swadeshi and Boycott movements as unconstitutional.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) III and IV only
(D) I, II and IV only

77. What was the most appropriate significance of the Lucknow Pact in the context of the freedom movement?
(A) It marked the end of the Swadeshi movement's influence.
(B) It officially recognized the demand for a separate independent state of Pakistan.
(C) It led to the immediate granting of provincial autonomy by the British.
(D) It symbolized a united Hindu-Muslim front presenting common political demands.

78. Prior to the Swadeshi movement, an early instance of revolutionary action occurred in Maharashtra in 1897 when the Chapekar brothers assassinated which British official?
(A) Lord Curzon
(B) Kingsford
(C) General Dyer
(D) W.C. Rand

79. What cause and effect led to the passing of the Rowlatt Act in 1919?
(A) Cause: The British desire to grant immediate dominion status; Effect: Transition law.
(B) Cause: Failure of economic boycott; Effect: A law heavily taxing Indian goods.
(C) Cause: Fear of revolutionary upsurge; Effect: Enactment of laws to curtail liberty.
(D) Cause: Demand of Moderates for stronger judicial powers; Effect: Indian courts.

80. Identify the correct pair associating the prominent Extremist leaders (Lal-Bal-Pal) with their primary regions of influence.
(A) Lala Lajpat Rai - Bengal; Bal Gangadhar Tilak - Punjab; Bipin Chandra Pal - Maharashtra
(B) Lala Lajpat Rai - Punjab; Bal Gangadhar Tilak - Maharashtra; Bipin Chandra Pal - Bengal
(C) Bipin Chandra Pal - Bengal; Lala Lajpat Rai - Punjab; Bal Gangadhar Tilak - Maharashtra
(D) Lala Lajpat Rai - Bengal; Bal Gangadhar Tilak - Maharashtra; Bipin Chandra Pal - Punjab

81. Identify the correct statement concerning the provisions of the Rowlatt Act.
(A) It allowed the government to imprison suspects without trial for up to two years.
(B) It mandated the compulsory military conscription of all adult Indian males.
(C) It abolished all provincial legislative councils permanently.
(D) It removed all restrictions on the Indian press and allowed full freedom.

82. The Morley-Minto Reforms, which introduced significant changes to the legislative councils, were enacted through the Indian Councils Act of which year?
(A) 1892
(B) 1909
(C) 1919
(D) 1935

83. Which of the following was NOT a part of the Indian opposition against the Rowlatt Act?
(A) Resignation of Indian members like Jinnah from the Imperial Legislative Council
(B) Unanimous support for the Act by the Moderate leaders of the Congress
(C) The formation of the Satyagraha Sabha by Mahatma Gandhi
(D) Organization of nationwide strikes (hartals) and public demonstrations

84. Consider the following statements regarding the Swadeshi and Boycott movement:
Statement I: The Boycott movement accompanying Swadeshi led to a significant, though temporary, decline in the import of

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(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

119. During the Swadeshi Movement, who among the following founded the Indian Society of Oriental Art to promote indigenous art and resist Victorian artistic ideals?
(A) Nandalal Bose
(B) Raja Ravi Varma
(C) Rabindranath Tagore
(D) Abanindranath Tagore

120. Which of the following leaders is the odd one out, as they were fundamentally opposed to the extra-constitutional methods of the Rowlatt Satyagraha proposed by Gandhi?
(A) Dinshaw Wacha
(B) Vallabhbhai Patel
(C) Sarojini Naidu
(D) Jamnadas Dwarkadas

121. In 1907, the British government violently cracked down on political agitation in Punjab. Which prominent Extremist leader was deported to Mandalay without trial during this period?
(A) Lala Lajpat Rai
(B) Bipin Chandra Pal
(C) Syed Haider Raza
(D) Bhai Parmanand

122. Consider the following statements regarding the investigation into the Jallianwala Bagh incident:
Statement I: The Hunter Commission completely exonerated General Dyer, commending his actions as militarily necessary and entirely justified.
Statement II: General Dyer was nevertheless relieved of his command and recalled to England following the widespread outrage.
Choose the correct option:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

123. The British Government appointed the Disorders Inquiry Committee (popularly known as the Hunter Commission) to investigate the Jallianwala Bagh incident. Identify the correct pair of Indian members included in this commission.
(A) Motilal Nehru and C.R. Das
(B) Madan Mohan Malaviya and Tej Bahadur Sapru
(C) Sir Chimanlal Setalvad and Pandit Jagat Narayan
(D) Badruddin Tyabji and Pherozeshah Mehta

124. Consider the following statements regarding British trade policies in India:
Statement I: The British implemented a policy of one-way free trade, abolishing import duties on British goods entering India.
Statement II: At the same time, heavy tariffs were imposed on Indian manufactured goods entering Britain, accelerating the ruin of Indian industries.
Choose the correct option:
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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125. Which of the following journals is the odd one out, as it was not primarily associated with the early nationalist awakening in the late 19th and early 20th centuries?
(A) The Bengalee
(B) Harijan
(C) Amrita Bazar Patrika
(D) The Hindu

126. Match the early sessions of the Indian National Congress in List I with the locations they were held in List II:
List I: (Congress Sessions)
P. First Session (1885)
Q. Second Session (1886)

(A) Total reliance on constitutional petitions
(B) Joining the British Indian Army in large numbers
(C) Requesting military aid from the Russian Empire
(D) Development of a national education system to counter colonial mindsets

110. In response to the Jallianwala Bagh massacre, a resolution favoring General Dyer and commending his actions was passed by which British institution?
(A) The House of Commons
(B) The British Supreme Court
(C) The Privy Council
(D) The House of Lords

111. Which of the following was NOT a factor that contributed to the growth of national consciousness in India during the 19th century?
(A) The political, administrative, and economic unification of the country
(B) The rediscovery of India's past by scholars and reformers
(C) Enrichment of the Indian agricultural sector under British settlements
(D) The discriminatory racial arrogance and policies of the colonial administrators

112. Identify the correct statement regarding the revolutionary organization with its prominent founder or key figure in Bengal.
(A) Anushilan Samiti - Pramathanath Mitra (P. Mitra)
(B) Abhinav Bharat - Barindra Kumar Ghosh
(C) Ghadar Party - Surya Sen
(D) Indian Independence League - Khudiram Bose

113. What was the cause and effect relationship concerning the British government's attitude towards Indian princely states after 1858?
(A) Cause: Loyalty in 1857; Effect: Annexation abandoned and heir rights granted.
(B) Cause: Betrayal in 1857; Effect: Rapid annexation of all states by 1860.
(C) Cause: Financial bankruptcy of the Crown; Effect: Selling off of territories.
(D) Cause: Demand of the Congress; Effect: Democratized princely administrations.

114. Which of the following prominent revolutionaries and leaders of the 1857 Revolt was betrayed by a friend and subsequently captured by the British?
(A) Nana Sahib
(B) Kunwar Singh
(C) Shah Mal
(D) Tantia Tope

115. Looking at the overarching trajectory from the founding of the Indian National Congress in 1885 to the aftermath of the Jallianwala Bagh massacre in 1919, which conceptual shift best characterizes the Indian nationalist demand?
(A) From seeking greater participation in governance to demanding substantive self-rule
(B) A shift from demanding a complete socialist revolution to accepting dominion status
(C) A shift from violently rejecting British rule in 1885 to peacefully accepting it
(D) A shift from mass rural movements to highly restricted, elite, urban petitioning

116. Identify the correct pair of newspapers primarily used by Annie Besant to propagate the ideas of the Home Rule Movement.
(A) Kesari and Mahratta
(B) Yugantar and Sandhya
(C) Bande Mataram and Karmayogin
(D) New India and Commonweal

117. Which prominent newspaper changed its language overnight from Bengali to English to escape the restrictions of the Vernacular Press Act of 1878?
(A) Som Prakash
(B) Amrita Bazar Patrika
(C) Sulabh Samachar
(D) Yugantar

118. Consider the following statements regarding the 1916 Lucknow session of the Congress:
Statement I: The Extremists, who had been expelled in 1907, were readmitted to the Indian National Congress.
Statement II: The Congress firmly rejected the Muslim League's demand for separate electorates, leading to the collapse of the pact a year later.
Choose the correct option:

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ANSWERS

1. (B) The aggressive implementation of the Doctrine of Lapse by Lord Dalhousie
The Doctrine of Lapse, implemented aggressively by Lord Dalhousie, was a major political trigger. This policy denied adopted heirs the right to inherit thrones of princely states like Jhansi and Nagpur. It created widespread resentment among Indian rulers who felt their traditional rights were being systematically undermined by the British East India Company's expansionist goals and disregard for local customs.

2. (B) 10 May 1857
The formal beginning of the uprising occurred on this specific date when sepoys stationed at Meerut openly rebelled. After refusing to use greased cartridges, they killed their British officers and released imprisoned comrades. This event transformed a series of isolated protests into a full-scale revolt as the mutinous soldiers marched toward Delhi to reclaim the authority of the Mughal emperor.

3. (A) Industrial ruin and high revenue demands led to peasant impoverishment.
British economic policies led to the systematic destruction of traditional Indian industries and handicrafts. Simultaneously, the introduction of harsh land revenue systems placed an unbearable burden on the peasantry. High taxation and rigid collection methods resulted in massive indebtedness and land loss, fostering deep-seated anger against colonial rule among the rural population and urban artisans who faced extreme financial distress.

4. (C) I and III only
The Religious Disabilities Act of 1850 was seen as an attempt to encourage conversions by protecting inheritance rights. Furthermore, conservative sections of Indian society perceived modern technological introductions, such as the railway system and telegraph lines, as direct threats to caste purity and traditional social structures. These factors combined to create a sense of cultural insecurity and resentment against British administration.

5. (D) The rebel forces possessed a unified leadership and superior military technology.
The uprising lacked a centralized command and a forward-looking political vision, which hindered its success. Rebel forces were often poorly equipped compared to the British, who possessed superior military technology and better communication systems. Additionally, the movement remained localized, failing to garner support from all regions or the newly emerging educated middle class in India, which remained largely indifferent or hostile.

6. (C) Sepoys had to bite off cartridges greased with animal fat.
The introduction of the Enfield rifle required soldiers to bite off the ends of cartridges allegedly greased with beef and pork fat. This practice deeply offended the religious sentiments of both Hindu and Muslim sepoys, who viewed it as a deliberate attempt by the British to defile their faith. This immediate grievance served as a powerful catalyst for the widespread rebellion.

7. (D) She rebelled due to the British application of the Doctrine of Lapse.
The primary cause for the rebellion of the ruler of Jhansi was the British refusal to recognize her adopted son as the legitimate heir to the throne. Under the aggressive application of the Doctrine of Lapse, the East India Company sought to annex her kingdom. This specific injustice forced her to take up arms against colonial authority to protect her state.

8. (C) The annexation of the princely state of Jhansi
While the annexation of princely states was a significant political grievance, it did not directly fall under the category of military complaints specific to sepoys. Military grievances typically included the denial of foreign service allowances, racial discrimination in promotions, and legislation requiring overseas travel. These factors directly affected the professional conditions and religious beliefs of the Indian soldiers in British service.

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9. (D) Henry Lawrence - Jhansi
The suppression of the rebellion in Jhansi and Gwalior was led by Sir Hugh Rose, not Henry Lawrence. Henry Lawrence is famously associated with the defense of the Residency during the siege of Lucknow, where he eventually lost his life. Accurate historical mapping of British commanders and the centers of revolt they neutralized is crucial for understanding the military suppression strategy.

10. (A) Shivpuri
Following a period of intense guerrilla warfare, this prominent leader was betrayed by a trusted associate and captured by British forces. He was subsequently tried and executed at Shivpuri in April 1859. His death marked the final phase of the military resistance in Central India, effectively ending the organized armed struggle that had begun two years earlier against colonial rule.

11. (A) It guaranteed that no further territorial expansion would be undertaken by the British in India.
The proclamation issued by Queen Victoria aimed to stabilize India after the intense revolt. It formally announced that the British Crown would no longer pursue the policy of annexing princely states. This move was intended to win the loyalty of Indian rulers and ensure they remained pillars of support for British imperial rule in the future administrative structure of the country.

12. (A) P-2, Q-4, R-1, S-3
Leading figures of the 1857 uprising were associated with specific geographic strongholds. Begum Hazrat Mahal led the resistance in Lucknow, while Kunwar Singh spearheaded the movement in Arrah, Bihar. Khan Bahadur Khan was the prominent leader in Bareilly, and Rani Lakshmibai famously defended Jhansi. This coordination reflects the regional nature of the various uprisings against the rule of the Company.

13. (C) Conversion of India into a raw material supplier and British goods market
During the nineteenth century, British economic policy systematically transformed India into a dependent colonial economy. The region was utilized primarily as a source of cheap raw materials for British factories and as a captive market for finished European industrial products. This process, often termed de-industrialization, led to the decline of indigenous crafts and an increased reliance on the agricultural sector.

14. (B) V. D. Savarkar
This nationalist thinker challenged the British characterization of the 1857 events as a mere sepoy mutiny. In his influential work, he argued that the uprising was a planned national movement aimed at achieving independence from foreign rule. His interpretation provided a powerful narrative for later generations of the freedom movement, framing the revolt as a patriotic struggle for national liberation.

15. (B) The unilateral transfer of resources from India to Britain without return
The theory of the economic drain described the constant flow of Indian wealth to Britain without any equivalent material or financial return. This transfer occurred through various channels, including home charges, salaries of British officials, and interest on public debt. Nationalists argued that this systemic siphoning of resources was the fundamental cause of chronic poverty and frequent famines in India.

16. (A) II, IV, III, I
The sequence began with the mutiny at Meerut in May 1857, followed by the British recapture of Delhi in September. After the revolt was largely suppressed, the Crown took over administration via the Queen's Proclamation in November 1858. The final major event was the capture and execution of Tantia Tope in April 1859, ending the military phase of resistance.

17. (B) Ruined artisans were easily absorbed into modern Indian factories.
The decline of traditional Indian handicrafts was not compensated by the growth of modern indigenous industries. Displaced artisans were unable to find employment in modern factories because the development of Indian industry was actively discouraged by colonial policy. Consequently, these ruined workers were forced to return to the land, leading to excessive pressure on agriculture and deepening overall rural poverty.

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18. (A) Viceroy of India
The Government of India Act 1858 transferred the administration of the country from the East India Company to the British Crown. Consequently, the Governor-General was bestowed with the additional title of Viceroy to signify his role as the direct representative of the monarch. Lord Canning became the first individual to hold this newly created and prestigious high-level administrative position.

19. (C) Cause: Destruction of handicrafts; Effect: Agriculture overcrowding and poverty.
The systematic destruction of traditional Indian textile and handicraft industries by British trade policies left millions of artisans without their primary source of income. With no alternative industrial employment available, these individuals were forced into the agricultural sector. This massive shift created extreme overcrowding on farmland, lowered agricultural wages, and significantly increased the overall level of rural impoverishment and distress.

20. (D) I, II, III and IV
British forces successfully suppressed the revolt through coordinated military campaigns across North India. Key actions included the recapture of Delhi after a difficult siege and the subsequent exile of the last Mughal emperor. Military commanders like Colin Campbell and Hugh Rose were instrumental in neutralizing resistance in major centers such as Kanpur, Lucknow, Jhansi, and the strategic region of Gwalior.

21. (B) Expansion of Western education and modern administrative job opportunities
The emergence of a new social class was primarily driven by the introduction of Western education through the medium of English. This system produced a group of Indians who were proficient in modern professional fields and qualified for government service. Exposure to Western liberal ideas and political philosophy through this education eventually fostered a sense of national identity and political consciousness.

22. (B) Allahabad
This historic document was read out by Lord Canning on November 1, 1858, at a grand assembly known as the Darbar. The choice of this city was significant as it served as a central location following the transfer of power from the Company to the Crown. The proclamation marked the formal start of the British Raj and promised religious neutrality.

23. (D) It shaped public opinion and fostered national consciousness via criticism.
During the nineteenth century, newspapers published in local languages became powerful instruments for criticizing colonial administrative policies. They played a vital role in educating the public about social and political issues, thereby helping to forge a sense of common national purpose. By translating complex political ideas for a wider audience, the press fostered widespread resistance to foreign imperial rule and administration.

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24. (1) Both A and R are true and R is the correct explanation of A.
The 1857 Revolt demonstrated that a commercial entity like the East India Company could not safely manage the complexities of governing a massive territory. The British Parliament realized that direct imperial oversight was necessary to maintain stability and protect British interests. Therefore, the Government of India Act 1858 was passed to establish Crown rule, addressing the systemic failures exposed.

25. (B) To advocate for an armed rebellion against British rule
Founded by Surendranath Banerjee, this organization aimed to unify the Indian people through constitutional means and legitimate political agitation. Its primary goals included creating a strong body of public opinion and promoting unity between different religious communities. It did not support or advocate for violent insurrection or armed struggle, focusing instead on achieving reform within the existing legal framework.

26. (A) The British refusal to acknowledge Nana Sahib as the legitimate heir
The rebellion in this major center was triggered by a specific grievance of the adopted heir of the last Maratha Peshwa. The British government had refused to continue the pension and titles previously granted to his family, leading to deep resentment. This personal injustice motivated him to take leadership of the mutinous sepoys

life imprisonment in the Andaman Islands. In fact, he was acquitted due to a lack of evidence. Following his release, he experienced a spiritual transformation and eventually moved to Pondicherry, where he devoted his life to yoga and philosophy.

63. (C) 1907
The ideological and tactical differences between the Moderates and Extremists culminated in a formal division during the annual Congress session held in this year. The split occurred amidst chaotic scenes and marked a significant setback for the national movement. It left the Congress weakened and under the control of the Moderates, while the Extremists operated outside the main party organization.

64. (C) Cause: Movement repression and political void; Effect: Youth turned to secret violence.
After the Surat Split and the subsequent government crackdown on the Swadeshi movement, open political activity became increasingly difficult. The arrest of major leaders and the absence of a clear constitutional path created a sense of frustration among the youth. In this political vacuum, many turned to secret societies and individual acts of violence as a means to continue the struggle.

65. (C) I and III only
The early nationalist leadership focused on achieving administrative and political reforms within the British framework. Their primary goals included the expansion of legislative bodies to allow more Indian representation and the separation of judicial functions from executive authority to ensure justice. During this phase, they did not yet demand absolute independence from the British Empire, which became a goal later.

66. (A) The Partition of Bengal, implemented in 1905, was annulled to appease nationalists.
During the visit of King George V, the British government made a significant concession to nationalist sentiment by reversing the controversial division of Bengal. This move was intended to pacify the region and reduce the intensity of revolutionary activities. Simultaneously, it was announced that the capital of British India would be shifted from Calcutta to Delhi to ensure a more central administration.

67. (C) Rash Behari Ghosh
This eminent Moderate leader was the chosen candidate for the presidency during the tumultuous meeting where the Congress split. His selection was a major point of contention between the two factions, as the Extremists preferred a more radical figure. Despite the chaos and the eventual breakup of the organization, he remained the formal presiding officer of the Moderate-led session in that year.

68. (C) An assassination attempt on the Viceroy, Lord Hardinge, by Rash Behari Bose
The relocation of the administrative center was met with a dramatic response from revolutionary groups. During the official procession entering the new capital in 1912, a bomb was thrown at the Viceroy's elephant. This act was orchestrated by prominent revolutionaries to demonstrate that the change of location would not end the armed struggle against British rule or dampen the spirit of resistance.

69. (B) Rash Behari Ghosh
Within the context of early twentieth-century politics, three of these leaders were famously known as the Lal-Bal-Pal trio of the Extremist faction. In contrast, the remaining individual was a prominent Moderate leader who presided over the Congress during the Surat Split. Therefore, he represented a different ideological approach compared to the other militant nationalist figures mentioned in the options provided.

70. (D) To launch an armed insurgency aligned with Germany during the first World War
The movement led by Tilak and Besant was strictly constitutional in its methods and objectives. Its primary aim was to achieve self-government for India within the British Empire through peaceful political education and public agitation. It did not seek to overthrow the government through a violent rebellion or collaborate with foreign powers like Germany for military assistance during the First World War.

71. (C) V. D. Savarkar
This influential revolutionary leader transformed a previously existing secret society into a

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cooperation with this fellow nationalist leader. Together, they worked to create a platform that could coordinate political activities across India and advocate for civil service reforms and the protection of tenant rights.

36. (C) Using the legal framework to pressure the government for gradual political reforms
The Moderates adopted a strategy of working within the existing British legal and administrative system to achieve their goals. This approach involved using legislative councils, newspapers, and public meetings to highlight grievances and pressure the government for gradual improvements. They believed that by demonstrating Indian competence and presenting logical arguments, they could eventually win the right to self-government.

37. (A) P-3, Q-1, R-2, S-4
Various political associations emerged before 1885 to address regional concerns. The Landholders' Society was founded by Dwarkanath Tagore, while Radhakanta Deb was a key figure in the British Indian Association. M.G. Ranade was instrumental in the Poona Sarvajanik Sabha, and M. Viraraghavachariar helped establish the Madras Mahajana Sabha. These groups laid the vital groundwork for a unified national movement.

38. (B) He was known as the "Lion of Bombay" for his distinguished legal career.
This prominent lawyer and leader was a central figure in the early years of the Indian National Congress. Known for his powerful oratory and legal brilliance, he dominated the municipal politics of his home city for decades. He was a staunch Moderate who believed in constitutional methods and played a vital role in shaping the early political discourse of the movement.

39. (B) 1885
The inaugural meeting of the Indian National Congress took place in late December of this year. Attended by seventy-two delegates from various parts of the country, it marked the beginning of a coordinated national effort to seek political reforms. This event transformed regional political activity into a unified national movement, setting the stage for the future struggle for self-rule.

40. (C) Protection of Indian industries through favorable tariff policies
Moderate leaders argued that the British policy of free trade was detrimental to the growth of infant Indian industries. They demanded the imposition of protective tariffs on imported goods and the reduction of internal taxes to help local manufacturers compete. This focus aimed to reverse the process of de-industrialization and foster a modern, self-reliant Indian economy through government support.

41. (A) III, I, II, IV
The development of political consciousness followed a sequence of regional institutional growth. The Poona Sarvajanik Sabha was founded first in 1870, followed by the Indian Association in 1876. The Madras Mahajana Sabha was established in 1884, providing a base in South India. These efforts culminated in the formation of the Indian National Congress, a truly pan-Indian organization, in 1885.

42. (D) Disillusionment with the lack of results from Moderate prayer and petition methods
By the early twentieth century, a younger generation of nationalists felt that the Moderate strategy of prayer and petition had failed to produce significant results. The persistent indifference of the British government to Indian demands led to a search for more assertive methods of struggle. This frustration, combined with reactionary colonial policies, fueled the rise of militant nationalist or extremist ideology.

43. (B) Womesh Chandra Bonnerjee
This distinguished lawyer from Calcutta was chosen to lead the first gathering of the Indian National Congress. His presidency symbolized the professional and educated background of the early nationalist leadership. Under his guidance, the session outlined the primary objectives of the organization, including the expansion of legislative councils and the increased participation of Indians in the country's central administration.

44. (C) Japan's victory over Russia; Effect: Shattered the myth of European invincibility.
The defeat of a major European power by an Asian nation in 1905 had a profound impact on the Indian psyche. It effectively shattered

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and challenge British authority during the 1857 uprising.

27. (D) Dadabhai Naoroji
Often referred to as the Grand Old Man of India, this leader conducted extensive research into the economic condition of the country. In his seminal work, he systematically presented the drain of wealth theory, illustrating how British colonial policies were extracting resources. His analysis provided the first major scientific critique of the economic foundations of British imperialism in the Indian subcontinent.

28. (C) He sought to create a platform for political dialogue among educated Indians.
This retired British civil servant played a crucial role in facilitating the first meeting of Indian political leaders. His primary intention was to provide a constitutional outlet for the growing grievances of the educated class, thereby preventing potential violent unrest. By establishing this platform, he helped organize various regional political associations into a single national organization for peaceful political dialogue.

29. (C) Crucial military branches like artillery were kept exclusively in the hands of European troops.
Following the 1857 Revolt, the British implemented a policy of divide and rule within the military to prevent future mutinies. A key measure was ensuring that strategic branches, especially the artillery and specialized technical units, were strictly controlled by European soldiers. This reorganization aimed to ensure that Indian troops lacked the necessary firepower to challenge British authority effectively in the future.

30. (D) Cause: Fear of mass uprising; Effect: Constitutional outlet for discontent.
This historical theory suggests that the Indian National Congress was initially promoted by British officials to serve as a harmless channel for political frustration. By encouraging educated Indians to participate in constitutional debates, the administration hoped to detect and diffuse popular discontent before it could escalate into a mass rebellion similar to the events of 1857, thus ensuring stability.

31. (B) Lord Ripon
The restrictive legislation introduced by Lord Lytton in 1878 was deeply unpopular among Indians as it discriminated against local language newspapers. When a more liberal-minded Viceroy took office, he recognized the injustice of the act and repealed it in 1882. This move restored the freedom of the vernacular press, placing it on the same legal footing as English-language publications.

32. (B) 1885 - 1905
The initial twenty years of the Indian National Congress were characterized by the leadership of the Moderates. During this time, the organization focused on constitutional methods, such as petitions and resolutions, to demand administrative reforms. This phase lasted from the founding of the Congress until the emergence of more radical or militant nationalist sentiments following the controversial Partition of Bengal.

33. (A) Expenditure on famine relief for Indian peasants
The economic drain consisted of resources taken from India without return, such as the profits of foreign capital and the remittances of British officials. Famine relief expenditure, however, was a domestic spending category aimed at addressing local crises within India. Unlike home charges or administrative costs paid to London, famine relief did not constitute a direct unilateral transfer to Britain.

34. (D) Organizing massive civil disobedience and non-payment of taxes
Early nationalist leaders believed in the essential sense of justice inherent in the British character and sought reforms through legal channels. They employed methods such as sending petitions, passing formal resolutions, and conducting propaganda in England to influence public opinion. They consciously avoided mass mobilization or any actions that could be perceived as extra-constitutional or revolutionary during this early period.

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35. (A) Ananda Mohan Bose
This influential political organization was established in Calcutta to represent the aspirations of the middle class and the masses. It was founded by Surendranath Banerjee in close

Lord Ripon, in fact, earned popularity among Indians by repealing this controversial act during his tenure as Viceroy, restoring a degree of freedom.

54. (B) Cause: Partition; Effect: Nationalist transition from petitioning to mass struggle.
The decision to divide the province acted as a massive catalyst for the Indian national movement. It led to widespread public anger that transcended the Moderate methods of petitions and speeches. Consequently, the movement adopted more radical techniques such as boycott and Swadeshi, marking a significant shift toward active mass participation and a more assertive demand for self-rule.

55. (B) 16 October 1905
This day was observed as a day of national mourning across Bengal to protest the division of the province. People fasted, walked barefoot in processions, and sang patriotic songs to express their unity. The implementation of the partition on this date served to intensify the Swadeshi movement and strengthened the resolve of nationalists to challenge British imperialist policies through agitation.

56. (C) The clash centered on the selection of the Congress President and 1906 resolutions.
Tensions between the two factions reached a breaking point over the choice of the presiding officer for the annual session. While the Extremists favored a more radical leader, the Moderates insisted on a more conservative candidate. Additionally, disagreements regarding the extension of the 1906 resolutions on Boycott and Swadeshi to the rest of India contributed to the final organizational breakup.

57. (D) Surendranath Banerjee - Kesari
The newspaper Kesari was famously founded and edited by Bal Gangadhar Tilak, a leading figure of the Extremist faction, not by the Moderate leader mentioned. Surendranath Banerjee is instead closely associated with the newspaper The Bengalee. Accurate attribution of journals to their respective editors is essential for understanding the different ideological strands within the early Indian National Movement and its leaders.

58. (D) Moderates increased their mass base and successfully led the movement alone.
The division of the Congress in 1907 actually led to a period of political stagnation and decline for the organization. Without the dynamic energy of the Extremists, the Moderates lost much of their popular appeal and failed to attract the youth or the masses. This internal weakness allowed the British government to easily suppress the movement and isolate various prominent nationalist leaders.

59. (C) 1906
As part of the Swadeshi movement's emphasis on self-reliance, nationalists sought to create an education system independent of British control. This council was established to promote literary, scientific, and technical education on national lines and under national control. It aimed to instill a sense of patriotism among students and prepare them for service to the country, free from colonial influence.

60. (D) Using heroic assassinations and armed actions to inspire youth and terrorize rulers
This phase of the freedom struggle involved secret societies and small groups of radicalized youth. Their strategy focused on striking fear into the hearts of British officials through targeted violence and acts of individual heroism. They believed that such spectacular actions would awaken the masses from their slumber and inspire a broader national uprising against the oppressive foreign colonial administration.

61. (A) P-2, Q-1, R-4, S-3
The anti-partition agitation spread rapidly beyond Bengal under various regional leaders. Syed Haider Raza spearheaded the movement in Delhi, while Chidambaram Pillai organized resistance in Madras. Lala Lajpat Rai led the campaign in Punjab, and Bal Gangadhar Tilak was the primary force in Bombay and Poona. This widespread leadership demonstrated the growing national character of the struggle against British policies.

62. (C) He was convicted and sentenced to life imprisonment in the Andaman Cellular Jail.
Although this leader was a key figure in the radical nationalist movement and faced trial for revolutionary activities, he was not sentenced to

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80. (C) Cause: Fear of revolutionary upsurge; Effect: Enactment of laws to curtail liberty.
Following the end of the First World War, the British government was concerned about the potential for widespread unrest and the revival of revolutionary activities. To maintain control and suppress any challenge to their authority, they enacted legislation that extended wartime emergency powers. This act allowed the administration to imprison individuals without trial, leading to massive protests across the entire country.

81. (C) Bipin Chandra Pal - Bengal; Lala Lajpat Rai - Punjab; Bal Gangadhar Tilak - Maharashtra
The trio of militant nationalist leaders each had a strong regional base from which they influenced the national movement. Bipin Chandra Pal was a powerful voice in the east, particularly during the anti-partition agitation. Lala Lajpat Rai spearheaded political activities in the north, while Bal Gangadhar Tilak led the struggle in the western part of the country among the Marathi-speaking population.

82. (A) It allowed the government to imprison suspects without trial for up to two years.
The legislation granted the colonial government extraordinary powers to deal with suspected political agitators. It bypassed the normal judicial process by allowing for the detention of individuals for up to two years without a formal trial or the right to legal counsel. This blatant violation of civil liberties was seen by Indians as a Black Act, sparking intense nationwide opposition and protests.

83. (B) 1909
These constitutional changes were introduced during a period of rising nationalist activity and were intended to pacify moderate elements. The reforms increased the size of the legislative councils and allowed for the indirect election of some members. Most significantly, however, they introduced the divisive system of separate electorates for Muslims, which had long-term implications for communal harmony and the movement.

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84. (B) Unanimous support for the Act by the Moderate leaders of the Congress
The controversial legislation was met with near-universal condemnation from all sections of Indian political opinion, including the Moderates. Far from supporting the act, Indian members of the legislative council resigned in protest, and leaders across the ideological spectrum joined in the agitation. The opposition culminated in the nationwide Satyagraha organized by Mahatma Gandhi, which involved strikes and public demonstrations.

85. (A) Both Statement I and Statement II are correct.
The movement successfully used economic pressure to target British commercial interests, leading to a noticeable drop in the sale of foreign-made cloth. Nationalist leaders recognized that the boycott was more than just a financial strategy; it was a potent political tool to awaken the masses and demonstrate Indian resolve to the British Parliament. These two aspects combined to give strength.

86. (C) A day of fasting and suspension of business to protest peacefully
This call for a nationwide protest marked the first major attempt at mass mobilization using the principles of non-violence. By encouraging people to stop work and observe a day of prayer and self-purification, the movement aimed to demonstrate the depth of Indian opposition to the repressive Rowlatt Act. It transformed the political struggle into a moral one, engaging common people.

87. (B) Lord Hardinge II
This high-ranking British official presided over the grand ceremonial event held to mark the visit of the King-Emperor. His tenure was notable for the decision to annul the Partition of Bengal and the shifting of the imperial capital. Despite these attempts to reconcile with Indian public opinion, he later became the target of a revolutionary assassination attempt during his entry.

88. (B) To celebrate Baisakhi and protest the arrest of local leaders
On the day of the tragedy, thousands of people had assembled in a confined space for two main reasons. Many were there to celebrate the traditional harvest festival, which coincided with

more organized and militant group in 1904. The organization was inspired by the Italian nationalist movement and aimed to achieve independence through armed struggle. Members were involved in gathering arms, conducting ideological training, and carrying out targeted assassinations of British officials to challenge colonial authority and inspire youth.

72. (A) Ireland
The demand for self-government within the empire was modeled after the contemporary political struggle in another part of the British territories. Nationalist leaders in India saw parallels between their situation and the Irish movement for domestic autonomy. They adopted similar organizational tactics and terminology, believing that a unified constitutional demand for local rule was the most effective way to achieve political progress.

73. (1) Both A and R are true and R is the correct explanation of A.
The early nationalist leaders effectively utilized economic data to challenge the moral justification of British rule. By developing the drain of wealth theory, they argued that India's persistent poverty was a direct result of colonial exploitation. This intellectual work was successful because it provided a logical and factual basis for the growing nationalist demand for administrative and economic reforms in India.

74. (C) The two leagues merged in late 1916 due to ideological differences with Congress.
Although the two organizations worked toward the same goal of self-government and maintained a high level of cooperation, they never formally merged into a single entity. They maintained separate organizational structures and geographic areas of operation to avoid friction between their respective followers. This arrangement allowed them to effectively cover different parts of India while presenting a united front for reform.

75. (B) 1908
This landmark legal trial followed a failed attempt by young revolutionaries to assassinate a British judge. The subsequent investigation led to the discovery of a bomb-making factory and the arrest of several key figures, including Aurobindo Ghosh. The case highlighted the growing militant trend in Bengal and became a powerful symbol of the youthful sacrifice and commitment to the national cause.

76. (A) The Indian National Congress and the All India Muslim League
This historic agreement marked a significant moment of political cooperation between the two major organizations representing Indian interests. Faced with the challenges of the First World War and the desire for substantial reforms, they decided to present a joint set of demands to the British government. The pact included an agreement on the controversial issue of separate electorates for the Muslim community.

77. (B) II and III only
This leader was a pioneer in using popular culture and traditional religious festivals to bridge the gap between the elite leadership and the common people. He believed that such mass mobilization was essential for the success of the national movement. His famous slogan regarding birthright and self-rule became a rallying cry for millions, reflecting his militant nationalist ideology and assertive stance.

78. (D) It symbolized a united Hindu-Muslim front presenting common political demands.
The most important outcome of the agreement was the temporary reconciliation between the two largest religious communities in their struggle for political rights. By reaching a consensus on constitutional demands and representation, the leaders of both organizations demonstrated that India could speak with a single voice. This unity significantly increased the pressure on the colonial administration to grant meaningful reforms to Indians.

79. (D) W.C. Rand
In response to the high-handed and insensitive handling of the plague epidemic in Poona, two brothers carried out the killing of the British Plague Commissioner in 1897. This event is considered one of the earliest instances of individual revolutionary violence in India. It reflected the deep-seated anger among the local population against the oppressive administrative measures of the colonial government.

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the long-held belief in European racial and military superiority. This event inspired Indian nationalists to believe that through determination and modern organization, an Asian country could successfully challenge and overcome Western imperial dominance and colonial rule.

45. (B) III and V only
While this leader was a pioneer of economic nationalism, he did not believe that British rule enriched the masses; rather, he proved it caused widespread poverty. Furthermore, as a staunch Moderate, he never advocated for a violent overthrow to stop the economic drain. He relied on persistent constitutional agitation and logical economic data to convince the British of their misrule.

46. (D) Self-government within the British Empire, similar to white colonies
In the initial phase of his political career, this leader defined the goal of the movement as achieving a status similar to that of Canada or Australia. He sought self-rule for Indians in internal matters while remaining under the broader umbrella of the British Empire. This demand for provincial and central autonomy was seen as a necessary step toward eventual independence.

47. (C) Three
This revered nationalist figure served as the President of the Indian National Congress on three separate occasions: in 1886, 1893, and 1906. His frequent election reflected his immense prestige and his ability to bridge differences between various factions within the organization. During his 1906 presidency, he famously declared Swaraj to be the ultimate goal of the national movement.

48. (A) Moderates mobilized the educated elite, while Extremists included the masses.
The Moderates primarily targeted the educated urban middle class, believing that political change should be led by the intelligentsia. In contrast, the Extremists recognized the necessity of involving the broader masses, including students, workers, and the rural population. They used cultural symbols and more assertive language to inspire a wider section of society to participate in the anti-colonial struggle.

49. (C) Dadabhai Naoroji - Rast Goftar
This leader used his newspaper to advocate for social reform and political awareness among the Parsi community and the wider public. While other leaders like Tilak and Banerjee were also active in journalism, the association of this specific publication with the Grand Old Man of India is historically accurate. The press was a critical tool for disseminating nationalist ideas.

50. (D) To improve administrative efficiency and equitable resource distribution for Bengalis
Although the British officially justified the division of the province on the grounds of administrative necessity, their true motives were political. They aimed to weaken the nationalist movement by dividing the Bengali-speaking population along religious lines. The policy sought to create a Muslim-majority province in the east to counter the influence of the politically active Hindu middle class in the west.

51. (A) Mohandas Karamchand Gandhi
During his trip to South Africa, this Moderate statesman met the future leader of the Indian movement and was deeply impressed by his work against racial discrimination. He became a political mentor to the younger man, advising him on the complexities of Indian politics. This relationship was pivotal, as it shaped the early political outlook of the future Mahatma.

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52. (C) Rabindranath Tagore emphasized 'Atmashakti', encouraging village-level regeneration.
During the movement against the Partition of Bengal, this eminent poet and thinker advocated for the concept of self-reliance or constructive work in villages. He believed that the real strength of the nation lay in internal social and economic regeneration rather than mere political agitation. His ideas encouraged the establishment of indigenous schools, industries, and rural cooperative societies across the region.

53. (C) Statement I is correct but Statement II is incorrect.
The legislation was indeed designed to suppress the growing criticism of colonial rule in local language newspapers. However, it was enacted by Lord Lytton, who was known for his reactionary and repressive policies, rather than Lord Ripon.

the day. Others had come to peacefully express their opposition to the recent arrest of local leaders and the repressive Rowlatt Act, unaware of the newly imposed meeting ban.

89. (A) P-3, Q-1, R-4, S-2
Revolutionary activities often centered around specific acts or organizational hubs. Khudiram Bose was involved in an early bomb attempt in Bengal, while Madan Lal Dhingra carried out an assassination in London. Lala Hardayal was a founding spirit of the Ghadar movement in North America, and Shyamji Krishna Varma established India House as a center for nationalist students in England.

90. (D) He immediately provided medical assistance to the wounded after the firing.
Following the brutal and indiscriminate firing on the crowd, the British commander showed a complete lack of concern for the victims. He did not organize any medical aid for the hundreds of dead and wounded lying in the Bagh. Instead, he immediately withdrew his troops and left the area, later justifying his actions as a necessary measure to produce a moral effect.

91. (B) Poona
When the veteran nationalist leader launched his campaign for self-government in early 1916, he based his organizational activities in this major city. As his primary stronghold, it served as the nerve center for coordinating political education and propaganda across Maharashtra and other designated regions. From here, his followers worked to revitalize the national movement after a period of relative organizational inactivity.

92. (D) Rabindranath Tagore
Deeply moved by the horrific news of the massacre in Punjab, this world-renowned poet wrote a powerful letter to the Viceroy. He stated that the time had come when badges of honor made their shame glaring in the context of the humiliation suffered by his countrymen. His decision to return his title was a significant moral protest that resonated globally against brutality.

93. (A) IV, II, I, III
The cycle of events began with the initial British proposal to divide Bengal, followed by its formal implementation in October 1905. This triggered intense agitation, leading the 1906 Congress session to officially adopt Swaraj as its goal. However, internal ideological conflicts persisted, finally resulting in the organizational breakup during the annual session held in late December 1907 in Surat.

94. (B) The Congress accepted the report and agreed to drop all further protests.
The official British investigation into the tragedy was widely condemned by Indian leaders as a whitewash designed to protect the officials involved. The Congress refused to accept the findings and instead organized its own independent inquiry to document the true extent of the atrocities. The widespread sense of injustice and betrayal played a crucial role in mobilizing support for subsequent mass movements.

95. (D) The Anarchical and Revolutionary Crimes Act
Although popularly named after the judge who headed the committee that recommended it, the formal title of the law reflected its stated purpose. The legislation was ostensibly designed to combat radical political activities that the government labeled as criminal. Under this name, it codified extraordinary powers that allowed the administration to bypass normal legal protections and suppress dissent through arbitrary detention.

96. (C) Movement transition from elite to mass struggle under Gandhian leadership.
The repressive policies and the subsequent tragedy in Punjab acted as a turning point for the freedom struggle. It destroyed the faith that many Indians still had in British justice and led to the rise of a more militant and inclusive national consciousness. Under the new leadership, the movement expanded its base, involving millions of common people in non-violent direct action.

97. (A) I, II, III and IV only
The campaign against the partition involved diverse methods, including the symbolic burning of foreign goods and the promotion of local cultural traditions. A strong emphasis was placed on national self-reliance as a path to political empowerment. Students were at the forefront of the agitation, actively participating in picketing

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and educational boycotts. The movement did not receive support from British parties.

98. (A) Mobilizing the masses through non-violent direct action instead of elite debate
The arrival of a new leadership style marked a fundamental change in how Indians challenged colonial rule. Moving away from the restricted debates of the elite and the secret violence of small groups, the movement began to rely on the collective power of the masses. This approach used peaceful non-cooperation and civil disobedience to undermine the administrative and moral foundations of authority.

99. (B) Bombay
This organization was established by Mahatma Gandhi to coordinate a peaceful nationwide protest against the repressive Rowlatt Act. It provided a platform for volunteers to sign a pledge to disobey the law through non-violent means. The choice of this major urban center as its base allowed the movement to quickly gain traction among the politically active middle class and industrial workers.

100. (B) Provided ideological justification for the rise of militant nationalism
The inability of the early nationalist leadership to extract meaningful concessions through constitutional means led to widespread frustration, especially among the younger generation. Many began to believe that a more assertive and forceful approach was necessary to challenge British rule. This disillusionment provided the ideological ground for the rise of leaders who advocated for boycott, Swadeshi, and a more direct confrontation.

101. (A) British Indian Association
Most of these groups were secret societies or radical organizations dedicated to the use of force or militant tactics to achieve independence. In contrast, the remaining organization was an early political association that focused on constitutional methods and represented the interests of landed elites and professionals. It belonged to the pre-Congress era of moderate, petition-based politics rather than the revolutionary tradition.

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102. (A) Heavy assessments and commercialization deeply impoverished the local peasantry.
In the regions of Central India, British land revenue policies involved heavy assessments that were often collected with great rigidity. The shift toward commercial crops further integrated the local economy into the global market, making farmers vulnerable to price fluctuations. These factors, combined with the decline of traditional rural industries, led to the systemic impoverishment of the local agricultural population.

103. (C) 13 April 1919
The massacre occurred on a day of great cultural significance for the people of Punjab. While a large crowd had gathered in the enclosed ground to observe the Baisakhi festival and peacefully protest against repressive laws, they were met with unprovoked and lethal force by British troops. This tragic event became a powerful symbol of colonial cruelty and galvanized the nation.

104. (C) Swadeshi was an economic corollary to Swaraj, fostering self-reliance.
For militant nationalist leaders, the promotion of indigenous goods was not merely about supporting local industry. It was viewed as an essential part of the larger struggle for self-rule, as economic dependence on Britain was seen as a major pillar of colonial authority. By fostering self-reliance, they aimed to strengthen the nation's resolve and reduce the economic benefits Britain derived.

105. (C) Statement I is correct but Statement II is incorrect.
The 1909 Act did indeed introduce a system where seats in legislative councils were reserved for Muslims, to be filled by voters of the same community. However, the underlying motive was not to promote harmony but rather to create political divisions between the two major religious groups. By encouraging communal identity over national unity, the British aimed to weaken the movement.

106. (A) Cause: To prevent future uprisings; Effect: Indians were disarmed and licensed.
This restrictive law was introduced by the British administration to prevent any potential armed

uprising by the Indian population. It made the possession of weapons by Indians a criminal offense unless they held a specific government license, which was difficult to obtain. The act was seen as a deeply humiliating measure that reflected the fundamental racial distrust and insecurity of the colonial rulers.

107. (A) Michael O'Dwyer
This official was known for his extremely stern and uncompromising administrative style during a period of intense political unrest. He strongly supported the use of forceful measures to suppress the anti-Rowlatt agitation and later fully endorsed the actions of General Dyer at Amritsar. His policies and attitude were seen by nationalists as the primary cause for the escalation of tensions.

108. (C) Moderates relied on petitions and elite circles, lacking a mass strategy.
While the early nationalist leaders developed a powerful intellectual critique of colonial rule, their methods were primarily restricted to the urban educated elite. They relied on formal petitions, speeches, and debates within restricted circles rather than attempting to mobilize the vast rural population. Without an organized strategy to engage common people, their economic arguments did not immediately spark popular rebellion.

109. (A) P-2, Q-4, R-3, S-1
Various pieces of legislation marked key moments in British Indian history. The repressive press laws were enacted in 1878, while the controversy over judicial equality occurred in 1883. The first major constitutional reforms of the twentieth century were passed in 1909, followed by the emergency wartime laws of 1919. These dates reflect the shifting administrative priorities and reactive policies of the government.

110. (D) Development of a national education system to counter colonial mindsets
This prominent leader argued that political freedom could not be achieved without a fundamental change in the minds of the people. He believed that the existing British educational system was designed to produce subservient clerks and must be replaced by one that instilled national pride and self-respect. For him, creating a national consciousness through education was a prerequisite for successful struggle.

111. (D) The House of Lords
Despite the widespread international and Indian condemnation of the Amritsar massacre, certain sections of the British establishment continued to support the officer responsible. This conservative legislative body passed a motion that praised his actions as having saved the empire from a potential rebellion. This gesture was seen by Indians as a profound insult and further proof of the inherent imperial bias.

112. (C) Enrichment of the Indian agricultural sector under British settlements
The growth of a sense of national identity was driven by several factors, including administrative unity and the rediscovery of cultural heritage. However, the economic condition of the peasantry actually deteriorated under British land revenue settlements, leading to widespread poverty rather than enrichment. This shared suffering and economic exploitation were powerful drivers of discontent that eventually contributed to national feeling.

113. (A) Anushilan Samiti - Pramathanath Mitra (P. Mitra)
This secret society was one of the first and most influential revolutionary organizations in Bengal. It was founded in the early twentieth century by a group of nationalists dedicated to physical training and revolutionary action. The group played a key role in radicalizing youth and was involved in various activities aimed at challenging British authority through force and direct resistance.

114. (A) Cause: Loyalty in 1857; Effect: Annexation abandoned and heir rights granted.
During the great revolt, many Indian rulers remained loyal to the British or at least neutral. In recognition of this support, which helped save the empire, the British Crown decided to abandon the aggressive policy of annexation. The Queen's Proclamation guaranteed the integrity of their territories and restored the right of adoption, turning the princes into dependable colonial allies.

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CHAPTER 13

Gandhian Era Mass Movements and Revolutionary Nationalism

1. During his stay in South Africa, which of the following settlements was established by Mahatma Gandhi in 1904?
(A) Tolstoy Farm
(B) Phoenix Settlement
(C) Sabarmati Ashram
(D) Sevagram Ashram

2. In Gandhian philosophy, what is the fundamental moral premise of 'Satyagraha'?
(A) Adhering to truth and conquering the opponent through self-suffering
(B) Passive resistance against unjust laws using physical force if necessary
(C) Achieving specific political ends through strategic diplomatic compromises
(D) Boycotting all foreign goods to achieve sustainable economic self-reliance

3. Which of the following journals was started by Mahatma Gandhi during his struggle in South Africa?
(A) Navjivan
(B) Young India
(C) Indian Opinion
(D) Harijan

4. Which of the following statements regarding the concept of Satyagraha is incorrect?
(A) It requires the Satyagrahi to harbor no ill-will against the wrongdoer.
(B) It insists on the purity of both means and ends.
(C) It demands an unwavering commitment to truth.
(D) It equates non-violence with weakness and passivity.

5. Upon his return to India in 1915, who advised Mahatma Gandhi to spend a year touring the country with his "ears open but his mouth shut"?
(A) Bal Gangadhar Tilak
(B) Dadabhai Naoroji
(C) Gopal Krishna Gokhale
(D) Pherozeshah Mehta

6. Start by reading the lists below. Match List I with List II and select the correct answer.
List I: (Movement/Event)
P. Champaran Satyagraha
Q. Kheda Satyagraha
R. Ahmedabad Mill Strike
S. Bardoli Satyagraha
List II: (Key Associate/Leader)
1. Anusuya Sarabhai
2. Vallabhbhai Patel
3. Rajendra Prasad
4. Indulal Yagnik
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-2, R-3, S-4

7. Which of the following was Mahatma Gandhi's first major public appearance in India where he criticized the elite for their lack of concern for the rural poor?
(A) Lucknow session of the Indian National Congress in 1916
(B) Opening of the Banaras Hindu University in 1916
(C) Champaran Satyagraha in 1917
(D) Ahmedabad Mill Strike in 1918

8. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the options given below:
Assertion (A): During the Ahmedabad Mill Strike, Gandhi advised the workers to go on

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representatives to provide a semblance of impartiality. These individuals participated in the inquiry and eventually submitted a separate minority report that was more critical of the government's actions than the majority findings. Their involvement ensured that an Indian perspective was officially recorded during the investigation into the massacre.

125. (A) Both Statement I and Statement II are correct.
British economic strategy was designed to benefit home industries at the expense of the colony. While British manufactured goods were allowed into the Indian market with little to no duties, Indian exports to Britain faced high protective barriers. This unequal policy effectively prevented Indian manufacturers from competing, leading to the rapid decline of traditional industries and the drain of wealth.

126. (B) Harijan
Most of these newspapers were established in the nineteenth century and played a vital role in the early phase of the national awakening. They were instrumental in criticizing colonial policies and building public opinion before 1920. In contrast, the remaining publication was started much later by Mahatma Gandhi to specifically address social issues like untouchability and promote his constructive program.

127. (A) P-3, Q-4, R-1, S-2
The early annual meetings of the national organization were held in different major cities to promote its pan-Indian character. The inaugural session took place in the west, followed by a meeting in the major eastern port city. The third and fourth sessions moved to the southern and northern parts of the country, respectively. This deliberate rotation helped spread political awareness.

128. (D) The European community in India strongly supported the bill as an equality measure.
The attempt to grant Indian judges the power to try Europeans in criminal cases met with fierce and organized resistance from the white population in India. They viewed the measure as an insult to their racial superiority and launched a vigorous campaign against it. This reaction taught Indian nationalists that unity and organized agitation were necessary to challenge the racial biases of administration.

129. (A) III, I, II, IV
The timeline begins with the return of a future key leader from abroad in early 1915. This was followed by a major political agreement between the Congress and the League in late 1916. The final year of this period saw the enactment of repressive legislation in early 1919, which directly led to the tragic military action against a crowd in April.

130. (B) The movement successfully mobilized the vast majority of Muslim peasantry.
Although the movement against the partition saw widespread participation from students and women, it faced significant challenges in gaining broad support from all communities. Many members of the Muslim elite and much of the rural peasantry remained indifferent or were actively discouraged from joining by British policies. While some prominent individuals did participate, the movement did not achieve complete communal unity.

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115. (D) Tantia Tope
This brilliant military strategist and loyal lieutenant of Nana Sahib conducted a prolonged and effective guerrilla campaign in Central India long after other centers of the revolt had fallen. Despite his skill in evading capture, he was eventually turned over to the British by a close associate. His capture and subsequent execution marked the end of organized armed resistance.

116. (A) From seeking greater participation in governance to demanding substantive self-rule
The Indian national movement underwent a significant evolution in its political goals over several decades. Initially, the leadership sought a larger share for Indians in the existing administrative machinery and legislative bodies. However, persistent colonial indifference and repressive measures gradually pushed the movement toward a more ambitious demand for substantive self-government, reflecting a growing desire for genuine political autonomy.

117. (D) New India and Commonweal
These two journals were the primary vehicles used by the Irish leader to promote her political ideas in India. Through their columns, she advocated for the cause of self-government and educated the public on the principles of the Home Rule movement. The publications played a vital role in mobilizing support and coordinating activities across various regions reaching a wide audience.

118. (B) Amrita Bazar Patrika
To bypass the strict censorship and repressive provisions of the 1878 press law, which specifically targeted local language publications, this influential journal made a sudden and dramatic shift. By switching its language from Bengali to English overnight, it successfully avoided the legal restrictions that could have led to its closure. This clever move allowed the paper to continue its criticism.

119. (C) Statement I is correct but Statement II is incorrect.
The meeting was historic for reuniting the two wings of the Congress that had been divided since the 1907 split. This reconciliation was essential for strengthening the national movement. However, contrary to some views, the Congress actually accepted the League's demand for separate electorates as part of a joint political agreement. This compromise was intended to present unity.

120. (D) Abanindranath Tagore
This artist played a leading role in the cultural wing of the Swadeshi movement by challenging the dominance of Western artistic styles. He sought to revive traditional Indian painting techniques and themes, believing that a nation's art should reflect its own spirit and heritage. By founding this society, he helped create a modern Indian art movement rooted in national identity.

121. (A) Dinshaw Wacha
When Mahatma Gandhi proposed the use of extra-constitutional methods like Satyagraha to protest the Rowlatt Act, he faced opposition from some senior Moderate leaders. These individuals remained committed to strictly legal and constitutional forms of agitation and were wary of the potential for mass violence. Among the options, this veteran leader represented the traditional Moderate viewpoint against the new leadership.

122. (A) Lala Lajpat Rai
In an attempt to crush the growing unrest in North India, the British administration used an old regulation to exile this prominent leader without a formal trial. His deportation to Burma sparked widespread outrage and served to further radicalize the nationalist movement. The use of such arbitrary measures by the government highlighted the lack of basic civil liberties under colonial rule.

123. (D) Statement I is incorrect but Statement II is correct.
The official inquiry committee did not completely excuse the actions of the British commander; instead, it criticized him for his grave error of judgment and for continuing to fire for an excessive duration. While the report was seen as too lenient by Indians, it nonetheless led to the officer's removal from his post and his return to England, ending his career.

124. (C) Sir Chimanlal Setalvad and Pandit Jagat Narayan
The official committee appointed to investigate the events in Punjab included several Indian

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strike and demand a 35 percent wage hike.
Reason (R): The mill owners were planning to completely withdraw the 'Plague Bonus' despite the sharp rise in the cost of living due to World War I.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. The Tinkathia system, which was the primary cause of the Champaran Satyagraha, required the peasants to cultivate indigo on what fraction of their land?
(A) One-third
(B) Three-twentieths
(C) Half
(D) Three-fourths

10. Consider the following statements regarding the Khilafat Movement:
I. It aimed to pressure the British government to preserve the authority of the Ottoman Sultan as the Caliph.
II. Mahatma Gandhi opposed joining the Khilafat cause with the Non-Cooperation Movement.
III. The All India Khilafat Conference in 1919 elected Mahatma Gandhi as its president.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

11. Who among the following local leaders persuaded Mahatma Gandhi to visit Champaran and investigate the grievances of the indigo cultivators?
(A) Raj Kumar Shukla
(B) Rajendra Prasad
(C) J.B. Kripalani
(D) Mahadev Desai

12. Which of the following options represents the correct chronological sequence of events?
(A) Jallianwala Bagh Massacre → Chauri Chaura Incident → Nagpur Congress Session → Khilafat Committee formation
(B) Khilafat Committee formation → Jallianwala Bagh Massacre → Nagpur Congress Session → Chauri Chaura Incident
(C) Jallianwala Bagh Massacre → Khilafat Committee formation → Nagpur Congress Session → Chauri Chaura Incident
(D) Nagpur Congress Session → Jallianwala Bagh Massacre → Khilafat Committee formation → Chauri Chaura Incident

13. Which of the following movements is considered Mahatma Gandhi's first experiment in non-cooperation on Indian soil?
(A) Champaran Satyagraha
(B) Ahmedabad Mill Strike
(C) Kheda Satyagraha
(D) Rowlatt Satyagraha

14. Match List I with List II and select the correct answer.
List I: (Event/Report)
P. Appointment of Simon Commission
Q. Nehru Report
R. Poorna Swaraj Resolution
S. First Round Table Conference
List II: (Year)
1. 1928
2. 1930
3. 1927
4. 1929
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

15. What was the outcome of the Champaran Agrarian Act passed following Gandhi's investigation?
(A) Confiscation of European estates and redistribution of land to laborers
(B) Continuation of indigo cultivation with significantly increased wages
(C) Immediate declaration of independence for the entire province of Bihar
(D) Abolition of the Tinkathia system and partial refund of illegal dues

16. Consider the following statements regarding the Dandi March:
I. It covered a distance of approximately 240 miles.

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II. Gandhi was accompanied by exactly 78 chosen followers at the start.
III. The march concluded on 6th April 1930 with the breaking of the salt law.
IV. Only men were allowed to participate in the entire Civil Disobedience Movement.

Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

17. What was the primary grievance of the peasants during the Kheda Satyagraha of 1918?
(A) The imposition of heavy taxes on indigo cultivation
(B) Refusal of the government to remit land revenue despite crop failure
(C) Forced eviction of tenants by local Zamindars
(D) The compulsory recruitment of peasants into the British army

18. Arrange the following events related to the Gandhian mass movements in the correct chronological order:
I. Gandhi-Irwin Pact
II. Dandi March
III. Second Round Table Conference
IV. Execution of Bhagat Singh

Select the correct answer from the options given below:
(A) II, I, IV, III
(B) II, IV, I, III
(C) I, II, III, IV
(D) II, I, III, IV

19. According to the Bombay Presidency revenue code, farmers in Kheda were entitled to total revenue remission if the crop yield was less than what fraction of the normal produce?
(A) One-half
(B) One-third
(C) One-fourth
(D) One-fifth

20. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the options given below:
Assertion (A): Bhagat Singh and Batukeshwar Dutt threw a bomb in the Central Legislative Assembly in 1929.
Reason (R): Their objective was to assassinate the Viceroy and key British officials to incite an armed rebellion.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. In which of the following early struggles did Mahatma Gandhi undertake his first hunger strike (fast unto death) in India?
(A) Champaran Satyagraha
(B) Rowlatt Satyagraha
(C) Kheda Satyagraha
(D) Ahmedabad Mill Strike

22. Consider the following statements regarding the Government of India Act 1935:
I. It proposed an All-India Federation consisting of British Indian Provinces and Princely States.
II. It abolished dyarchy at the center and introduced it in the provinces.
III. It granted complete independence to India.
IV. It introduced provincial autonomy.
V. It established a Federal Court in India.

Which of the above statement(s) is/are incorrect?
(A) I and IV
(B) II and III
(C) III and V
(D) I, II, and V

23. The Non-Cooperation Movement was formally launched on 1st August 1920. Which prominent Indian nationalist passed away on the exact same day?
(A) Gopal Krishna Gokhale
(B) Bal Gangadhar Tilak
(C) Dadabhai Naoroji
(D) Pherozeshah Mehta

24. Match List I with List II and select the correct answer.
List I: (Personality)
P. B.R. Ambedkar
Q. Madan Mohan Malaviya
R. Sarojini Naidu

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S. Tej Bahadur Sapru

List II: (Role/Association in the 1930s)

1. Attended RTCs as a representative of Indian Women
2. Demanded separate electorates for the Depressed Classes
3. Liberal leader who attended all three RTCs
4. Signatory to the Poona Pact on behalf of upper-caste Hindus

(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

25. The special session of the Indian National Congress in September 1920, which approved the Non-Cooperation programme, was held in which city?
(A) Nagpur
(B) Calcutta
(C) Bombay
(D) Madras

26. Consider the following statements regarding the Chittagong Armoury Raid of 1930:
I. It was led by Surya Sen, affectionately called 'Masterda'.
II. The revolutionaries successfully captured two main armouries and destroyed the telephone and telegraph lines.
III. Surya Sen proclaimed the establishment of a provisional independent government.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

27. Which of the following was NOT a part of the original constructive programme of the Non-Cooperation Movement?
(A) Demand for separate electorates for religious minorities
(B) Promotion of Khadi and Charkha
(C) Eradication of untouchability
(D) Establishment of national educational institutions

28. Arrange the following working class and socialist organizations in the correct chronological order of their establishment:
I. All India Kisan Sabha
II. Communist Party of India (Kanpur)
III. All India Trade Union Congress (AITUC)
IV. Congress Socialist Party
Select the correct answer from the options given below:
(A) III, II, IV, I
(B) II, III, I, IV
(C) III, IV, II, I
(D) I, II, III, IV

29. At the Nagpur session of the Congress in December 1920, the goal of the Congress was changed. What was the new goal adopted?
(A) Dominion Status within the British Empire
(B) Immediate armed rebellion against British rule
(C) Attainment of Swaraj through peaceful and legitimate means
(D) Establishment of a Socialist Republic

30. Consider the following statements regarding Jinnah's 'Fourteen Points' (1929):
I. It demanded a uniform measure of autonomy for all provinces.
II. It insisted that one-third of the representation in the Central Legislature be reserved for Muslims.
III. It accepted the immediate abolition of separate electorates.
IV. It demanded the separation of Sindh from the Bombay Presidency.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

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31. The tragic Chauri Chaura incident, which led to the suspension of the Non-Cooperation Movement, occurred in which present-day state?
(A) Bihar
(B) Bengal
(C) Uttar Pradesh
(D) Punjab

32. Which of the following provides the correct chronological sequence of organizations formed by Dr. B.R. Ambedkar?
(A) Independent Labour Party → Scheduled Castes Federation → Bahishkrit Hitakarini

Sabha
(B) Bahishkrit Hitakarini Sabha → Independent Labour Party → Scheduled Castes Federation
(C) Scheduled Castes Federation → Bahishkrit Hitakarini Sabha → Independent Labour Party
(D) Bahishkrit Hitakarini Sabha → Scheduled Castes Federation → Independent Labour Party

33. On what date did the Chauri Chaura incident take place, resulting in the burning of a police station?
(A) 13th April 1919
(B) 1st August 1920
(C) 4th February 1922
(D) 12th March 1930

34. Consider the following combinations of revolutionary actions:
I. Kakori Train Robbery (1925) - HRA
II. Assassination of Saunders (1928) - HSRA
III. Central Assembly Bomb Case (1929) - HSRA
IV. Chittagong Armoury Raid (1930) - Indian Republican Army
V. Assassination of Curzon Wyllie (1909) - Ghadar Party
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) I, II, and III only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

35. Which Congress working committee resolution officially withdrew the Non-Cooperation Movement after the Chauri Chaura incident?
(A) Lahore Resolution
(B) Wardha Resolution
(C) Calcutta Resolution
(D) Bardoli Resolution

36. Match List I with List II and select the correct answer.
List I: (Revolutionary Group/Event)
P. Kakori Conspiracy Case
Q. Indian Republican Army (Chittagong)
R. Naujawan Bharat Sabha
S. Ghadar Party
List II: (Key Personality)
1. Bhagat Singh
2. Ram Prasad Bismil
3. Lala Hardayal
4. Surya Sen
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

37. Which of the following best describes the most significant political evaluation of the Non-Cooperation Movement?
(A) Transformation of the Congress into a mass-based political organization
(B) Successfully forcing the British to grant immediate and full independence
(C) Achieving the complete elimination of communalism from Indian politics
(D) Immediate partition of the country based on religious demographics

38. Identify the incorrect statement regarding the political stance of the Congress Socialist Party (CSP).
(A) They accepted Gandhi's leadership in the anti-imperialist struggle
(B) They discarded the idea of nationalism for international communism
(C) They opposed the participation of Congress in the 1937 elections
(D) They sought to build a broad anti-imperialist front with workers

39. After the suspension of the Non-Cooperation Movement, the Congress was divided into 'Pro-changers' and 'No-changers'. Who among the following was a prominent 'No-changer'?
(A) Vallabhbhai Patel
(B) Motilal Nehru
(C) C.R. Das
(D) Vithalbhai Patel

40. Match List I with List II and select the correct answer.
List I: (Organization/Journal)
P. Harijan (Journal)
Q. Mooknayak (Journal)
R. National Herald (Newspaper)
S. Al-Hilal (Journal)
List II: (Associated Leader)
1. B.R. Ambedkar
2. Maulana Abul Kalam Azad
3. Mahatma Gandhi

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4. Jawaharlal Nehru
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

41. The Swaraj Party was founded on 1st January 1923 by C.R. Das and Motilal Nehru. What was their primary strategic objective?
(A) To initiate a violent uprising against the existing British rule
(B) To permanently boycott all elections and focus solely on Charkha
(C) To ally with the British government against the Muslim League
(D) To enter the councils and wreck the government from within

42. Identify the incorrect statement regarding the participation of women in the Gandhian mass movements.
(A) The Civil Disobedience Movement saw mass participation of women in picketing foreign cloth and liquor shops.
(B) Women were strictly barred by Congress from taking part in underground revolutionary activities.
(C) Gandhi actively discouraged women from participating in the Dandi March initially, but later they joined in large numbers.
(D) Sarojini Naidu led the non-violent raid on the Dharsana Salt Works in 1930.

43. Who became the first Indian to be elected as the President of the Central Legislative Assembly in 1925 due to the efforts of the Swaraj Party?
(A) Motilal Nehru
(B) Vithalbhai Patel
(C) Madan Mohan Malaviya
(D) Lala Lajpat Rai

44. Mahatma Gandhi's philosophy of economic equalization and the relationship between capital and labor was encapsulated in his concept of:
(A) State Capitalism
(B) Dictatorship of the Proletariat
(C) Trusteeship
(D) Laissez-faire

45. The Simon Commission was appointed in 1927 primarily to:
(A) To investigate the causes of the Jallianwala Bagh massacre
(B) To partition the province of Bengal for administrative ease
(C) To review the 1919 Act and suggest constitutional reforms
(D) To negotiate the transfer of power to the National Congress

46. The Gandhi-Irwin Pact, signed on 5th March 1931, resulted in which of the following?
(A) The immediate grant of Dominion Status to India
(B) Commutation of the death sentence of Bhagat Singh
(C) Acceptance of the demand for Poorna Swaraj
(D) The suspension of the Civil Disobedience Movement

47. Why was the Simon Commission boycotted by all major political parties in India?
(A) It was an "all-white" commission with no Indian representation.
(B) It proposed the immediate partition of India.
(C) It recommended the abolition of separate electorates.
(D) It rejected the demand to establish a central bank in India.

48. As per the terms of the Gandhi-Irwin Pact, the British government agreed to which of the following demands?
(A) Right to make salt in coastal villages for personal consumption
(B) Release of all political prisoners, including those convicted of violence
(C) Holding public inquiries into police excesses during the movement
(D) Immediate withdrawal of all British troops from India

49. During an anti-Simon Commission protest in Lahore, which prominent leader was severely injured in a police lathi charge and later succumbed to his injuries?
(A) Bipin Chandra Pal
(B) Lala Lajpat Rai

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(C) Bhagat Singh
(D) Bal Gangadhar Tilak

50. Which session of the Indian National Congress in 1931 endorsed the Gandhi-Irwin Pact and reiterated the goal of Poorna Swaraj?
(A) Lahore Session
(B) Karachi Session
(C) Faizpur Session
(D) Haripura Session

51. The Nehru Report of 1928 was the first major Indian effort to draft a constitutional framework. It recommended which of the following as the ultimate goal for India?
(A) Complete Independence (Poorna Swaraj)
(B) Dominion Status within the British Commonwealth
(C) A federation of independent princely states
(D) A communist state modeled on the Soviet Union

52. Mahatma Gandhi attended the Second Round Table Conference in London in 1931 as the sole representative of the Indian National Congress. What was the primary reason for its failure from the Congress's perspective?
(A) Refusal of the British to discuss federal structures
(B) Disagreement over the issue of minority representation and separate electorates
(C) The outbreak of the Second World War
(D) The sudden death of the British Prime Minister Ramsay MacDonald

53. Which section of the Congress strongly opposed the Nehru Report's recommendation of Dominion Status and formed the 'Independence for India League'?
(A) Young radical leaders like Jawaharlal Nehru and Subhas Chandra Bose
(B) Moderate leaders like Tej Bahadur Sapru
(C) The Swarajists led by Motilal Nehru
(D) The No-changers led by Rajendra Prasad

54. What prompted Mahatma Gandhi to resume the Civil Disobedience Movement upon his return from London in 1932?
(A) The British government's refusal to grant provincial autonomy
(B) A direct attack by the British on the Sabarmati Ashram
(C) The arrest of Jawaharlal Nehru and severe repression by Viceroy Willingdon
(D) The failure of the monsoon leading to extreme famine conditions

55. In response to the Nehru Report, who formulated the famous 'Fourteen Points' to safeguard Muslim political interests?
(A) Maulana Abul Kalam Azad
(B) Aga Khan
(C) Mohammad Ali Jinnah
(D) Hakim Ajmal Khan

56. The British Prime Minister Ramsay MacDonald announced the 'Communal Award' in August 1932. What was its most controversial provision?
(A) It provided separate electorates for Muslims and Sikhs only
(B) It abolished the system of separate electorates entirely
(C) It restricted voting rights only to elite property owners
(D) It granted separate electorates for the Depressed Classes

57. The historic 'Poorna Swaraj' (Complete Independence) resolution was passed during which session of the Indian National Congress in 1929?
(A) Karachi Session
(B) Calcutta Session
(C) Madras Session
(D) Lahore Session

58. How did Mahatma Gandhi react to the announcement of the Communal Award regarding the Depressed Classes?
(A) He welcomed it as a step towards social justice.
(B) He immediately launched a violent protest across India.
(C) He undertook a fast unto death in Yerwada Jail to oppose the political separation of the Depressed Classes from Hindu society.
(D) He resigned from the Indian National Congress.

59. Who presided over the Lahore Session of the Indian National Congress in 1929?
(A) Mahatma Gandhi

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(B) Motilal Nehru
(C) Jawaharlal Nehru
(D) Subhas Chandra Bose

60. Which agreement replaced the separate electorates for the Depressed Classes with a system of joint electorates with reserved seats?
(A) Lucknow Pact
(B) Poona Pact
(C) Gandhi-Irwin Pact
(D) Delhi Manifesto

61. Following the Lahore Congress resolution, which date was observed as the first 'Independence Day' across India?
(A) 26th January 1930
(B) 15th August 1930
(C) 31st December 1929
(D) 12th March 1930

62. Under the Poona Pact of 1932, the number of seats reserved for the Depressed Classes in the provincial legislatures was increased from the 71 granted by the Communal Award to approximately:
(A) 98
(B) 115
(C) 147
(D) 180

63. Mahatma Gandhi inaugurated the Civil Disobedience Movement by violating the salt law. From where did the historic Dandi March begin on 12th March 1930?
(A) Sevagram Ashram
(B) Champaran
(C) Yerwada Jail
(D) Sabarmati Ashram

64. Following the Poona Pact, Mahatma Gandhi temporarily withdrew from active politics and devoted himself to the cause of:
(A) Harijan upliftment and eradication of untouchability
(B) Peasant rights in Bihar
(C) Reorganizing the Swaraj Party
(D) Advocating for completely industrialized economic reforms

65. In the North-West Frontier Province, who led the 'Khudai Khidmatgars' (Servants of God), also known as Red Shirts, during the Civil Disobedience Movement?
(A) Maulana Azad
(B) Liaquat Ali Khan
(C) Khan Abdul Ghaffar Khan
(D) Sheikh Abdullah

66. In 1932, Gandhi founded the All India Anti-Untouchability League. What was it later renamed as?
(A) Bahishkrit Hitakarini Sabha
(B) Dalit Panther Society
(C) Harijan Sevak Sangh
(D) Satyashodhak Samaj

67. During the spread of the Civil Disobedience Movement, the famous 'Cunningham Circular' which forced students to furnish a certificate of good behavior was deeply opposed in which province?
(A) Assam
(B) Punjab
(C) Bengal
(D) Central Provinces

68. The Indian National Congress officially attended which of the three Round Table Conferences?
(A) Only the First
(B) Only the Second
(C) Both the First and Second
(D) The Second and Third

69. In the context of Madhya Pradesh, the 'Jungle Satyagraha' of 1930, which involved defying forest laws during the Civil Disobedience Movement, gained prominence in which regions?
(A) Gwalior and Indore
(B) Rewa and Satna
(C) Bhopal and Raisen
(D) Betul and Seoni

70. The constitutional discussions at the three Round Table Conferences eventually culminated in the passing of which British legislation?
(A) Government of India Act 1919
(B) Indian Independence Act 1947
(C) Government of India Act 1935
(D) Morley-Minto Reforms

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71. Who among the following tribal leaders was martyred during the Turia Jungle Satyagraha in the Seoni district of Madhya Pradesh in 1930?
(A) Ganjan Singh Korku
(B) Renu Bunkar (Muka Lohar)
(C) Bhima Nayak
(D) Tantia Bhil

72. Under the Government of India Act 1935, the residuary legislative powers were vested in the:
(A) Federal Legislature
(B) Provincial Legislatures
(C) Governor-General (Viceroy)
(D) Secretary of State for India

73. Did the All-India Federation proposed by the Government of India Act 1935 ever come into existence?
(A) Yes, immediately in 1935
(B) Yes, after the provincial elections in 1937
(C) No, because the Congress completely boycotted the elections
(D) No, because the required number of Princely States did not join

74. The Government of India Act 1935 separated which territory from India?
(A) Burma
(B) Ceylon
(C) Nepal
(D) Bhutan

75. In the provincial elections held in 1937 under the Government of India Act 1935, the Indian National Congress formed ministries in how many provinces initially?
(A) 3
(B) 5
(C) 7
(D) 11

76. In which of the following provinces was the Congress unable to secure a majority or form a ministry in 1937?
(A) United Provinces and Central Provinces
(B) Bengal and Punjab
(C) Madras and Bombay
(D) Bihar and Orissa

77. Why did the Congress ministries in the provinces resign en masse in October-November 1939?
(A) Declaring India a belligerent in WWII without Indian consent
(B) The passing of the draconian and unjust Rowlatt Act
(C) Internal factionalism between Subhas Bose and Gandhi
(D) Protesting against the implementation of the Award

78. How did the Muslim League, led by M.A. Jinnah, react to the resignation of the Congress ministries in 1939?
(A) It organized nationwide strikes in solidarity with the Congress.
(B) It demanded the immediate withdrawal of British forces from India.
(C) It celebrated the day of resignation as a "Day of Deliverance".
(D) It boycotted the British government until Congress ministries were restored.

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79. During the 1937-1939 period of Congress ministries, who served as the Premier (Chief Minister) of the Central Provinces and Berar, a region extensively covering present-day Madhya Pradesh?
(A) Ravi Shankar Shukla
(B) Kailash Nath Katju
(C) Pattabhi Sitaramayya
(D) N.B. Khare

80. The ideology of revolutionary nationalism in the 1920s shifted fundamentally from the earlier phase. Which of the following best describes this ideological shift?
(A) A move towards religious revivalism and communal politics
(B) Complete integration into the moderate faction of Congress
(C) Organizing mass socialist republics rather than heroic actions
(D) An exclusive focus on agrarian issues over anti-imperialism

81. Which international event had a profound ideological influence on the revolutionary nationalists of the 1920s, inspiring them toward socialist ideas?
(A) The French Revolution
(B) The Russian Revolution of 1917
(C) The American Civil War

(D) The First Opium War

82. Identify the odd one out among the following revolutionaries who was NOT associated with the Hindustan Republican Association (HRA)?
(A) Ram Prasad Bismil
(B) Ashfaqulla Khan
(C) Jogesh Chandra Chatterjee
(D) V.D. Savarkar

83. The Ghadar Party, formed in 1913 to overthrow British rule in India by armed rebellion, was headquartered in which city?
(A) San Francisco
(B) London
(C) Tokyo
(D) Berlin

84. Who among the following was the founding president of the Ghadar Party?
(A) Lala Hardayal
(B) Tarak Nath Das
(C) Sohan Singh Bhakna
(D) Kartar Singh Sarabha

85. The Komagata Maru incident of 1914 significantly fueled the outrage of the Ghadarites. What was the Komagata Maru?
(A) A Japanese steamship carrying Indian immigrants that was denied entry into Canada
(B) A British warship sunk by revolutionaries
(C) A secret revolutionary publication distributed in Punjab
(D) A military cantonment where a major mutiny took place

86. The bomb thrown in the Central Legislative Assembly by Bhagat Singh and B.K. Dutt was intended to protest against the passing of which two bills?
(A) Rowlatt Act and Ilbert Bill
(B) Public Safety Bill and Trade Dispute Bill
(C) Vernacular Press Act and Arms Act
(D) Defence of India Act and Seditious Meetings Act

87. Bhagat Singh, Sukhdev, and Rajguru were tried and sentenced to death in which famous case?
(A) Kakori Conspiracy Case
(B) Chittagong Armoury Raid Case
(C) Lahore Conspiracy Case
(D) Alipore Bomb Case

88. In 1926, Bhagat Singh helped organize a youth organization to encourage political consciousness among the youth of Punjab. What was its name?
(A) Abhinav Bharat Society
(B) Anushilan Samiti
(C) India Independence League
(D) Naujawan Bharat Sabha

89. Who did Bhagat Singh and Rajguru mistakenly assassinate in December 1928 to avenge the death of Lala Lajpat Rai?
(A) John P. Saunders
(B) General Dyer
(C) James A. Scott
(D) Michael O'Dwyer

90. On which date were Bhagat Singh, Sukhdev, and Rajguru executed by the British authorities?
(A) 23rd March 1931
(B) 14th February 1931
(C) 23rd March 1930
(D) 15th August 1931

91. Chandrashekhar Azad, a prominent revolutionary leader, was born in Bhabra village. In which present-day district of Madhya Pradesh is this village located?
(A) Jhabua
(B) Alirajpur
(C) Dhar
(D) Khargone

92. After the suspension of the Non-Cooperation Movement, Chandrashekhar Azad joined the Hindustan Republican Association (HRA). In 1928, the HRA was reorganized at Feroz Shah Kotla, Delhi. What was the new word added to its name?
(A) Socialist
(B) Democratic
(C) Communist
(D) National

93. Chandrashekhar Azad achieved martyrdom on 27th February 1931 during a fierce gun battle with the police in Alfred Park. In which city is this park located?

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18. (A) II, I, IV, III
These historical events are chronologically linked within the period of the Civil Disobedience Movement. The Dandi March occurred in March 1930, leading to the Gandhi-Irwin Pact in early March 1931. Shortly thereafter, Bhagat Singh and his comrades were executed later that month. These developments preceded the Second Round Table Conference, which took place in London during the latter part of 1931.

19. (C) One-fourth
The revenue code of the Bombay Presidency contained specific provisions to protect agriculturists during periods of extreme hardship. It mandated a total remission of land revenue if the estimated crop yield was less than twenty-five percent of the normal harvest. During the 1918 Kheda crisis, farmers asserted this legal right when the administration ignored the widespread crop failure caused by adverse weather.

20. (C) A is true but R is false.
The bombing of the Central Legislative Assembly in 1929 by Bhagat Singh and Batukeshwar Dutt was a symbolic act of protest. Their primary intention was not to cause physical harm or assassinate officials but to draw international attention to the repressive colonial laws. By choosing a vacant space for the blast, they sought to make the "deaf hear" about Indian aspirations.

21. (D) Ahmedabad Mill Strike
During the 1918 dispute between Ahmedabad textile workers and mill owners, Mahatma Gandhi employed a hunger strike for the first time in India. He undertook this fast to prevent the demoralized workers from returning to their jobs and to exert moral pressure on the owners. This tactic proved successful, resulting in a compromise that granted a thirty-five percent wage increase.

22. (B) II and III
The Government of India Act of 1935 proposed a complex constitutional structure for the subcontinent. It introduced the concept of provincial autonomy and established a federal court, but it did not grant complete independence. Furthermore, it actually abolished dyarchy at the provincial level and introduced it at the central level. These limitations made the act unacceptable to many nationalist leaders.

23. (B) Bal Gangadhar Tilak
Bal Gangadhar Tilak, a towering figure of the radical nationalist phase, died on August 1, 1920. His death coincided exactly with the formal launch of the Non-Cooperation Movement led by Mahatma Gandhi. The entire nation mourned his passing with massive processions, and the Tilak Swaraj Fund was subsequently established to finance the movement, raising over one crore rupees in his memory.

24. (A) P-2, Q-4, R-1, S-3
Diverse Indian leaders played specialized roles during the constitutional negotiations of the 1930s. B.R. Ambedkar advocated for the political rights of depressed classes through separate electorates. Madan Mohan Malaviya represented orthodox Hindu interests during the signing of the Poona Pact. Sarojini Naidu participated in the Round Table conferences as a voice for Indian women. Tej Bahadur Sapru mediated between factions.

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25. (B) Calcutta
The Indian National Congress convened a special session in Calcutta in September 1920 to deliberate on the non-cooperation program proposed by Gandhi. Despite some initial hesitation from certain leaders, the session formally approved the strategy to boycott British institutions and promote national education. This paved the way for the movement's mass adoption at the subsequent regular annual session held in Nagpur.

26. (D) I, II, and III
The Chittagong Armoury Raid of 1930 was a meticulously planned revolutionary action led by Surya Sen. The participants successfully seized control of two government armouries and disrupted critical communication infrastructure. Following this success, the revolutionaries established a provisional independent government to challenge colonial authority. This event significantly inspired the youth of Bengal and demonstrated the capability of organized revolutionary groups.

105. In 1929, a major conspiracy case was launched by the British government against 31 labor leaders and communists, resulting in a prolonged trial. What is this case known as?
(A) Meerut Conspiracy Case
(B) Kanpur Bolshevik Conspiracy Case
(C) Lahore Conspiracy Case
(D) Peshawar Conspiracy Case

106. The growth of socialist ideas within the Indian National Congress in the late 1920s and 1930s was primarily championed by which two young leaders?
(A) Vallabhbhai Patel and Rajendra Prasad
(B) C. Rajagopalachari and J.B. Kripalani
(C) Jawaharlal Nehru and Subhas Chandra Bose
(D) Motilal Nehru and C.R. Das

107. The Congress Socialist Party (CSP) was formed in 1934 within the Congress framework. Who were its key founding members?
(A) S.A. Dange and M.N. Roy
(B) Jawaharlal Nehru and Subhas Chandra Bose
(C) Ram Manohar Lohia and B.R. Ambedkar
(D) Jayaprakash Narayan, Acharya Narendra Dev, and Minoo Masani

108. What was the fundamental ideological objective of the Congress Socialist Party (CSP) when it was formed?
(A) To break from Congress and fight elections separately
(B) To support the British war effort for post-war gains
(C) To radicalize Congress with socialist programs and goals
(D) To establish a Marxist state through immediate violence

109. Who among the following authored the influential socialist text "Why Socialism?" in 1936?
(A) Ram Manohar Lohia
(B) E.M.S. Namboodiripad
(C) Acharya Narendra Dev
(D) Jayaprakash Narayan

110. In the context of Dalit political mobilization in the 1930s, Dr. B.R. Ambedkar founded which political party in 1936 to contest the upcoming provincial elections?
(A) Independent Labour Party
(B) Scheduled Castes Federation
(C) Republican Party of India
(D) Bahujan Samaj Party

111. Dr. B.R. Ambedkar started the Mahad Satyagraha in 1927 primarily to:
(A) Assert the right of untouchables to draw water from the public Chawdar Tank
(B) Protest against the Simon Commission
(C) Demand a separate Dalit nation
(D) Support the Bardoli peasant struggle

112. Which socio-political organization was founded by Dr. B.R. Ambedkar in 1924 for the moral and material progress of the untouchables?
(A) All India Depressed Classes Association
(B) Samata Sainik Dal
(C) Harijan Sevak Sangh
(D) Bahishkrit Hitakarini Sabha

113. The Kalaram Temple entry movement at Nashik, which began in 1930 and lasted for several years, was led by:
(A) Mahatma Gandhi
(B) B.R. Ambedkar
(C) E.V. Ramasamy Periyar
(D) Jyotirao Phule

114. During the 1930s, the Muslim League consolidated its position under the leadership of M.A. Jinnah. At which session in 1940 did the Muslim League formally pass the resolution demanding separate states for Muslims?
(A) Lucknow Session
(B) Delhi Session
(C) Lahore Session
(D) Karachi Session

115. The ideological foundation of the "Two-Nation Theory" was first articulated in a presidential address to the Muslim League in 1930 at Allahabad by whom?
(A) Sir Muhammad Iqbal
(B) M.A. Jinnah
(C) Liaquat Ali Khan
(D) Syed Ahmed Khan

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(A) Kanpur
(B) Lucknow
(C) Allahabad (Prayagraj)
(D) Varanasi

94. Which revolutionary drafted the philosophical document "The Philosophy of the Bomb" as a defense of revolutionary methods?
(A) Sachindra Nath Sanyal
(B) Yashpal
(C) Surya Sen
(D) Bhagwati Charan Vohra

95. Who among the following women revolutionaries was closely associated with Surya Sen and led the raid on the Pahartali European Club, eventually consuming cyanide to avoid arrest?
(A) Kalpana Datta
(B) Pritilata Waddedar
(C) Bina Das
(D) Shanti Ghosh

96. Which women revolutionary fired point-blank at the Governor of Bengal, Stanley Jackson, during the convocation ceremony at Calcutta University in 1932?
(A) Suniti Chandhari
(B) Kalpana Datta
(C) Durga Bhabhi
(D) Bina Das

97. Which of the following schoolgirls assassinated the District Magistrate of Tipperah, C.G.B. Stevens, in 1931?
(A) Shanti Ghosh and Suniti Chaudhury
(B) Pritilata Waddedar and Kalpana Datta
(C) Bina Das and Suhasini Ganguly
(D) Usha Mehta and Aruna Asaf Ali

98. Who among the following provided vital support to Bhagat Singh by helping him escape from Lahore after the assassination of Saunders?
(A) Sarojini Naidu
(B) Madam Bhikaji Cama
(C) Durgawati Devi (Durga Bhabhi)
(D) Annie Besant

99. During the 1930s, the peasant movement acquired a national character with the formation of the All India Kisan Sabha in 1936. Who was its first President?
(A) Jawaharlal Nehru
(B) N.G. Ranga
(C) E.M.S. Namboodiripad
(D) Swami Sahajanand Saraswati

100. The All India Kisan Sabha was established in 1936 during the Indian National Congress session held in which city?
(A) Faizpur
(B) Lucknow
(C) Bombay
(D) Haripura

101. Which prominent peasant leader from Andhra Pradesh served as the first General Secretary of the All India Kisan Sabha?
(A) Baba Ramchandra
(B) Indulal Yagnik
(C) N.G. Ranga
(D) Karyanand Sharma

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102. The first session of the All India Trade Union Congress (AITUC) was held in 1920. Who among the following presided over this session?
(A) N.M. Joshi
(B) S.A. Dange
(C) V.V. Giri
(D) Lala Lajpat Rai

103. Who among the following was a prominent leader of the labor movement in India and played a key role in founding the AITUC?
(A) Bipin Chandra Pal
(B) N.M. Joshi
(C) C.R. Das
(D) Surendranath Banerjee

104. The Trade Disputes Act of 1929, passed by the British government, severely restricted labor rights by:
(A) Banning the formation of any new trade unions
(B) Making sympathetic strikes illegal and imposing a system of tribunals
(C) Fixing the minimum working age at 14 years
(D) Nationalizing all textile mills

(C) Shankar Shah and Raghunath Shah
(D) Sadat Khan and Bhagirath Silawat

127. Which of the following leaders was not associated with the formation of the Swaraj Party in 1923?
(A) C.R. Das
(B) Motilal Nehru
(C) N.C. Kelkar
(D) C. Rajagopalachari

128. The sudden withdrawal of the Non-Cooperation Movement by Mahatma Gandhi resulted in which immediate political effect?
(A) A sense of demoralization leading to a split in the Congress
(B) Complete elimination of communal riots in India
(C) Immediate resignation of the British Viceroy
(D) The immediate acceptance of the Nehru Report by the British

129. The historic Kakori Train Robbery took place in 1925. Which revolutionary was NOT hanged for their involvement in this case?
(A) Ram Prasad Bismil
(B) Chandrashekhar Azad
(C) Ashfaqulla Khan
(D) Roshan Singh

130. Which of the following options represents the most appropriate evaluation of the Gandhian mass movement phase (1915-1940)?
(A) Transformation of Congress into a mass-based political organization
(B) Complete elimination of British economic dominance within a decade
(C) Failure to draw rural support while remaining in urban centers
(D) Exclusive reliance on petitions while avoiding illegal agitations

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ANSWERS

1. (B) Phoenix Settlement
The Phoenix Settlement was established by Mahatma Gandhi near Durban in 1904. This communal living experiment focused on simplicity and self-reliance, inspired by John Ruskin's Unto This Last. Residents performed manual labor and managed the Indian Opinion newspaper. It served as a vital laboratory for developing his early concepts of Satyagraha and non-violent resistance before returning to India.

2. (A) Adhering to truth and conquering the opponent through self-suffering
Satyagraha represents a unique moral method of conflict resolution based on truth and non-violence. It emphasizes converting an opponent through personal suffering rather than inflicting pain on others. This approach demands deep moral courage and mental strength to resist injustice without hatred. It distinguishes itself from passive resistance by explicitly rejecting physical force and focusing on ethical conviction.

3. (C) Indian Opinion
Indian Opinion was founded by Mahatma Gandhi in 1903 to document the struggle of the Indian community against racial discrimination in South Africa. It served as a crucial tool for political education and communication among ethnic Indians. The publication promoted the principles of Satyagraha and provided a platform for highlighting civil rights grievances under the repressive laws of the colonial administration.

4. (D) It equates non-violence with weakness and passivity.
Satyagraha is fundamentally based on non-violence, which is viewed as the weapon of the strong rather than a sign of weakness. It requires immense spiritual strength and the capacity for self-sacrifice to face oppression without retaliation. Equating this philosophy with passivity or cowardice is a misconception because it involves active, principled resistance against injustice while maintaining goodwill toward all beings.

5. (C) Gopal Krishna Gokhale
Gopal Krishna Gokhale served as the political mentor to Mahatma Gandhi upon his arrival in India from South Africa. He advised Gandhi to spend his first year traveling across the country to understand local conditions and public sentiment before engaging in active politics. This period of observation allowed him to grasp the socio-economic realities of rural India and formulate strategies.

6. (A) P-3, Q-4, R-1, S-2
Historical movements in India involved various key associates who supported the cause of independence. Rajendra Prasad was a vital colleague in the Champaran struggle against indigo planters. Indulal Yagnik assisted in the Kheda Satyagraha regarding revenue remission. Anusuya Sarabhai played a central role in the Ahmedabad textile strike. Vallabhbhai Patel demonstrated exceptional leadership during the successful Bardoli peasant agitation.

7. (B) Opening of the Banaras Hindu University in 1916
The opening of the Banaras Hindu University in February 1916 marked the first significant public speech by Mahatma Gandhi after his return to India. He used the occasion to critique the ostentatious display of wealth by the invited elite. He urged the audience to recognize the suffering of the impoverished peasantry and emphasized that true independence required genuine rural upliftment.

8. (A) Both A and R are true and R is the correct explanation of A.
The Ahmedabad textile workers faced severe economic hardship during 1918 due to inflation caused by the First World War. Mill owners attempted to withdraw the plague bonus, leading to a labor dispute. Gandhi intervened, conducting a systematic inquiry into the cost of living and advising a thirty-five percent wage increase. This struggle marked the first time he utilized a hunger strike.

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9. (B) Three-twentieths
The Tinkathia system was a colonial land tenure practice prevalent in Champaran, Bihar. It legally compelled local peasants to cultivate indigo on three-twentieths of their total landholdings for European planters. This exploitative arrangement caused significant distress among farmers due to falling market prices and soil exhaustion. Gandhi's intervention in 1917 eventually led to the abolition of this burdensome and compulsory practice.

10. (C) I and III only
The Khilafat movement emerged to protect the religious authority of the Ottoman Sultan as the Caliph of Islam following the First World War. Indian Muslims sought to pressure the British government regarding the territorial integrity of the caliphate. Gandhi supported this cause to foster communal harmony and unify Hindus and Muslims. He was subsequently elected president of the All India Khilafat Conference.

11. (A) Raj Kumar Shukla
Raj Kumar Shukla was an indigo cultivator from Champaran who was determined to highlight the plight of his fellow peasants. He spent months following Mahatma Gandhi to various Congress sessions, persistently requesting him to visit the region. His dedication eventually succeeded when Gandhi traveled to Bihar in 1917 to investigate the grievances against the oppressive Tinkathia system and European planters.

12. (C) Jallianwala Bagh Massacre → Khilafat Committee formation → Nagpur Congress Session → Chauri Chaura Incident
Significant events in the Indian independence movement followed a specific timeline during the early twentieth century. The Jallianwala Bagh massacre occurred in April 1919, followed by the formation of the Khilafat Committee later that year. The Nagpur session of the Congress in December 1920 adopted the non-cooperation program. Finally, the movement was suspended following the violent Chauri Chaura incident in February 1922.

13. (C) Kheda Satyagraha
The Kheda Satyagraha of 1918 is recognized as the first genuine non-cooperation movement in India. Unlike earlier localized interventions, it involved a direct refusal to pay taxes to the colonial government due to crop failure. Peasants pledged to withhold revenue payments despite threats of confiscation. This struggle solidified the leadership of Vallabhbhai Patel and demonstrated the power of collective rural civil disobedience.

14. (A) P-3, Q-1, R-4, S-2
Major political developments occurred in late 1920s India. The Simon Commission was appointed in 1927 to review constitutional reforms. In 1928, the Nehru Report was drafted to propose a framework for the future government. The Lahore session of the Congress passed the Poorna Swaraj resolution in 1929. The First Round Table Conference was subsequently held in 1930 to discuss political futures.

15. (D) Abolition of the Tinkathia system and partial refund of illegal dues
Following the thorough investigation by the Champaran Agrarian Committee, the colonial government passed a specific act in 1918. This legislation successfully abolished the exploitative Tinkathia system and provided for a partial refund of the illegal dues extracted from the peasants by European planters. It represented the first successful application of Satyagraha in India, providing immense confidence to the movement.

16. (A) I, II, and III only
The Dandi March was a pivotal event in the Civil Disobedience Movement that began on March 12, 1930. Gandhi set out with seventy-eight followers on a journey of two hundred and forty miles to the coast. The march ended on April 6 with the ceremonial making of salt. While initially restricted to men, women eventually participated significantly in the broader movement.

17. (B) Refusal of the government to remit land revenue despite crop failure
Peasants in the Kheda district of Gujarat faced severe distress in 1918 after a plague epidemic and heavy rainfall destroyed crops. According to official rules, they were entitled to total revenue remission if the harvest fell below a certain threshold. However, the government insisted on full collection. This refusal to acknowledge legal rights led to a Satyagraha demanding just tax relief.

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116. The term "Pakistan" was coined in a 1933 pamphlet titled "Now or Never". Who authored this pamphlet?
(A) Muhammad Ali Jinnah
(B) Rahmat Ali
(C) Fazlul Haq
(D) Sikandar Hayat Khan

117. During the late 1930s, as communal tensions rose, which organization presented the "Pirpur Report" (1938) alleging atrocities committed by Congress ministries against Muslims?
(A) Hindu Mahasabha
(B) All India Muslim League
(C) Rashtriya Swayamsevak Sangh
(D) Khaksar Tehrik

118. Evaluating the Gandhian mass movement phase, which of the following is considered its most defining strategic characteristic?
(A) Struggle-Truce-Struggle (S-T-S) strategy
(B) Uninterrupted continuous struggle until independence was achieved
(C) Heavy reliance on foreign military assistance
(D) Complete exclusion of the capitalist class from the national movement

119. In Madhya Pradesh, an unfortunate incident known as the 'Charan Paduka Massacre' took place during the Civil Disobedience Movement in 1931. This event is often referred to as the Jallianwala Bagh of Madhya Pradesh. In which district did this occur?
(A) Sagar
(B) Damoh
(C) Panna
(D) Chhatarpur

120. During the Charan Paduka Massacre in Madhya Pradesh, peaceful participants who were protesting against heavy taxes were fired upon by British forces under the command of:
(A) General Dyer
(B) Major Outram
(C) Political Agent Fisher
(D) Colonel Sleeman

121. The historic 'Jhanda Satyagraha' (Flag Satyagraha) of 1923, which successfully asserted the right to hoist the national flag, gained national prominence and was primarily centered in which city of Madhya Pradesh?
(A) Bhopal
(B) Jabalpur
(C) Gwalior
(D) Indore

122. In the context of revolutionary activities in Madhya Pradesh, the 'Punjab Mail Case' of 1931 involved the assassination of British officers Hext and Gibson at which railway station?
(A) Itarsi
(B) Bina
(C) Ujjain
(D) Khandwa

123. During the Praja Mandal movement in Madhya Pradesh, the 'Sohawal Massacre' (Mazgawan Kaand) occurred in 1938. In which present-day district is Sohawal located?
(A) Satna
(B) Rewa
(C) Sidhi
(D) Shahdol

124. Which constructive program was emphasized by Gandhi to ensure Hindu-Muslim unity, economic self-reliance, and social cohesion during breaks in mass agitations?
(A) Propagation of Khadi, eradication of untouchability, and village industries
(B) Industrialization and rapid urbanization
(C) Boycotting all religious festivals
(D) Establishing large-scale cooperative farms

125. The foundational idea behind Gandhi's concept of "Sarvodaya" (Universal Uplift) was deeply influenced by which book?
(A) Das Kapital by Karl Marx
(B) The Social Contract by Jean-Jacques Rousseau
(C) Wealth of Nations by Adam Smith
(D) Unto This Last by John Ruskin

126. During the Swaraj Party era, the faction that wanted to contest elections and enter the legislative councils in the Central Provinces (which included parts of MP) was strongly supported by:
(A) Tantia Bhil and Bhima Nayak
(B) E. Raghavendra Rao and Seth Govind Das

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27. (A) Demand for separate electorates for religious minorities
The original constructive program of the Non-Cooperation Movement focused on social reform and economic self-sufficiency. It emphasized the promotion of hand-spun Khadi, the removal of untouchability, and the establishment of national schools to replace colonial institutions. However, demanding separate electorates for religious minorities was not a component of this program, as the movement primarily aimed to foster national unity.

28. (A) III, II, IV, I
Labor and socialist organizations emerged in a specific historical sequence in early twentieth-century India. The All India Trade Union Congress was founded in 1920 to represent industrial workers. The Communist Party of India held its first conference in Kanpur in 1925. The Congress Socialist Party was established in 1934, followed by the formation of the All India Kisan Sabha in 1936.

29. (C) Attainment of Swaraj through peaceful and legitimate means
The Nagpur session of the Indian National Congress in December 1920 marked a fundamental shift in the organization's objective. It moved away from the earlier goal of achieving self-government within the British Empire through constitutional methods. Instead, it adopted the aim of attaining Swaraj through all legitimate and peaceful means, thereby transforming the Congress into a mass-based political organization.

30. (B) I, II, and IV only
Mohammad Ali Jinnah formulated his fourteen points in 1929 as a response to the Nehru Report. He demanded significant provincial autonomy and insisted that Muslims should hold one-third of the seats in the central legislature. He also sought the separation of Sindh from the Bombay Presidency. Crucially, he did not accept the abolition of separate electorates, which remained a core demand.

31. (C) Uttar Pradesh
The Chauri Chaura incident took place in the Gorakhpur district of what is now the state of Uttar Pradesh. During a protest march, a clash between the police and local participants escalated into violence, resulting in the burning of a police station and the deaths of several policemen. This tragic event prompted Gandhi to suspend the Non-Cooperation Movement to maintain non-violence.

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32. (B) Bahishkrit Hitakarini Sabha → Independent Labour Party → Scheduled Castes Federation
Dr. B.R. Ambedkar founded several organizations to advance the rights of the marginalized. He established the Bahishkrit Hitakarini Sabha in 1924 to address social grievances. Later, in 1936, he formed the Independent Labour Party to contest provincial elections under the new constitutional reforms. Finally, the Scheduled Castes Federation was launched in 1942 to provide a unified political platform for the depressed classes.

33. (C) 4th February 1922
The Chauri Chaura incident occurred on February 4, 1922, during the height of the Non-Cooperation Movement. A mob of protesters, provoked by police firing, attacked and set fire to a local police station, leading to the deaths of twenty-two personnel. Shaken by this departure from non-violence, Mahatma Gandhi decided to halt the nationwide agitation, viewing the country as unready for Satyagraha.

34. (A) I, II, III, and IV only
Revolutionary groups in India carried out several notable actions against the colonial administration. The Hindustan Republican Association executed the Kakori train robbery in 1925. Its successor, the HSRA, was responsible for the assassination of Saunders in 1928 and the Central Assembly bombing in 1929. The Indian Republican Army led the Chittagong raid in 1930. The Ghadar Party was active much earlier.

35. (D) Bardoli Resolution
Following the violent events at Chauri Chaura, the Congress Working Committee met in Bardoli in February 1922. They passed a formal resolution to immediately suspend the Non-Cooperation Movement across the entire country. Gandhi faced significant criticism from other leaders for this sudden decision, but he remained firm in his belief that a non-violent struggle could not succeed if it turned toward bloodshed.

36. (A) P-2, Q-4, R-1, S-3
Key figures led various revolutionary movements and organizations in the early twentieth century. Ram Prasad Bismil was a primary architect of the Kakori conspiracy case. Surya Sen organized the daring raid on the Chittagong armoury. Bhagat Singh founded the Naujawan Bharat Sabha to mobilize the youth of Punjab. Lala Hardayal was an instrumental founder and intellectual leader of the overseas Ghadar Party.

37. (A) Transformation of the Congress into a mass-based political organization
The most profound political achievement of the Non-Cooperation Movement was the transformation of the Indian National Congress. It evolved from an elitist organization of petitions and speeches into a disciplined, mass-based political entity with deep roots in rural and urban society. This change successfully mobilized various social groups, including peasants, workers, and students, creating a unified national front against British rule.

38. (B) They discarded the idea of nationalism for international communism
The Congress Socialist Party did not abandon nationalism in favor of international communism. Instead, its members sought to integrate socialist economic principles within the broader framework of the Indian national movement. They accepted the leadership of Mahatma Gandhi during anti-imperialist struggles while simultaneously working to radicalize the Congress. They aimed to build a front of workers and peasants.

39. (A) Vallabhbhai Patel
Following the suspension of the Non-Cooperation Movement, the Congress split into two ideological groups regarding council entry. The 'No-changers', including leaders like Vallabhbhai Patel, Rajendra Prasad, and C. Rajagopalachari, opposed participating in legislative councils. They advocated for focusing on the constructive program and preparing for the next phase of mass struggle, rather than engaging in the existing colonial political framework.

40. (A) P-3, Q-1, R-4, S-2
Many prominent nationalist leaders utilized journals and newspapers to propagate their ideas and mobilize public opinion. Mahatma Gandhi edited the journal Harijan to promote social reform and the upliftment of marginalized communities. B.R. Ambedkar started Mooknayak to voice the grievances of the depressed classes. Jawaharlal Nehru founded the National Herald, while Maulana Abul Kalam Azad published the influential journal Al-Hilal.

41. (D) To enter the councils and wreck the government from within
The Swaraj Party, led by C.R. Das and Motilal Nehru, adopted a strategy of "constitutional struggle" within the colonial legislatures. Their primary objective was to enter the provincial and central councils to obstruct government proceedings and expose the limitations of the existing reforms. By "wrecking the government from within," they aimed to demonstrate that the British administration lacked popular Indian support.

42. (B) Women were strictly barred by Congress from taking part in underground revolutionary activities.
It is historically incorrect to suggest that women were strictly barred from underground revolutionary activities. Many women, such as Kalpana Datta and Pritilata Waddedar, played active and dangerous roles in revolutionary groups during the 1930s. While Gandhi initially had reservations about their role in the Dandi March, women eventually became a cornerstone of the Civil Disobedience Movement through picketing and protests.

43. (B) Vithalbhai Patel
Vithalbhai Patel achieved a significant political milestone in 1925 when he was elected as the first Indian President of the Central Legislative Assembly. This success was a direct result of the strategic participation of the Swaraj Party in the legislative councils. His tenure demonstrated the ability of Indian nationalists to master parliamentary procedures and use them to challenge the authority of British officials.

44. (C) Trusteeship
Gandhi's concept of Trusteeship was his unique socio-economic philosophy regarding the relationship between capital and labor. He proposed that wealthy individuals should act as

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trustees of their property for the benefit of society rather than as absolute owners. This idea sought to achieve economic equality and social harmony through moral transformation and voluntary sharing, avoiding the necessity of violent class conflict.

45. (C) To review the 1919 Act and suggest constitutional reforms
The British government appointed the Simon Commission in 1927 to assess the functioning of the constitutional reforms introduced by the Government of India Act of 1919. Its primary mandate was to investigate the political situation and recommend further changes to the Indian administrative structure. However, the exclusion of Indians from the commission led to widespread protests and boycotts across the country.

46. (D) The suspension of the Civil Disobedience Movement
The Gandhi-Irwin Pact was a significant political agreement signed in March 1931 between Mahatma Gandhi and the British Viceroy. As a primary result of these negotiations, the Indian National Congress agreed to suspend the Civil Disobedience Movement. In return, the British government released political prisoners not convicted of violence and allowed the peaceful manufacturing of salt for personal use along coasts.

47. (A) It was an "all-white" commission with no Indian representation.
The Simon Commission faced intense opposition from all major Indian political parties because it did not include any Indian members. This "all-white" composition was viewed as a profound insult to Indian self-respect and a denial of the right of Indians to determine their own constitutional future. The exclusion led to the famous slogan "Simon Go Back" during nationwide demonstrations and strikes.

48. (A) Right to make salt in coastal villages for personal consumption
Under the terms of the Gandhi-Irwin Pact, the British administration made several concessions to the nationalist movement. One significant agreement allowed people living in coastal villages to manufacture and collect salt for their own personal consumption without paying the salt tax. However, the government refused more radical demands, such as a public inquiry into police conduct or the release of violent revolutionaries.

49. (B) Lala Lajpat Rai
Lala Lajpat Rai, a prominent leader of the Punjab, led a massive non-violent protest against the Simon Commission in Lahore in October 1928. During the demonstration, the police launched a brutal lathi charge, and Rai was severely injured in the chest. He succumbed to his injuries a few weeks later, an event that sparked deep national outrage and radicalized many younger revolutionaries.

50. (B) Karachi Session
The Karachi session of the Indian National Congress, held in March 1931, was significant for several reasons. It formally endorsed the Gandhi-Irwin Pact, allowing Gandhi to represent the Congress at the Round Table Conference. Despite the recent execution of Bhagat Singh, the session reaffirmed the goal of Poorna Swaraj and passed a landmark resolution on Fundamental Rights and Economic Programs.

51. (B) Dominion Status within the British Commonwealth
The Nehru Report of 1928 proposed a constitutional framework for India as a response to the challenge posed by the Simon Commission. It recommended the attainment of Dominion Status within the British Commonwealth as the primary political goal. This position caused internal friction within the Congress, as younger leaders like Jawaharlal Nehru and Subhas Chandra Bose were increasingly demanding complete independence.

52. (B) Disagreement over the issue of minority representation and separate electorates
The Second Round Table Conference in 1931 failed primarily due to intractable disagreements over the issue of communal representation. While Gandhi argued for a unified national identity, various minority groups and princely states demanded separate electorates and specific safeguards. The British government's focus on these divisions rather than the transfer of power prevented a consensus, leading Gandhi to return to India disappointed.

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53. (A) Young radical leaders like Jawaharlal Nehru and Subhas Chandra Bose
A radical section of the Indian National Congress, led by Jawaharlal Nehru and Subhas Chandra Bose, strongly objected to the Nehru Report's recommendation of Dominion Status. They believed that anything less than complete independence was unacceptable. To propagate this view, they established the 'Independence for India League' in 1928, exerting pressure on the senior leadership to adopt a more militant stance.

54. (C) The arrest of Jawaharlal Nehru and severe repression by Viceroy Willingdon
Upon returning from the Second Round Table Conference in early 1932, Mahatma Gandhi found that the British administration under Viceroy Willingdon had launched a campaign of severe repression. Prominent leaders, including Jawaharlal Nehru, had already been arrested, and civil liberties were drastically curtailed. These hostile government actions left Gandhi with no choice but to resume the Civil Disobedience Movement immediately.

55. (C) Mohammad Ali Jinnah
Mohammad Ali Jinnah articulated the 'Fourteen Points' in 1929 to voice the specific political demands of the Muslim community. This document was a direct response to the Nehru Report, which Jinnah felt did not adequately safeguard Muslim interests. His points emphasized a federal structure with residual powers for provinces, separate electorates, and guaranteed representation for Muslims in the central and provincial cabinets.

56. (D) It granted separate electorates for the Depressed Classes
The Communal Award of 1932, announced by Ramsay MacDonald, was highly controversial because it extended the system of separate electorates to the Depressed Classes. Gandhi viewed this as a British attempt to permanently divide Hindu society. He believed that such political separation would hinder the social integration of Dalits and perpetuate the practice of untouchability, leading him to protest through a fast.

57. (D) Lahore Session
The Lahore session of the Indian National Congress in December 1929 is a landmark in the history of the freedom struggle. Under the presidency of Jawaharlal Nehru, the Congress formally passed the historic resolution for Poorna Swaraj, or complete independence. This marked the definitive end of the era of seeking Dominion Status and set the stage for the Civil Disobedience Movement.

58. (C) He undertook a fast unto death in Yerwada Jail to oppose the political separation of the Depressed Classes from Hindu society.
Mahatma Gandhi reacted to the Communal Award's provision for separate electorates for Depressed Classes by undertaking a "fast unto death" while imprisoned in Yerwada Jail. He argued that this political division would be disastrous for both the Hindu community and the marginalized groups themselves. His fast created immense pressure for a compromise, eventually leading to the negotiation of the Poona Pact.

59. (C) Jawaharlal Nehru
Jawaharlal Nehru presided over the historic 1929 Lahore session of the Indian National Congress. His election represented the rising influence of the younger, more radical wing within the party. During this session, he hoisted the tri-color flag on the banks of the Ravi River and led the adoption of the resolution declaring complete independence as the ultimate goal of the struggle.

60. (B) Poona Pact
The Poona Pact of 1932 was an agreement reached between Dr. B.R. Ambedkar and Mahatma Gandhi to resolve the crisis created by the Communal Award. It replaced the proposed separate electorates for the Depressed Classes with a system of joint electorates with reserved seats in provincial legislatures. This compromise ensured political representation for Dalits while maintaining the formal unity of Hindu society.

61. (A) 26th January 1930
Following the resolution passed at the Lahore Congress, January 26, 1930, was designated as the first Independence Day. On this date, people across India took a pledge to struggle for complete independence through non-violent means. This day remained a significant symbol of the national

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movement and was later chosen as the date for the commencement of the Indian Constitution in 1950.

62. (C) 147
The Poona Pact significantly increased the political representation of the Depressed Classes compared to the initial Communal Award. While the Award had originally granted seventy-one seats through separate electorates, the Pact provided one hundred and forty-seven reserved seats in the provincial legislatures under a joint electorate system. It also ensured a specific percentage of representation for these communities in the central legislature.

63. (D) Sabarmati Ashram
The historic Dandi March commenced on March 12, 1930, from the Sabarmati Ashram in Ahmedabad. Mahatma Gandhi led a group of dedicated followers on a twenty-four-day trek toward the coastal village of Dandi. This march was designed to challenge the British salt monopoly, a tax that burdened the poorest Indians. It effectively inaugurated the nationwide Civil Disobedience Movement against colonial rule.

64. (A) Harijan upliftment and eradication of untouchability
After the Poona Pact was signed in 1932, Mahatma Gandhi shifted his focus away from direct political agitation and toward social reform. He dedicated himself entirely to the cause of Harijan upliftment and the complete eradication of untouchability from Hindu society. He launched the Harijan Sevak Sangh and undertook an extensive nationwide tour to campaign against social discrimination and promote harmony.

65. (C) Khan Abdul Ghaffar Khan
Khan Abdul Ghaffar Khan, popularly known as the "Frontier Gandhi," led the non-violent Khudai Khidmatgar movement in the North-West Frontier Province. During the Civil Disobedience Movement, his followers, known as the Red Shirts, played a crucial role in resisting British authority. Their commitment to non-violence in a region known for its martial traditions was a remarkable testament to Gandhian influence.

66. (C) Harijan Sevak Sangh
In 1932, Mahatma Gandhi established the All India Anti-Untouchability League to combat the social evil of caste-based discrimination. The organization was later renamed the Harijan Sevak Sangh. Its primary goal was to improve the living conditions of the marginalized communities, whom Gandhi called "Harijans," by promoting education, hygiene, and the right to enter temples and public spaces.

67. (A) Assam
The Cunningham Circular was a controversial administrative order issued in Assam during the Civil Disobedience Movement. It required students and their parents to sign a bond of good behavior to prevent them from participating in nationalist activities. This sparked widespread outrage and a massive student strike in the province. Many young people left government institutions to join national schools, strengthening the movement.

68. (B) Only the Second
The Indian National Congress boycotted the First Round Table Conference and did not participate in the Third. It only attended the Second Round Table Conference in 1931, following the signing of the Gandhi-Irwin Pact. Mahatma Gandhi acted as the sole official representative of the Congress during the sessions in London, where he advocated for India's right to self-determination and immediate independence.

69. (D) Betul and Seoni
During the Civil Disobedience Movement of 1930, the Jungle Satyagraha became a prominent form of protest in the Central Provinces, especially in regions like Betul and Seoni. Participants defied the restrictive forest laws imposed by the British, which limited their access to natural resources. These protests saw significant participation from tribal communities, who faced arrests and violence for their defiance of colonial authority.

70. (C) Government of India Act 1935
The extensive constitutional deliberations held during the three Round Table Conferences in London between 1930 and 1932 provided the framework for future governance. These discussions, along with subsequent white papers and committee reports, eventually culminated in

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with the suspension of the Civil Disobedience Movement. Key founding members included Jayaprakash Narayan, Acharya Narendra Dev, and Minoo Masani. They sought to push the Congress toward more radical economic positions while remaining within its organizational framework, believing a socialist program could mobilize the masses.

108. (C) To radicalize Congress with socialist programs and goals
The fundamental objective of the Congress Socialist Party was to radicalize the Indian National Congress by introducing socialist programs and goals into its platform. Its members believed that the national movement should not only focus on political freedom but also on the economic emancipation of peasants and workers. By working within the Congress, they aimed to influence its various policies.

109. (D) Jayaprakash Narayan
Jayaprakash Narayan, a towering figure of the socialist movement in India, authored the influential text "Why Socialism?" in 1936. In this book, he articulated the core principles of socialism and argued for their relevance in the Indian context. He emphasized the need for a non-violent social revolution that would empower the marginalized and create a society based on equality and justice.

110. (A) Independent Labour Party
Dr. B.R. Ambedkar founded the Independent Labour Party in 1936 to represent the interests of the depressed classes and the working class in the upcoming provincial elections. The party's program emphasized land reforms, the abolition of the khoti system, and the protection of labor rights. This move marked Ambedkar's transition toward direct political participation to achieve social and economic justice.

111. (A) Assert the right of untouchables to draw water from the public Chawdar Tank
Dr. B.R. Ambedkar launched the Mahad Satyagraha in 1927 to assert the fundamental right of untouchables to use public water resources. The movement focused on the Chawdar Tank in Mahad, where Dalits were prohibited from drawing water despite a municipal order. This Satyagraha was a pivotal event in the Dalit movement, symbolizing the demand for dignity, equality, and inclusion.

112. (D) Bahishkrit Hitakarini Sabha
In 1924, Dr. B.R. Ambedkar established the Bahishkrit Hitakarini Sabha in Bombay with the goal of promoting the welfare of the depressed classes. The organization's motto was "Educate, Agitate, Organize." It focused on improving the moral and material condition of untouchables through the establishment of schools and hostels, while also advocating for their political and social rights in society.

113. (B) B.R. Ambedkar
The Kalaram Temple entry movement at Nashik was a significant non-violent struggle led by Dr. B.R. Ambedkar starting in 1930. The movement aimed to challenge the practice of excluding Dalits from Hindu temples. Although the protest lasted for several years and faced strong opposition, it played a crucial role in raising national awareness about the injustices of untouchability and religious equality.

114. (C) Lahore Session
The Lahore session of the Muslim League in March 1940 was a turning point in the history of the subcontinent. During this session, the League formally passed the "Lahore Resolution," which demanded the creation of separate, independent states for Muslims in the northwestern and eastern zones of India. This resolution became the basis for the demand for Pakistan and intensified communal divides.

115. (A) Sir Muhammad Iqbal
Sir Muhammad Iqbal, the renowned poet and philosopher, first articulated the ideological foundation of the "Two-Nation Theory" in his presidential address to the Muslim League in 1930 at Allahabad. He argued that Muslims were a distinct nation with their own unique culture and religion, and he proposed the creation of a consolidated Muslim state in northwestern India within the empire.

116. (B) Rahmat Ali
Choudhry Rahmat Ali, a student at Cambridge University, authored the pamphlet titled "Now or Never" in 1933. In this document, he coined the term "Pakistan" as an acronym representing

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internal conflicts within the provincial Congress party led to his dismissal in 1938. He was subsequently succeeded by Ravi Shankar Shukla, who led the ministry until the general resignation of Congress governments in late 1939.

80. (C) Organizing mass socialist republics rather than heroic actions
Revolutionary nationalism in the 1920s underwent a significant ideological transformation. Moving away from the earlier focus on individual heroic acts and assassinations, leaders like Bhagat Singh began to embrace socialist and Marxist ideas. They aimed for a broad-based social revolution that would lead to the establishment of a socialist republic, emphasizing the importance of mobilizing workers, peasants, and the youth.

81. (B) The Russian Revolution of 1917
The Russian Revolution of 1917 had a profound impact on the Indian revolutionary movement during the 1920s. The success of the Bolsheviks in overthrowing a powerful monarchy and attempting to build a socialist state inspired many young Indians. They began to study Marxist literature and seek alternatives to earlier nationalist strategies, leading to the rise of socialist organizations and labor-oriented movements.

82. (D) V.D. Savarkar
The Hindustan Republican Association was founded in 1924 by revolutionaries like Ram Prasad Bismil, Jogesh Chandra Chatterjee, and Sachindra Nath Sanyal. Ashfaqulla Khan was also a prominent member. However, V.D. Savarkar was not part of this specific organization; he was associated with the earlier Abhinav Bharat Society and later became a leading figure in the Hindu Mahasabha after his release.

83. (A) San Francisco
The Ghadar Party was an international revolutionary movement established by expatriate Indians in North America in 1913. Its primary headquarters, known as Yugantar Ashram, was located in San Francisco, California. From this base, the party published its weekly journal, Ghadar, and coordinated plans to incite an armed rebellion among Indian soldiers and civilians to overthrow British colonial rule during the First World War.

84. (C) Sohan Singh Bhakna
Sohan Singh Bhakna was the founding president of the Ghadar Party, while Lala Hardayal served as its general secretary and intellectual strategist. Bhakna was a Punjabi immigrant in the United States who helped mobilize Indian laborers and students for the cause of national liberation. His leadership provided the organizational foundation for the party's activities across North America and its subsequent attempts at revolution.

85. (A) A Japanese steamship carrying Indian immigrants that was denied entry into Canada
The Komagata Maru was a Japanese steamship chartered by Gurdit Singh in 1914 to transport over three hundred Indian immigrants to Canada. Most of the passengers were denied entry at Vancouver due to discriminatory immigration laws and were forced to return to India. Upon their arrival at Budge Budge near Calcutta, a violent clash with the police occurred, further radicalizing the movement.

86. (B) Public Safety Bill and Trade Dispute Bill
Bhagat Singh and Batukeshwar Dutt threw bombs into the Central Legislative Assembly in April 1929 specifically to protest against two repressive legislations. The Public Safety Bill aimed to curb communist activities, while the Trade Dispute Bill sought to restrict the rights of workers to strike. The revolutionaries intended to demonstrate that the assembly did not represent the true interests of the people.

87. (C) Lahore Conspiracy Case
Bhagat Singh, Sukhdev, and Rajguru were tried and sentenced to death in the famous Lahore Conspiracy Case. This trial was initiated following the assassination of British police officer John Saunders in 1928, which the revolutionaries carried out to avenge the death of Lala Lajpat Rai. Despite widespread public appeals for clemency and legal challenges, the British administration remained determined to execute them.

88. (D) Naujawan Bharat Sabha
In 1926, Bhagat Singh and his associates founded the Naujawan Bharat Sabha in Punjab to foster a spirit of self-sacrifice and political awareness among the youth. The organization aimed to promote secularism and socialist ideals while

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the enactment of the Government of India Act of 1935. This legislation introduced significant structural changes, including provincial autonomy and a proposed federation.

71. (B) Renu Bunkar (Muka Lohar)
Renu Bai and Muka Lohar were courageous tribal participants who participated in the Turia Jungle Satyagraha in Seoni district in 1930. During a peaceful protest against colonial forest policies, British forces opened fire on the participants. These individuals and several others achieved martyrdom during this incident, which remains a significant event in the history of tribal resistance in Madhya Pradesh.

72. (C) Governor-General (Viceroy)
The Government of India Act of 1935 established a distribution of legislative powers through three lists: Federal, Provincial, and Concurrent. However, unlike modern democratic systems where residuary powers often lie with a legislature, this act vested the authority to decide on matters not mentioned in any list with the Governor-General. This provision ensured that ultimate control remained in the hands of the colonial executive.

73. (D) No, because the required number of Princely States did not join
The All-India Federation proposed by the Government of India Act of 1935 never became functional. For the federation to be established, it required a specified number of Princely States to sign the Instrument of Accession. Most rulers were reluctant to surrender their internal autonomy and join a system that included elected representatives from British India. Consequently, the federal part of the act remained unimplemented.

74. (A) Burma
The Government of India Act of 1935 introduced several administrative reorganizations within the British Empire. One of its major provisions was the formal separation of Burma from the administration of British India, making it a distinct crown colony. This decision was based on recommendations to provide Burma with its own separate administrative structure, reflecting its unique geographic and cultural identity within the colonial framework.

75. (C) 7
In the 1937 provincial elections held under the Government of India Act of 1935, the Indian National Congress achieved remarkable success. It initially secured clear majorities and formed ministries in seven out of the eleven provinces. These included Madras, United Provinces, Bihar, Central Provinces, Orissa, Bombay, and the North-West Frontier Province. Later, the Congress also formed coalition governments in Assam and Sindh.

76. (B) Bengal and Punjab
Despite its overall success in the 1937 elections, the Indian National Congress was unable to secure a majority or form a government in Bengal and Punjab. In Bengal, a coalition led by the Krishak Praja Party and the Muslim League took power. In Punjab, the Unionist Party, representing the interests of landed agriculturists across religious lines, formed a stable ministry under Sir Sikandar Hayat Khan.

77. (A) Declaring India a belligerent in WWII without Indian consent
The Congress provincial ministries resigned collectively in 1939 as a protest against the British government's unilateral decision to involve India in the Second World War. The Viceroy declared India a belligerent without consulting the elected Indian representatives or the Congress leadership. This total disregard for Indian opinion made it impossible for the ministries to continue functioning, as they demanded self-determination.

78. (C) It celebrated the day of resignation as a "Day of Deliverance".
The Muslim League, led by Mohammad Ali Jinnah, viewed the resignation of the Congress ministries in 1939 with great relief. They alleged that the Congress governments had been biased and oppressive toward the Muslim minority. Consequently, the League called upon Muslims across India to observe December 22, 1939, as a "Day of Deliverance" to celebrate the end of Congress rule.

79. (D) N.B. Khare
During the initial period of Congress rule in the Central Provinces and Berar from 1937, Dr. N.B. Khare served as the first Premier. However,

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98. (C) Durgawati Devi (Durga Bhabhi)
Durgawati Devi, widely known as Durga Bhabhi, played a critical role in the revolutionary movement by providing logistical support to the HSRA. Following the assassination of Saunders in 1928, she helped Bhagat Singh escape from Lahore by posing as his wife during a train journey. Her courage and resourcefulness made her a legendary figure, as she risked her life to protect comrades.

99. (D) Swami Sahajanand Saraswati
Swami Sahajanand Saraswati was a prominent peasant leader who dedicated his life to organizing farmers against the feudal zamindari system. In 1936, he was elected as the first President of the All India Kisan Sabha. His leadership was instrumental in unifying various regional peasant movements into a national platform, advocating for the abolition of landlordism and the reduction of land revenue.

100. (B) Lucknow
The All India Kisan Sabha was formally established in Lucknow in April 1936, coinciding with the Lucknow session of the Indian National Congress. This founding meeting brought together various peasant organizations from across the country to create a unified voice for agricultural interests. The formation of the Sabha marked the beginning of an era where peasant grievances became central to the agenda.

101. (C) N.G. Ranga
N.G. Ranga was a distinguished peasant leader from Andhra Pradesh who served as the first General Secretary of the All India Kisan Sabha. He worked closely with Swami Sahajanand Saraswati to build a strong organizational structure for the movement. Ranga was also a scholar and writer who advocated for the rights of the rural poor and later became a prominent parliamentary figure.

102. (D) Lala Lajpat Rai
The first session of the All India Trade Union Congress was held in Bombay in October 1920. Lala Lajpat Rai, the eminent nationalist leader, was chosen to preside over this historic meeting. In his address, he emphasized the need for Indian labor to organize itself to resist exploitation by both foreign and domestic capital, linking the workers' struggle with the broader movement.

103. (B) N.M. Joshi
N.M. Joshi was a pioneer of the labor movement in India and played a central role in the establishment of the All India Trade Union Congress in 1920. He was a dedicated social reformer and member of the Servants of India Society. For many years, he served as the General Secretary of the AITUC, working tirelessly to promote labor legislation.

104. (B) Making sympathetic strikes illegal and imposing a system of tribunals
The Trade Disputes Act of 1929 was enacted by the British government to curb the growing influence of trade unions and socialist ideas. One of its most restrictive provisions made sympathetic strikes illegal, meaning workers could not strike in support of laborers in other industries. It also introduced a system of tribunals and gave the government extensive powers to intervene in disputes.

105. (A) Meerut Conspiracy Case
The Meerut Conspiracy Case was a major trial launched in 1929 by the British government against thirty-one labor and communist leaders, including three Englishmen. They were accused of conspiring to overthrow the British Raj and establish a socialist state. The trial, which lasted for several years, became a platform for the accused to propagate their ideology, garnering significant international attention and support.

106. (C) Jawaharlal Nehru and Subhas Chandra Bose
During the late 1920s and 1930s, Jawaharlal Nehru and Subhas Chandra Bose emerged as the primary champions of socialist ideas within the Indian National Congress. They believed that political independence must be accompanied by a radical social and economic transformation. Their influence led to the adoption of progressive resolutions on fundamental rights and economic policies, shaping the vision of an independent India.

107. (D) Jayaprakash Narayan, Acharya Narendra Dev, and Minoo Masani
The Congress Socialist Party was formed in 1934 by a group of young leaders who were dissatisfied

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mobilizing against British imperialism. It served as a vital front for revolutionary activities, bridging the gap between clandestine armed groups and the broader public through seminars.

89. (A) John P. Saunders
In December 1928, Bhagat Singh and Rajguru intended to assassinate James A. Scott, the police superintendent responsible for the lathi charge that led to Lala Lajpat Rai's death. However, in a case of mistaken identity, they shot and killed John P. Saunders, an Assistant Superintendent of Police, outside the District Police Headquarters in Lahore. This event led to the Lahore Conspiracy Case.

90. (A) 23rd March 1931
Bhagat Singh, Sukhdev, and Rajguru were executed by the British colonial authorities on the evening of March 23, 1931, in the Lahore Central Jail. Their deaths occurred just days before the Karachi session of the Indian National Congress. This date is now observed as Shaheed Diwas in India, commemorating their supreme sacrifice and their enduring influence on the course of the freedom struggle.

91. (B) Alirajpur
Chandrashekhar Azad, the legendary revolutionary leader, was born in the village of Bhabra in 1906. This village is located in the present-day Alirajpur district of Madhya Pradesh. Azad spent his early years in this region before moving to Varanasi for his studies, where he became involved in the Non-Cooperation Movement at a young age, earning the name "Azad" during court proceedings.

92. (A) Socialist
In September 1928, Chandrashekhar Azad and other young revolutionaries met at Feroz Shah Kotla in Delhi to reorganize the Hindustan Republican Association. Influenced by socialist ideology and the need for a broader vision, they added the word "Socialist" to the organization's name, transforming it into the Hindustan Socialist Republican Association. This change reflected their commitment to achieving both independence and justice.

93. (C) Allahabad (Prayagraj)
Chandrashekhar Azad attained martyrdom on February 27, 1931, in Alfred Park, located in the city of Allahabad. After being surrounded by a large police force following a betrayal, Azad fought a courageous gun battle alone. True to his vow of never being captured alive by the British, he used his final bullet to end his own life, becoming an icon of resistance.

94. (D) Bhagwati Charan Vohra
Bhagwati Charan Vohra, a prominent intellectual and member of the HSRA, authored the influential document titled "The Philosophy of the Bomb." This text was written as a response to Mahatma Gandhi's article "The Cult of the Bomb," which criticized revolutionary violence. Vohra defended the use of armed struggle as a necessary means of self-defense against colonial oppression and mass liberation.

95. (B) Pritilata Waddedar
Pritilata Waddedar was a heroic revolutionary associated with Surya Sen's group in Chittagong. In 1932, she led a daring raid on the Pahartali European Club, which displayed a sign saying "Dogs and Indians not allowed." After successfully attacking the facility, she was wounded and chose to consume cyanide to avoid being captured by the British police, sacrificing her life for independence.

96. (D) Bina Das
Bina Das was a young revolutionary student who gained fame for her bold attempt to assassinate the Governor of Bengal, Stanley Jackson. During the convocation ceremony at Calcutta University in 1932, she fired five shots at him while receiving her degree. Although the Governor survived, her act of defiance in such a public setting served as a powerful symbol of Bengali radicalization.

97. (A) Shanti Ghosh and Suniti Chaudhury
Shanti Ghosh and Suniti Chaudhury were two teenage schoolgirls from Comilla who carried out a daring revolutionary act in December 1931. They approached the District Magistrate of Tipperah, C.G.B. Stevens, under the pretext of submitting a petition and shot him dead at close range. Their young age shocked the colonial administration and highlighted the widespread support for revolutionary ideas among students.

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the different regions of northwestern India with Muslim majorities. He argued that Muslims were a separate nation and rejected the idea of a federation, calling for a sovereign Muslim homeland.

117. (B) All India Muslim League
The All India Muslim League commissioned and presented the "Pirpur Report" in 1938 to document alleged atrocities and discrimination against Muslims under the Congress provincial ministries. Named after Raja Sayyid Muhammad Mehdi of Pirpur, the report was used as a powerful political tool to mobilize Muslim opinion against the Congress and to justify the demand for separate political safeguards.

118. (A) Struggle-Truce-Struggle (S-T-S) strategy
The Gandhian mass movement phase was characterized by the strategic pattern of "Struggle-Truce-Struggle." Gandhi believed that a mass movement could not be sustained at a high pitch indefinitely and required periods of rest to consolidate gains. These "truce" periods were used for constructive work, social reform, and organizational building, ensuring that the movement remained strong and disciplined over many years.

119. (D) Chhatarpur
The Charan Paduka Massacre occurred in 1931 in the Chhatarpur district of Madhya Pradesh during the Civil Disobedience Movement. British troops fired upon a peaceful assembly of people who had gathered to protest against illegal taxes and colonial policies. This tragic event, which resulted in several deaths, is often compared to the Jallianwala Bagh massacre due to the unprovoked firing.

120. (C) Political Agent Fisher
During the Charan Paduka Massacre in Madhya Pradesh, the order to fire on the peaceful protesters was given by the British Political Agent, Fisher. The participants were holding a meeting to discuss their grievances against the local administration and heavy taxation. Fisher's decision to use force against an unarmed crowd led to significant loss of life and increased anti-colonial sentiment.

121. (B) Jabalpur
The Flag Satyagraha of 1923 was a significant symbolic protest that took place in Jabalpur, Madhya Pradesh. The movement began when the local administration prohibited the hoisting of the national flag. Satyagrahis from all over the country joined the protest to assert their right to honor the flag. The success of this movement demonstrated the power of non-violent resistance in India.

122. (D) Khandwa
The Punjab Mail Case of 1931 was a notable revolutionary incident in Madhya Pradesh. Revolutionaries Yashwant Singh, Dev Narayan Tiwari, and Dalpat Rao assassinated British officers Hext and Gibson at the Khandwa railway station. They were later arrested and tried for their actions, with Singh and Tiwari being executed. This event highlighted the presence of active revolutionary groups in the region.

123. (A) Satna
The Sohawal Massacre, also known as the Mazgawan Kaand, took place in 1938 in the Sohawal princely state, which is located in the present-day Satna district of Madhya Pradesh. The incident occurred during a meeting of the Praja Mandal when police opened fire on people who were protesting against the ruler's oppressive policies. This event was part of democratic struggles.

124. (A) Propagation of Khadi, eradication of untouchability, and village industries
Gandhi's constructive program was a vital part of his strategy during the intervals between active mass agitations. It emphasized the promotion of hand-spun Khadi, the eradication of untouchability, and the fostering of communal unity. These activities were designed to build the moral and organizational strength of the nation, promote economic self-reliance in villages, and prepare people for achieving self-rule.

125. (D) Unto This Last by John Ruskin
Mahatma Gandhi's philosophy of "Sarvodaya," which translates to the "upliftment of all," was deeply influenced by John Ruskin's book Unto This Last. Gandhi read the book in South Africa and was inspired by its critique of industrial capitalism and its emphasis on the dignity

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40. Select the correct chronological order of the following events associated with Muhammad Ali Jinnah and the Muslim League:
I. Delivery of the 'Fourteen Points'
II. Call for 'Direct Action Day'
III. Passing of the Lahore Resolution demanding Pakistan
IV. Assuming office as the first Governor-General of Pakistan
(A) I, III, II, IV
(B) III, I, II, IV
(C) I, II, III, IV
(D) III, II, I, IV

41. What was the code name given to the British government's sweeping midnight crackdown on August 8-9, 1942, to arrest all top Congress leaders?
(A) Operation Thunderbolt
(B) Operation Red Fort
(C) Operation Zero Hour
(D) Operation Searchlight

42. Which of the following correctly describes the nature of British repression during the Quit India Movement?
(A) The use of severe martial measures, including machine-gunning crowds and heavy military deployment.
(B) The response was characterized by mild administrative actions and an emphasis on peaceful political dialogue.
(C) The authorities used only police lathi charges and deliberately avoided the use of firearms against protesters.
(D) The work of repression was entirely outsourced to armed volunteers from the various communal organizations.

43. Consider the following statements regarding the events surrounding the INA trials:
I. The trial became a massive rallying point for national unity across all communities.
II. 'INA Week' and 'INA Day' were widely observed across the country in 1945.
III. The three main accused were a Hindu, a Muslim, and a Sikh.
IV. The British Indian Army remained completely unaffected and indifferent to the trials.
V. The pressure of public opinion forced the Commander-in-Chief to remit the sentences of the convicted officers.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, and IV only

44. The Quit India Movement is considered a turning point in India's freedom struggle because:
(A) It convinced the British government that the demand for a separate Pakistan must be rejected outright.
(B) It shifted the nationalist demand from 'dominion status' to the immediate withdrawal of the British.
(C) It marked the successful and permanent political unification of the Congress and the Muslim League.
(D) It forced the British Parliament to immediately sign the Indian Independence Act in the winter of 1942.

45. Which of the following groups largely abstained from or opposed the Quit India Movement?
(A) The rural peasantry and students.
(B) The Congress Socialist Party and women activists.
(C) The Communist Party of India and the Muslim League.
(D) Industrial workers in Bombay and Ahmedabad.

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46. Which of the following British cabinet ministers was NOT a member of the Cabinet Mission of 1946?
(A) Lord Mountbatten
(B) Lord Pethick-Lawrence
(C) Sir Stafford Cripps
(D) A.V. Alexander

47. In Madhya Pradesh, the Quit India Movement saw widespread participation. The 'Jungle Satyagraha' and timber defiance activities were notably associated with which tribal-dominated regions?
(A) Gwalior and Morena
(B) Indore and Ujjain
(C) Rewa and Satna
(D) Betul and Seoni

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CHAPTER 14

Final Phase of Freedom Struggle and Independence

1. Match the following items in List I with List II and select the correct answer using the options provided.
List I: (Missions/Offers)
P. August Offer
Q. Cripps Mission
R. Cabinet Mission
S. Mountbatten Plan
List II: (Key Proposal/Feature)
1. Rejection of the demand for a separate Pakistan
2. Right of provinces to secede from the Indian Union
3. Creation of two independent dominions
4. Veto power to minorities on constitutional changes
(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-1, R-2, S-3
(D) P-1, Q-2, R-4, S-3

2. Following the outbreak of World War II in September 1939, what was the immediate action taken by Viceroy Lord Linlithgow regarding India's involvement?
(A) He consulted the Indian National Congress before declaring war on India's behalf.
(B) He declared India a belligerent state on the side of the Allies without consulting Indian political leaders.
(C) He offered complete independence to India in exchange for military support.
(D) He transferred defense portfolios to Indian members of the Executive Council.

3. What was the central demand placed by the Indian National Congress at the Wardha session of the Congress Working Committee in September 1939 for cooperation in the war effort?
(A) The immediate partition of British India into two sovereign dominions with separate constitutions.
(B) The immediate and unconditional release of all political prisoners currently held in the Andaman Cellular Jail.
(C) A clear British commitment to independence for India after the war along with defined war aims.
(D) The prompt establishment of a separate Constituent Assembly specifically for the various Princely States.

4. Select the correct chronological order of the first three leaders chosen by Mahatma Gandhi to offer Individual Satyagraha in 1940.
(A) Jawaharlal Nehru → Vinoba Bhave → Brahma Datt
(B) Vinoba Bhave → Jawaharlal Nehru → Brahma Datt
(C) Brahma Datt → Vinoba Bhave → Jawaharlal Nehru
(D) Vinoba Bhave → Brahma Datt → Jawaharlal Nehru

5. At the Ramgarh session of the Indian National Congress in March 1940, what resolution was adopted regarding India's constitutional future?
(A) Acceptance of Dominion Status provided it was granted by the British Parliament within a fixed timeframe.
(B) Willingness to accept the administrative bifurcation of the country to accommodate the Muslim League's demands.
(C) An agreement to suspend major political activities and mass movements until the formal conclusion of World War II.
(D) A demand for complete independence framed by Indians through a representative Constituent Assembly.

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6. In the context of the Congress response to World War II, what distinction did Jawaharlal Nehru emphasize regarding the conflict?
(A) It was a purely imperialist conflict in which the Indian people had no legitimate national stake.
(B) It was essentially a religious war where the Indian state must remain strictly and legally neutral.
(C) It was a struggle between democracy and fascism where India would fight only as a free nation.
(D) It was a strategic opportunity to form an alliance with the Axis powers to forcefully overthrow British rule.

7. Consider the following statements regarding the structural composition of the Indian National Army (INA):
I. The INA included dedicated brigades named after Gandhi, Nehru, and Azad.
II. The INA strictly prohibited the recruitment of Indian civilians living in Southeast Asia.
III. It featured an exclusive women's combat regiment known as the Rani of Jhansi Regiment.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

8. The Individual Satyagraha initiated in 1940 later evolved into a campaign where satyagrahis started marching towards the capital. By what popular name was this campaign known?
(A) Delhi Chalo Movement
(B) Quit India Movement
(C) Direct Action Campaign
(D) August Kranti

9. In the Central Provinces and Berar, particularly in the Mahakoshal region, who among the following played a prominent role in directing the Individual Satyagraha?
(A) Tatya Tope
(B) Pandit Ravi Shankar Shukla
(C) Chandra Shekhar Azad
(D) Tantia Bhil

10. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Subhas Chandra Bose resigned from the presidency of the Indian National Congress in April 1939.
Reason (R): The Congress Working Committee members loyal to Mahatma Gandhi resigned and refused to cooperate with Bose's radical policies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

11. At which historic session of the Indian National Congress held in Madhya Pradesh did Subhas Chandra Bose defeat Pattabhi Sitaramayya for the presidency?
(A) Haripura Session 1938
(B) Ramgarh Session 1940
(C) Tripuri Session 1939
(D) Faizpur Session 1937

12. After resigning from the Congress presidency, what new political organization did Subhas Chandra Bose form within the Congress to consolidate left-wing forces?
(A) Congress Socialist Party
(B) All India Forward Bloc
(C) Swaraj Party
(D) Hindustan Socialist Republican Association

13. Which of the following was NOT a provision of the August Offer announced by Lord Linlithgow in 1940?
(A) An expansion of the Viceroy's Executive Council to include more Indians.
(B) The immediate granting of Complete Independence upon the cessation of the war.
(C) The establishment of an advisory war council.
(D) Recognition of the right of Indians to frame their own constitution after the war.

14. Under what alias did Subhas Chandra Bose famously escape from his house arrest in Calcutta in January 1941?
(A) Rahmat Ali

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(B) Ziauddin
(C) Abid Hasan
(D) Habib-ur-Rahman

15. During his stay in Germany in 1941, Subhas Chandra Bose established an organization to promote India's independence. What was the name of this center?
(A) The Free India Centre
(B) The Indian Independence League
(C) The Ghadar Party Headquarters
(D) The India House

16. Why did the Congress ministries in various provinces, including the Central Provinces, resign in October and November of 1939?
(A) To protest Britain's declaration of India as a belligerent in World War II without consulting Indian leaders.
(B) To protest against the restrictive implementation of the Government of India Act 1935 in the provinces.
(C) Due to the increasing failure of the provincial governments to manage and control escalating communal riots.
(D) To focus on organizational activities and prepare for the next cycle of provincial assembly elections.

17. How did Subhas Chandra Bose travel from Europe to Southeast Asia in 1943 to take charge of the Indian independence movement there?
(A) By a commercial Japanese aircraft traveling through neutral territories in the Middle East and Central Asia.
(B) By an overland route through the Soviet Union and China using a series of false identities and passports.
(C) By a submarine journey involving a transfer from a German U-boat to a Japanese submarine.
(D) By a disguised merchant navy ship sailing around the Cape of Good Hope to avoid Allied naval patrols.

18. Who originally conceived the idea of the Indian National Army (INA) in Malaya by recruiting Indian prisoners of war?
(A) Rash Behari Bose
(B) Subhas Chandra Bose
(C) Shah Nawaz Khan
(D) Captain Mohan Singh

19. Match the following items in List I with List II and select the correct answer using the options provided.
List I: (Political Plan/Mission)
P. Cripps Mission
Q. Cabinet Mission
R. Wavell Plan
S. Mountbatten Plan
List II: (Distinctive Proposal)
1. Reconstitution of the Executive Council with equal representation for Caste Hindus and Muslims
2. Partition of India with immediate transfer of power
3. Dominion status after the war with an option for provinces to not join the Indian Union
4. A three-tier federal structure grouping provinces
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-4, R-3, S-2

20. Who was the commander of the Rani of Jhansi Regiment of the Indian National Army?
(A) Aruna Asaf Ali
(B) Captain Lakshmi Swaminathan
(C) Usha Mehta
(D) Sarojini Naidu

21. On October 21, 1943, where did Subhas Chandra Bose proclaim the formation of the Provisional Government of Free India (Arzi Hukumat-e-Azad Hind)?
(A) Rangoon
(B) Tokyo
(C) Port Blair
(D) Singapore

22. Arrange the following historical events in their correct chronological order:
I. Mutiny of the Royal Indian Navy
II. Outbreak of the Bengal Famine
III. Launch of the Quit India Movement
IV. Red Fort INA Trials
(A) III, II, IV, I
(B) II, III, I, IV
(C) III, IV, II, I

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(D) II, I, III, IV

23. During which major military campaign of World War II did the INA forces fight alongside the Japanese army against the British on Indian soil?
(A) The Imphal and Kohima Offensives
(B) The Arakan Campaign
(C) The Battle of Singapore
(D) The Malayan Campaign

24. In April 1944, where did the Indian National Army famously hoist the Indian tricolor on the mainland of India for the first time?
(A) Moirang in Manipur
(B) Kohima in Nagaland
(C) Sylhet in Assam
(D) Chittagong in Bengal

25. Consider the following statements regarding the parallel governments set up during the Quit India Movement:
I. Jatiya Sarkar was established in Tamluk, Bengal.
II. Prati Sarkar was organized by Nana Patil in Satara, Maharashtra.
III. Chittu Pandey established a parallel government in Ballia, United Provinces.
IV. A parallel government heavily supported by the British was formed in Madras.
Which of the above statements is incorrect?
(A) I and II only
(B) III and IV only
(C) I, II, and III only
(D) IV only

26. What was the most significant political impact of the Indian National Army's campaigns on the British Raj?
(A) It permanently and effectively expelled all British administrative forces from the Northeast Indian states.
(B) It successfully convinced the Muslim League leadership to permanently abandon the demand for a separate Pakistan.
(C) It resulted in the signing of an immediate peace treaty between the Empire of Japan and Great Britain.
(D) It showed the British could no longer rely on the Indian Army's loyalty for colonial rule.

27. In a radio broadcast from Singapore in 1944, Subhas Chandra Bose addressed Mahatma Gandhi with a specific title to seek his blessings for the INA's war of liberation. What was this title?
(A) Mahatma
(B) Father of the Nation
(C) Bapu
(D) Desh Nayak

28. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Indian National Congress ultimately accepted the partition of the country in 1947.
Reason (R): Congress leaders concluded that accepting partition was the only alternative to a large-scale civil war and the balkanization of India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Which famous slogan was popularized by Subhas Chandra Bose and the INA to instill patriotism and unity among Indians?
(A) Inquilab Zindabad
(B) Do or Die
(C) Jai Hind
(D) Vande Mataram

30. Who famously described the proposals of the Cripps Mission as a "post-dated cheque on a crashing bank"?
(A) Subhas Chandra Bose
(B) Mahatma Gandhi
(C) Jawaharlal Nehru
(D) Muhammad Ali Jinnah

31. Why did the Indian National Congress reject the August Offer of 1940?
(A) It proposed the immediate and irreversible division of the country into two separate states of India and Pakistan.
(B) It demanded the immediate disbandment of the Congress Working Committee and the cessation of all political work.
(C) It excluded representatives of the Princely

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States from participation in the future constitution-making process.
(D) It offered Dominion Status rather than independence and gave a veto power to minorities.

32. On which date was the historic 'Quit India' resolution ratified by the All India Congress Committee at Gowalia Tank Maidan in Bombay?
(A) August 8, 1942
(B) July 14, 1942
(C) August 9, 1942
(D) August 15, 1942

33. What was the context of Mahatma Gandhi's famous "Do or Die" (Karo ya Maro) slogan?
(A) A call to Indian youth to join the British Imperial Army to defeat fascist forces in Europe and Asia.
(B) An appeal directed specifically at the INA soldiers as they were marching towards the Imphal and Kohima fronts.
(C) A call to the people to either free India or die in the attempt during the Quit India Movement.
(D) A demand directed at high-ranking British officials for their immediate and unconditional surrender to the Congress.

34. Why did the Indian National Congress reject the Cripps Mission proposals of 1942?
(A) It did not provide for any role for the Muslim League in the future constitution.
(B) It included a 'local option' for provinces to secede and offered only Dominion Status.
(C) It demanded that India should remain a colony of Britain for another fifty years.
(D) It proposed that the Indian National Congress be permanently banned.

35. Which of the following best describes the structural nature of the Quit India Movement in its initial weeks?
(A) A highly centralized movement under the strict and direct control of the Congress Working Committee.
(B) A purely constitutional agitation confined within the various provincial legislative assemblies of British India.
(C) A leaderless and spontaneous mass uprising following the arrest of the top Congress leadership.
(D) An exclusive urban revolt that saw no significant participation from the rural peasantry or tribal groups.

36. Who among the following leaders is best known for hoisting the Indian National Congress flag at the Gowalia Tank Maidan on August 9, 1942, after the arrest of senior leaders?
(A) Sarojini Naidu
(B) Aruna Asaf Ali
(C) Sucheta Kripalani
(D) Vijaya Lakshmi Pandit

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37. Match the following items in List I with List II and select the correct answer using the options provided.
List I: (Cabinet Mission Grouping)
P. Group A
Q. Group B
R. Group C
S. Princely States
List II: (Provinces included)
1. Punjab, NWFP, Sindh
2. Bengal and Assam
3. Madras, Bombay, UP, Bihar, CP, Orissa
4. Not subject to provincial grouping, autonomous negotiation
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-3, S-4

38. During the underground phase of the Quit India Movement, who was primarily responsible for organizing the secret 'Congress Radio' broadcasting from Bombay?
(A) Kalpana Datta
(B) Bina Das
(C) Captain Lakshmi Sehgal
(D) Usha Mehta

39. In the context of the underground activities during 1942, who formed the 'Azad Dasta' (Freedom Brigade) in the Terai region of Nepal to conduct guerrilla operations?
(A) Jayaprakash Narayan
(B) Ram Manohar Lohia
(C) Achyut Patwardhan
(D) Biju Patnaik

of labor. He believed that the welfare of the individual is contained in the welfare of all.

126. (B) E. Raghavendra Rao and Seth Govind Das
In the Central Provinces, the Swarajist faction, which advocated for council entry, was led by prominent figures such as E. Raghavendra Rao and Seth Govind Das. They were instrumental in mobilizing support for the party's strategy of contesting elections and obstructing the government from within the legislative framework. Their efforts led to significant electoral successes for the Swarajists in the region.

127. (D) C. Rajagopalachari
C. Rajagopalachari was a prominent "No-changer" who opposed the formation of the Swaraj Party and the strategy of entering legislative councils. He remained a staunch supporter of the original non-cooperation program and Gandhi's emphasis on constructive work. In contrast, C.R. Das, Motilal Nehru, and N.C. Kelkar were the key architects of the Swaraj Party, which aimed to challenge rule.

128. (A) A sense of demoralization leading to a split in the Congress
The sudden suspension of the Non-Cooperation Movement in 1922 had an immediate and profound political impact. It led to a sense of widespread demoralization among the youth and participants who had made significant sacrifices. This frustration contributed to an internal ideological split within the Congress between the "Pro-changers," who wanted to enter legislatures, and the "No-changers," who remained committed.

129. (B) Chandrashekhar Azad
While many key members of the Hindustan Republican Association were arrested and executed following the Kakori Train Robbery in 1925, Chandrashekhar Azad was the only major leader who managed to evade capture. Ram Prasad Bismil, Ashfaqulla Khan, and Roshan Singh were among those who achieved martyrdom. Azad continued the revolutionary struggle by reorganizing the group and leading it until 1931.

130. (A) Transformation of Congress into a mass-based political organization
The Gandhian mass movement phase from 1915 to 1940 fundamentally altered the landscape of Indian politics. Its most significant achievement was the transformation of the Indian National Congress into a truly mass-based organization that reached every corner of the country. By mobilizing peasants and workers through non-violent Satyagraha, the movement created a unified national consciousness and challenged the colonial administration.

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48. Which commission was appointed by the British Government in 1944 to inquire into the causes of the catastrophic Bengal Famine?
(A) The Hunter Commission
(B) The Woodhead Commission
(C) The Strachey Commission
(D) The MacDonnell Commission

49. What was the primary objective of the Individual Satyagraha launched by Mahatma Gandhi in 1940?
(A) To launch a violent offensive to overthrow the British colonial government in the Central Provinces.
(B) To compel the British authorities to formally accept the Two-Nation Theory proposed by the League.
(C) To affirm the right to free speech against participation in the imperialist war.
(D) To organize large-scale peasant revolts across the agrarian regions of Bengal, Bihar, and Orissa.

50. What was the primary proposal of the Wavell Plan discussed at the Shimla Conference in 1945 regarding the Viceroy's Executive Council?
(A) The Council would be entirely Indian, except for the Viceroy and the Commander-in-Chief.
(B) The Council would be composed entirely of British officials until the war ended.
(C) The Council would give a clear majority to the representatives of the Princely States.
(D) The Council would exclude members of the Muslim League entirely.

51. In which month and year was the Shimla Conference convened by Lord Wavell?
(A) August 1942
(B) March 1944
(C) September 1946
(D) June 1945

52. Match the following items in List I with List II and select the correct answer using the options provided.
List I: (Prominent Leader)
P. Jawaharlal Nehru
Q. Sardar Vallabhbhai Patel
R. Maulana Abul Kalam Azad
S. Dr. B.R. Ambedkar
List II: (Key Role/Portfolio during the transfer of power phase)
1. Minister of States Department
2. Chairman of the Drafting Committee
3. Vice President of the Interim Government
4. Minister of Education in the First Cabinet
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-2, R-4, S-3

53. The end of World War II saw a significant change in British political attitude towards India. Which major political shift in Britain in 1945 facilitated this change?
(A) The Conservative Party under Winston Churchill won a massive majority in the general elections.
(B) A military dictatorship was established in Britain, resulting in the suspension of all colonial reforms.
(C) The election of the Labour Party under Clement Attlee which favored Indian independence.
(D) The Liberal Party took control of the government and passed the Independence Act immediately.

54. After World War II, which two emerging global superpowers exerted diplomatic pressure on Britain to dismantle its colonial empire, including India?
(A) France and China
(B) Japan and Italy
(C) Germany and the Ottoman Empire
(D) United States of America and the Soviet Union

55. Arrange the following historical events associated with the final years of the freedom struggle in their correct chronological sequence:
I. Independence of India
II. Assassination of Mahatma Gandhi
III. Mahatma Gandhi's fast unto death in Calcutta to stop communal riots
IV. The Red Fort Trial of Nathuram Godse
(A) I, III, II, IV
(B) III, I, II, IV
(C) I, II, III, IV
(D) III, II, I, IV

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56. The famous INA trials of 1945-46 were held at which historic location in India?
(A) The Red Fort, Delhi
(B) The Cellular Jail, Andaman
(C) The Aga Khan Palace, Pune
(D) The Victoria Memorial, Calcutta

57. The massive public upsurge during the INA trials was characterized by a specific demographic shift in protests. Which of the following best describes it?
(A) Protests were entirely confined to the upper-class elites living in the residential areas of New Delhi.
(B) The movement was strictly localized to the Bengal province and was largely ignored in the rest of India.
(C) The agitation was primarily led by high-ranking British civil servants sympathetic to the Indian cause.
(D) Participation of government employees and armed forces personnel alongside ordinary citizens.

58. Under the Cabinet Mission Plan, the provinces of British India were to be organized into three groups (Sections A, B, and C). What was the fundamental nature of this grouping?
(A) Sections A and B comprised Muslim-majority provinces, and Section C comprised the various Princely States.
(B) Section A was Hindu-majority, while B and C were Muslim-majority areas in the west and east.
(C) The groups were based on linguistic divisions while completely ignoring the religious demographics of the areas.
(D) The grouping was merely an economic classification intended for more efficient tax collection by the center.

59. The Royal Indian Navy (RIN) Mutiny of February 1946 initially broke out on which naval rating training ship in Bombay?
(A) HMIS Hindustan
(B) HMIS Talwar
(C) HMIS Vikrant
(D) HMIS Bahadur

60. Who was elected as the President of the Naval Central Strike Committee formed by the mutineering ratings of the Royal Indian Navy in 1946?
(A) B.C. Dutt
(B) Shah Nawaz Khan
(C) M.S. Khan
(D) Aruna Asaf Ali

61. Identify the incorrect statement regarding the fate of minorities during the Partition of India.
(A) The Boundary Commission provided military escorts for all minorities before borders were announced.
(B) Minorities on both sides of the new borders faced severe violence, abduction, and forced conversions.
(C) Millions of Hindus and Sikhs fled from West Punjab, while millions of Muslims fled from East Punjab.
(D) The violence resulted in one of the largest forced human migrations in recorded history.

62. Which two prominent national leaders intervened and persuaded the RIN mutineers to surrender to prevent massive bloodshed?
(A) Mahatma Gandhi and Jawaharlal Nehru
(B) Subhas Chandra Bose and Jayaprakash Narayan
(C) Maulana Abul Kalam Azad and C. Rajagopalachari
(D) Sardar Vallabhbhai Patel and Muhammad Ali Jinnah

63. What was the stance of the Cabinet Mission Plan (1946) regarding the demand for a sovereign state of Pakistan?
(A) It explicitly recommended the creation of an independent and sovereign state of Pakistan.
(B) It rejected the demand for Pakistan on administrative, economic, and military grounds.
(C) It suggested leaving the final decision to a national plebiscite held under UN supervision.
(D) It proposed dividing the subcontinent into three independent and fully sovereign nations.

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64. What was the core ideological difference between Subhas Chandra Bose and Mahatma Gandhi during the Tripuri crisis?
(A) Bose wanted to delay the freedom struggle until the war ended, while Gandhi demanded immediate civil disobedience.
(B) Bose supported the administrative partition of India, while Gandhi stood firmly for a united, undivided nation.
(C) Bose wanted to exclude the peasantry from the movement, while Gandhi favored a peasant-led agrarian revolt.
(D) Bose favored exploiting Britain's war difficulties for a mass movement, while Gandhi opposed using such peril.

65. The Cabinet Mission Plan proposed the formation of a Constituent Assembly. How were its members to be elected?
(A) Elected by the newly elected provincial assemblies through proportional representation.
(B) Directly by the people of India based on universal adult franchise.
(C) Nominated exclusively by the British Crown.
(D) Selected by the Indian National Congress and the Muslim League in equal numbers.

66. What was the primary point of contention for the Indian National Congress regarding the Cabinet Mission Plan's proposal of 'grouping'?
(A) Congress believed that the grouping of provinces should be strictly compulsory and made permanent.
(B) Congress wanted the various Princely States to be forcefully integrated into Group A provinces.
(C) Congress demanded that Group B and Group C provinces be merged into a single administrative unit.
(D) Congress argued that provinces should have the freedom to opt out of a group from the start.

67. Match the following items in List I with List II and select the correct answer using the options provided.
List I: (Ideological Stream in the Freedom Struggle)
P. Gandhian Phase
Q. Revolutionary Terrorism
R. Leftist Movement
S. Constitutionalism
List II: (Key Feature/Approach)
1. Focus on armed individual heroism to instill fear in rulers
2. Emphasis on mass mobilization, non-violence, and satyagraha
3. Strategy of working within legislative councils to expose the government
4. Emphasis on organizing peasants, workers, and demanding economic equality
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

68. How did the Muslim League ultimately respond to the Cabinet Mission Plan?
(A) It accepted the plan entirely and permanently participated in the Constituent Assembly.
(B) It completely rejected the plan from day one and never held talks with the Mission.
(C) It initially accepted the plan but later withdrew its acceptance and called for Direct Action.
(D) It agreed to the plan on the condition that Subhas Chandra Bose lead the Interim Government.

69. On which date did the Muslim League launch 'Direct Action Day' to achieve its demand for Pakistan?
(A) August 8, 1942
(B) August 16, 1946
(C) September 2, 1946
(D) June 3, 1947

70. Consider the following statements regarding the commissions and committees during the transfer of power:
I. The Radcliffe Commission was tasked with drawing the boundary line separating India and Pakistan.
II. The Woodhead Commission was established to investigate the causes of the 1943 Bengal Famine.
III. The States Ministry under Sardar Patel utilized the 'Instrument of Accession' to integrate princely states.
Which of the above statement(s) is/are correct?

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India and its people to help it attain its place in the world.
(D) To ensure the immediate military conquest of all neighboring territories in the South Asian region.

119. On which tragic date was Mahatma Gandhi assassinated by Nathuram Godse in New Delhi?
(A) August 15, 1948
(B) October 2, 1948
(C) February 12, 1948
(D) January 30, 1948

120. Following the assassination of Mahatma Gandhi, who addressed the nation over the radio uttering the immortal words, "The light has gone out of our lives and there is darkness everywhere"?
(A) Sardar Vallabhbhai Patel
(B) Jawaharlal Nehru
(C) Lord Mountbatten
(D) C. Rajagopalachari

121. Which characteristic uniquely defines the nature of the Indian National Movement, especially in its final phase?
(A) An inclusive mass movement comprising peasants, workers, capitalists, students, and women.
(B) An exclusively bourgeois movement led and funded by the various urban industrial capitalists.
(C) A movement entirely driven by the violent mutinies of the Indian personnel in the armed forces.
(D) A movement that was primarily an orthodox and conservative religious revivalist campaign.

122. The 'Bombay Plan' of 1944 reflects the participation and foresight of which specific section of Indian society regarding post-independence development?
(A) The agricultural labor unions
(B) The radical communist leaders
(C) The traditional princely rulers
(D) The prominent Indian industrialists and capitalists

123. How did the peasantry functionally integrate into the broader freedom struggle during the 1930s and 1940s?
(A) By remaining entirely passive and loyal to the British Zamindars.
(B) Through the formation of powerful Kisan Sabhas linking agrarian grievances to the demand for national independence.
(C) By demanding a separate nation exclusively for farmers.
(D) By boycotting all Congress-led movements.

124. The Desh Sevika Sangh and the active picketing of foreign cloth shops highlight the crucial role of which demographic during the freedom movement?
(A) The university professors
(B) The tribal populations of Central India
(C) Indian women stepping out of domestic roles into public political activism
(D) The Indian merchants residing overseas

125. The establishment of the All India Scheduled Castes Federation in 1942 highlights the political mobilization of depressed classes led by:
(A) Mahatma Gandhi
(B) E.V. Ramasamy
(C) Jagjivan Ram
(D) B.R. Ambedkar

126. Which of the following is a direct political legacy of the freedom movement that formed the bedrock of post-independence India?
(A) The commitment to a democratic, secular, and civil libertarian republic.
(B) The establishment of a single-party authoritarian regime.
(C) The institutionalization of a theological state.
(D) The permanent dissolution of all provincial boundaries.

127. The legacy of 'planned economic development' for post-independence India was firmly rooted in the freedom struggle through the establishment of the National Planning Committee (NPC) in 1938. Who chaired this committee?
(A) Subhas Chandra Bose
(B) Jawaharlal Nehru
(C) M. Visvesvaraya
(D) Sardar Vallabhbhai Patel

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into a British Commonwealth bloc.

79. What was the primary international factor that pressured the British government to send the Cripps Mission to India in March 1942?
(A) The successful launch and widespread impact of the Quit India Movement throughout British India.
(B) The threat of an imminent and massive Soviet military invasion of the Indian subcontinent from the North.
(C) A formal and binding request made by the newly formed United Nations General Assembly in New York.
(D) Diplomatic pressure from the USA and China to secure Indian cooperation against Japan.

80. Before proposing the final partition plan, Lord Mountbatten devised an alternative scheme that would have allowed provinces to declare independence separately. What was this plan known as?
(A) The August Offer
(B) The Desai-Liaquat Pact
(C) The C.R. Formula
(D) The Plan Balkan (or Dickie Bird Plan)

81. The official plan for the partition of India into two dominions, accepted by both the Congress and the Muslim League, was announced on which date?
(A) June 3, 1947
(B) August 14, 1947
(C) March 23, 1940
(D) July 18, 1947

82. Consider the following statements evaluating the fundamental achievements of the Indian freedom struggle:
I. It successfully dismantled the world's largest colonial empire.
II. It established a sovereign, democratic republic based on a modern constitution.
III. It completely eradicated caste-based discrimination and poverty immediately upon independence.
IV. It fostered a strong sense of pan-Indian national consciousness overriding regional loyalties.
V. It prevented the bifurcation of the Indian subcontinent.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, III, and IV only
(C) II, IV, and V only
(D) I, III, and V only

83. According to the Mountbatten Plan, the future of the North-West Frontier Province (NWFP) and the Sylhet district of Assam was to be decided by:
(A) A direct decision by the British Parliament.
(B) A referendum of the local population.
(C) The Indian National Congress Working Committee.
(D) An international tribunal appointed by the UN.

84. On which date did the British Parliament pass the Indian Independence Act, which received Royal Assent?
(A) July 18, 1947
(B) June 3, 1947
(C) August 15, 1947
(D) January 26, 1950

85. Which of the following statements correctly identifies the reason why the Muslim League rejected the Cripps Mission proposals?
(A) The proposals granted immediate independence to all provinces without holding any fresh provincial elections.
(B) The lack of explicit recognition for Pakistan and a separate constituent assembly for Muslims.
(C) The Mission proposed to hand over all central power exclusively to the leadership of the Hindu Mahasabha.
(D) The proposals denied the right of any province to secede from the Indian Union under any circumstances.

86. Under the provisions of the Indian Independence Act 1947, which title was formally dropped from the royal style and titles of the British Monarch?
(A) Defender of the Faith
(B) King of Great Britain
(C) Emperor of India
(D) Head of the Commonwealth

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(A) I and II only
(B) I, II, and III
(C) II and III only
(D) I and III only

71. The tragic communal violence that erupted on Direct Action Day is historically referred to as the 'Great Calcutta Killings'. Who was the Premier of Bengal representing the Muslim League at that time?
(A) Khawaja Nazimuddin
(B) A.K. Fazlul Huq
(C) Liaquat Ali Khan
(D) Huseyn Shaheed Suhrawardy

72. Following the Calcutta killings, severe communal violence quickly spread to which rural district in eastern Bengal, prompting Mahatma Gandhi to undertake a peace mission?
(A) Noakhali
(B) Midnapore
(C) Murshidabad
(D) Sylhet

73. Which of the following was a primary cause for the ultimate military defeat of the INA in the Northeast frontier of India?
(A) The sudden and unexpected defection of Subhas Chandra Bose to the British side during the campaign.
(B) A widespread mutiny within the INA ranks organized by communist infiltrators to sabotage the mission.
(C) Logistical failures, lack of air support, and the onset of monsoons disrupting supply lines.
(D) The refusal of the local Naga and Mizo populations to allow passage to the INA and Japanese troops.

74. When the Interim Government of India was formed on September 2, 1946, who served as the Vice-President of the Viceroy's Executive Council?
(A) Sardar Vallabhbhai Patel
(B) Dr. Rajendra Prasad
(C) Jawaharlal Nehru
(D) C. Rajagopalachari

75. The Muslim League eventually joined the Interim Government in October 1946. Which crucial portfolio was held by the League's representative Liaquat Ali Khan?
(A) Finance
(B) Home Affairs
(C) External Affairs
(D) Defense

76. Consider the following statements regarding the events of the midnight of August 14-15, 1947:
I. The Constituent Assembly assumed sovereign power for the governance of India.
II. Jawaharlal Nehru delivered his famous 'Tryst with Destiny' speech.
III. Mahatma Gandhi presided over the midnight session in the Parliament.
IV. Members of the assembly took a solemn pledge of dedication to the service of India.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) II and IV only
(C) I, III, and IV only
(D) III only

77. On February 20, 1947, British Prime Minister Clement Attlee made a historic declaration in the House of Commons. What was the central promise of this declaration?
(A) The immediate arrest of all political leaders who were currently supporting communal violence.
(B) The British would leave India no later than June 1948, transferring power to Indians.
(C) The British government would indefinitely suspend the proceedings of the current Constituent Assembly.
(D) The proposals of the Cabinet Mission Plan would be implemented through the use of military force.

78. Lord Mountbatten was sent to India in March 1947 with a specific mandate from the British government. What was his primary task?
(A) To violently suppress the communal riots and restore British authority.
(B) To draft a new constitution for the British Empire encompassing India and Africa.
(C) To explore options for unity but effect a swift transfer of power, finalizing the withdrawal strategy.
(D) To forcefully integrate all Princely States

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British officials which the local local population looted.
(B) Historic national monuments and artifacts claimed simultaneously by both the Indian and Pakistani states.
(C) Property abandoned by refugees which governments had to manage and allot to incoming refugees.
(D) The surplus military hardware and ammunition divided between the two newly formed national armies.

96. One of the largest relief camps set up for refugees arriving from West Pakistan, accommodating hundreds of thousands of people, was located at:
(A) Bhopal
(B) Nagpur
(C) Cuttack
(D) Kurukshetra

97. Which fundamental reality regarding Britain's status after World War II made it impossible for them to hold onto the Indian empire by force?
(A) Britain had completely lost its entire naval fleet to the Axis powers during the Pacific and Atlantic wars.
(B) The economic exhaustion of Britain and the demoralization of troops who wanted to return home.
(C) A binding treaty signed with Germany and Japan that required Britain to decolonize all Asian territories.
(D) The immediate threat of a nuclear attack from the Soviet Union if the British did not leave India by 1948.

98. In response to the tragic violence against women during Partition, the governments of India and Pakistan signed an agreement and passed legislation. What was the central objective of the Abducted Persons (Recovery and Restoration) Act of 1949?
(A) To trace, recover, and repatriate abducted women to their respective families across the border.
(B) To legitimize the forced marriages that took place during the riots.
(C) To financially compensate the perpetrators of abduction.
(D) To grant abducted women independent land rights in the new nation.

99. During the communal riots in the Rawalpindi district (notably at Thoa Khalsa), an agonizing aspect of the violence involving women was recorded. Which of the following best describes this tragic phenomenon?
(A) Mass recruitment of women into armed local militias.
(B) Mass suicides by women (jumping into wells) to protect their honor from rioting mobs.
(C) Voluntary mass migration of women to Afghanistan.
(D) Women forming a human chain to successfully protect their villages without casualties.

100. Identify the correct cause of the dysfunction within the Interim Government of 1946-1947?
(A) The British Viceroy continually vetoed all legislation passed by the Council.
(B) The Congress ministers resigned en masse within a month of taking office.
(C) The Indian National Army veterans occupied the government buildings preventing the council from meeting.
(D) The Muslim League members functioned as an opposition bloc from within the government, hindering policy implementation.

101. Who among the following was a prominent social worker appointed to lead the Central Recovery Operation for abducted women in the aftermath of Partition?
(A) Annie Besant
(B) Mridula Sarabhai
(C) Sister Nivedita
(D) Madam Cama

102. The ideological basis for the partition of India, claiming that Hindus and Muslims constitute two fundamentally different nations, is historically known as:
(A) The Doctrine of Lapse
(B) The Direct Action Plan
(C) The Two-Nation Theory
(D) The Subsidiary Alliance

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103. The division of Punjab during the partition was highly contentious because:
(A) It lacked any natural geographical features, making it technically impossible to map or demarcate.
(B) The entire population of the province had overwhelmingly voted to remain an independent kingdom.
(C) The British government wanted to retain the entire Punjab province as a permanent crown colony.
(D) It divided the Sikh community, their holy shrines, and agricultural lands between two nations.

104. In his famous speech to the Constituent Assembly of Pakistan on August 11, 1947, what remarkable statement did Muhammad Ali Jinnah make regarding religion and the state?
(A) He declared that Pakistan would be a strict religious theocracy with no legal rights for minorities.
(B) He mandated the immediate and total expulsion of all non-Muslim populations from the state of Pakistan.
(C) He suggested a future reunification of India and Pakistan within five years of achieving independence.
(D) He stated that Hindus and Muslims would cease to be so in the political sense, as citizens.

105. Which historic conference convened by Jawaharlal Nehru in March 1947 in New Delhi marked the beginning of India's proactive role in international affairs even before formal independence?
(A) The Non-Aligned Movement Summit
(B) The Bandung Conference
(C) The Asian Relations Conference
(D) The Commonwealth Heads of Government Meeting

106. Which of the following is considered a primary cause for the unprecedented scale of communal violence during the Partition?
(A) The complete collapse of the administrative and police machinery which often became partisan.
(B) The intervention of Soviet armed forces in the border regions.
(C) An organized attack by Japanese stragglers in eastern India.
(D) The deliberate instigation of violence by the visiting British royal family.

107. What was the firm stance of the Indian National Congress regarding the future of the Princely States as independence approached?
(A) They should all be granted absolute and permanent sovereign status as independent and separate nations.
(B) They must integrate with neighboring provinces and accede to the Union as they had no right to independence.
(C) They must surrender all their personal wealth and jewelry to the newly formed central government.
(D) They should merge together to form a separate third federation under the name of 'Rajputana'.

108. Who was the deeply capable civil servant who served as the Secretary to the Ministry of States, assisting Sardar Patel in the mammoth task of integrating the princely states?
(A) V.P. Menon
(B) Sukumar Sen
(C) H.V.R. Iyengar
(D) B.N. Rau

109. In evaluating the freedom struggle, what is widely regarded by historians as its most profound tragic limitation?
(A) Its inability to expel the British before 1950.
(B) Its heavy reliance on foreign military intervention to achieve independence.
(C) Its failure to prevent the rise of communalism, culminating in the bloody partition of the country.
(D) Its absolute failure to inspire any parallel anti-colonial movements in Africa or Asia.

110. In the context of the integration of states, what did the 'Standstill Agreement' signify?
(A) An agreement to maintain the administrative status quo between the Crown and the state.
(B) A complete freeze on all military movements by the remaining British imperial forces.
(C) A formal mutual non-aggression pact between the governments of India and Pakistan.

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(D) A temporary pause in the daily proceedings and debates of the Indian Constituent Assembly.

111. Following the creation of India and Pakistan, what distinct constitutional role did Lord Mountbatten play?
(A) He became the joint Governor-General of both India and Pakistan for a transitional period of five years.
(B) He departed for Britain on August 15, leaving no British officials in any administrative capacity behind.
(C) He was appointed as the first Prime Minister of the dominion of India by the Constituent Assembly.
(D) He served as the first Governor-General of India, while Jinnah became the Governor-General of Pakistan.

112. What was Lord Mountbatten's immediate advice to the Indian cabinet when Maharaja Hari Singh of Kashmir requested military assistance against tribal invaders in October 1947?
(A) India should immediately attack West Pakistan.
(B) India should partition Kashmir along the Chenab river.
(C) India should refrain from sending troops until the Maharaja formally signed the Instrument of Accession.
(D) India should allow the United Nations forces to occupy Kashmir.

113. Who administered the oath of office to Lord Mountbatten as the first Governor-General of independent India on August 15, 1947?
(A) Jawaharlal Nehru
(B) Chief Justice H.J. Kania
(C) Mahatma Gandhi
(D) Dr. Rajendra Prasad

114. The Indian Independence Act 1947 transitioned India from a colonial dependency to a 'Dominion'. In this context, what did the status of Dominion signify from August 15, 1947, until January 26, 1950?
(A) A state that was completely subservient to the British Parliament in all its internal legislative matters.
(B) A fully sovereign state that retained the British Monarch as the symbolic head of state.
(C) A territory ruled by a military viceroy appointed directly by the government in London.
(D) A territory that temporarily became an administrative province under the United Nations.

115. Which prominent leader of the freedom struggle remarkably chose not to participate in any of the official independence celebrations in New Delhi on August 15, 1947?
(A) Mahatma Gandhi
(B) Sardar Vallabhbhai Patel
(C) Dr. Rajendra Prasad
(D) Sarojini Naidu

116. Jawaharlal Nehru's historic "Tryst with Destiny" speech was delivered to the members of which legislative body?
(A) The British House of Commons
(B) The Constituent Assembly of India
(C) The first elected Lok Sabha
(D) The Indian National Congress Working Committee

117. Which of the following best encapsulates the central theme of Nehru's "Tryst with Destiny" speech?
(A) An assertion of India awaking to life and freedom, fulfilling its long-held pledge to achieve independence.
(B) A detailed economic plan for the next five years.
(C) A vow to seek revenge against colonial oppressors.
(D) A declaration of war against the newly formed state of Pakistan.

118. As part of the midnight session on August 14-15, 1947, a resolution was passed requiring the members to take a "pledge of dedication." What was the core promise of this pledge?
(A) To strictly and without exception follow the various Gandhian tenets of absolute non-violence.
(B) To permanently and immediately reject the use of the English language in all official state matters.
(C) To dedicate themselves to the service of

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87. What was the constitutional status of the Princely States as per the Indian Independence Act of 1947?
(A) They were automatically and unconditionally merged into the newly created Dominion of India.
(B) They were granted complete and permanent sovereign status under the charter of the United Nations.
(C) They were required by the British Parliament to form a separate and independent third dominion.
(D) Paramountcy lapsed, leaving them free to accede to India or Pakistan, or remain independent.

88. Why did Mahatma Gandhi undertake a 21-day fast in February 1943 while imprisoned in the Aga Khan Palace?
(A) To protest against the ongoing INA trials and the treatment of the captured Indian soldiers.
(B) To demand the immediate and full implementation of the proposals offered by the Cripps Mission.
(C) To condemn the violent activities and sabotage performed by various underground revolutionary groups.
(D) To protest government propaganda blaming the Congress for the violence during the movement.

89. Who was appointed as the chairman of the two Boundary Commissions set up to demarcate the borders between India and Pakistan in Punjab and Bengal?
(A) Sir Stafford Cripps
(B) Lord Ismay
(C) Sir Cyril Radcliffe
(D) Lord Pethick-Lawrence

90. While massive Independence Day celebrations were taking place in New Delhi on August 15, 1947, where was Mahatma Gandhi and what was he doing?
(A) He was in London negotiating trade treaties.
(B) He was in Lahore leading a refugee convoy.
(C) He was in Calcutta observing a fast and striving to stop communal riots.
(D) He was in the Aga Khan Palace under house arrest.

91. Which of the following was a man-made cause that severely aggravated the Bengal Famine of 1943?
(A) The deliberate and systemic poisoning of the Hooghly river by radical revolutionary groups in Bengal.
(B) The 'Denial Policy' of destroying boats and rice stocks in coastal areas to deter the Japanese.
(C) A massive export of local food grains to the United States to secure large industrial and military loans.
(D) The widespread destruction of all major railway lines in rural Bengal by the advancing INA forces.

92. The massacres on the 'refugee trains' traveling between India and Pakistan primarily occurred in which region?
(A) The Deccan Plateau
(B) The Coromandel Coast
(C) The Brahmaputra Valley
(D) The Punjab region

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93. To manage the massive influx of displaced persons after Partition, the Government of India created the Ministry of Relief and Rehabilitation. Who was its first minister?
(A) Mehr Chand Khanna
(B) K.C. Neogy
(C) Syama Prasad Mookerjee
(D) Amrit Kaur

94. The Shimla Conference of 1945 ultimately broke down due to which irreconcilable difference?
(A) The Congress's uncompromising demand for the immediate and unconditional release of all INA prisoners.
(B) The British government's firm refusal to grant political parity between Caste Hindus and Muslims.
(C) Jinnah's demand that the League should exclusively nominate all Muslim members to the Council.
(D) The sudden and unexpected death of Viceroy Lord Wavell while the conference was still in session.

95. What was the core issue related to 'Evacuee Property' following the mass migration of 1947?
(A) Private properties left behind by fleeing

128. In a radical departure from the British era, what massive democratic leap did the framers of the Indian Constitution take as a legacy of the nationalist movement's promises?
(A) The implementation of separate electorates for all religious communities.
(B) The introduction of Universal Adult Franchise without property or educational qualifications.
(C) The restriction of voting rights strictly to income-tax payers.
(D) The adoption of a direct democracy where all laws are passed by public referendum.

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129. India's post-independence foreign policy of Non-Alignment finds its ideological roots in the freedom movement's stance on global affairs. What was this core stance?
(A) Opposition to imperialism, fascism, and racism, while maintaining the right to judge international issues independently.
(B) India must blindly follow the foreign policy of the British Commonwealth.
(C) Aggressive expansionism to recover historical territories across Asia.
(D) Absolute isolationism, refusing to participate in any international bodies like the UN.

130. What was the legal document called which the rulers of the Princely States signed to formally hand over the control of Defense, External Affairs, and Communications to the Dominion of India?
(A) Treaty of Peace and Friendship
(B) Standstill Agreement
(C) Instrument of Accession
(D) Doctrine of Paramountcy

ANSWERS

1. (A) P-4, Q-2, R-1, S-3
These various British missions and plans proposed different constitutional frameworks to address India's political deadlock. The August Offer granted minorities veto power, while the Cripps Mission suggested provinces could secede from the Union. Later, the Cabinet Mission rejected partition, but the Mountbatten Plan ultimately facilitated the creation of two independent dominions through the partition of British India.

2. (B) He declared India a belligerent state on the side of the Allies without consulting Indian political leaders.
Upon the commencement of global hostilities in nineteen thirty-nine, the British Viceroy unilaterally declared that the Indian nation was at war with Germany. This proclamation occurred without any meaningful consultation with major Indian political parties or elected provincial leaders. This high-handed administrative action led to widespread resentment and the eventual mass resignation of the elected provincial Congress ministries.

3. (C) A clear British commitment to independence for India after the war along with defined war aims.
During the meeting at Wardha, the Indian National Congress expressed its willingness to support the democratic war effort against fascism. However, this cooperation was contingent upon the British government providing a clear and binding commitment to grant India full independence. They also demanded a formal declaration regarding the specific objectives of the war and India's post-war status.

4. (B) Vinoba Bhave → Jawaharlal Nehru → Brahma Datt
The individual satyagraha campaign was launched to protest against the lack of freedom of speech during the wartime period. Mahatma Gandhi selected specific leaders to offer resistance in a symbolic and disciplined manner. Vinoba Bhave was chosen as the first satyagrahi, followed by Jawaharlal Nehru, and then Brahma Datt, establishing a specific sequence of prominent national leadership.

5. (D) A demand for complete independence framed by Indians through a representative Constituent Assembly.
The resolution passed at the Ramgarh session emphasized that no constitutional arrangement would be acceptable unless it recognized India's right to complete independence. It proposed that a representative constituent assembly, elected on the basis of adult suffrage, should frame the future constitution. This session reinforced the rejection of any proposals that fell short of total and sovereign independence.

6. (C) It was a struggle between democracy and fascism where India would fight only as a free nation.
Jawaharlal Nehru distinguished the conflict as a monumental ideological battle between democratic principles and the forces of fascism. While he sympathized with the Allied cause against authoritarian regimes, he maintained that India could not genuinely fight for democracy while remaining a colony. Therefore, he argued that India's active military participation necessitated its immediate status as a free nation.

7. (C) I and III only
The Indian National Army utilized several brigades named after influential national figures like Gandhi and Nehru to boost morale and nationalist sentiment. Additionally, it broke conventional military norms by establishing a dedicated women's combat unit called the Rani of Jhansi Regiment. Civilian recruitment from the Indian diaspora in Southeast Asia was actually encouraged to expand the force's strength.

8. (A) Delhi Chalo Movement
As part of the disciplined protest against Britain's involvement in the war, satyagrahis were instructed to deliver anti-war speeches. If they were not arrested, they were directed to march towards the capital to demonstrate their

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opposition. This strategic movement gained widespread recognition and was popularly referred to as the Delhi Chalo campaign, symbolizing a direct challenge to authority.

9. (B) Pandit Ravi Shankar Shukla
Pandit Ravi Shankar Shukla emerged as a pivotal figure in organizing and directing political resistance within the Central Provinces and Berar. His leadership was particularly influential during the individual satyagraha, where he mobilized local support against British wartime policies. His contributions were essential in sustaining the momentum of the nationalist movement in the Mahakoshal region during the early forties.

10. (A) Both A and R are true and R is the correct explanation of A.
Subhas Chandra Bose faced significant internal opposition after his re-election to the presidency of the national congress. Loyalists to Mahatma Gandhi resigned from the working committee to protest his radical vision and confrontational stance against the British. This lack of cooperation within the executive body ultimately made his position untenable, forcing him to resign from the top post.

11. (C) Tripuri Session 1939
The Tripuri session of nineteen thirty-nine is historically significant for the direct electoral contest for the presidential post. Subhas Chandra Bose successfully defeated Pattabhi Sitaramayya, who was the candidate openly supported by Mahatma Gandhi. This event highlighted the growing ideological rift between the conservative leadership and the more radical leftist factions within the broader Indian National Congress movement.

12. (B) All India Forward Bloc
Following his departure from the presidency of the Indian National Congress, Subhas Chandra Bose sought to unify radical and progressive elements. He established the All India Forward Bloc as a faction dedicated to achieving immediate independence through more militant methods. Although it functioned within the congress framework initially, it aimed to accelerate mass mobilization against the British colonial rule.

13. (B) The immediate granting of Complete Independence upon the cessation of the war.
The August Offer was a proposal made by the British government to gain Indian support during the global war. It promised dominion status as a long-term goal and offered to expand the viceroy's executive council. However, it did not include any provision for the immediate granting of complete independence, which remained a fundamental demand of the nationalist political leadership.

14. (B) Ziauddin
In a daring effort to seek international support for India's liberation, Subhas Chandra Bose eluded the British intelligence services at his Calcutta residence. He disguised himself as an insurance agent named Ziauddin to travel through North India and eventually enter Afghanistan. This successful escape enabled him to reach Europe and collaborate with Axis powers to challenge the British Empire.

15. (A) The Free India Centre
While residing in Germany, Subhas Chandra Bose worked to organize the Indian diaspora and prisoners of war into a liberation force. He established the Free India Centre to broadcast nationalist propaganda and coordinate diplomatic efforts for Indian independence. This institution served as the organizational hub for his activities in Europe before he eventually shifted his focus to Southeast Asia.

16. (A) To protest Britain's declaration of India as a belligerent in World War II without consulting Indian leaders.
The provincial Congress ministries resigned collectively to protest the unilateral decision of the British government to involve India in World War II. They argued that it was fundamentally undemocratic to commit the nation's resources and lives to a global conflict without consulting the elected representatives of the Indian people. This resignation marked a significant break in constitutional cooperation.

17. (C) By a submarine journey involving a transfer from a German U-boat to a Japanese submarine.
Subhas Chandra Bose undertook a hazardous journey from Europe to Southeast Asia during the height of the global conflict. He traveled aboard

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administration, the Labour leadership was ideologically committed to decolonization and the granting of independence to India. This shift in the British political landscape was a decisive factor that accelerated the formal negotiations for the transfer of power.

54. (D) United States of America and the Soviet Union
In the aftermath of World War II, the global balance of power shifted toward the United States and the Soviet Union. Both emerging superpowers viewed the continuation of European colonial empires as a source of international instability and ideological conflict. Their diplomatic pressure, combined with the weakened economic state of Great Britain, forced the British to dismantle their overseas holdings.

55. (A) I, III, II, IV
India achieved its independence in August nineteen forty-seven, followed shortly by Mahatma Gandhi's peace mission and fast in Calcutta to quell communal violence. The nation was subsequently plunged into mourning following his assassination in early nineteen forty-eight. The subsequent legal proceedings against the assassin, Nathuram Godse, took place later that year at the historic Red Fort in Delhi.

56. (A) The Red Fort, Delhi
The British government decided to hold the public court-martial of three high-ranking Indian National Army officers at the Red Fort in Delhi. This choice of location was intended to demonstrate imperial authority but instead turned the site into a powerful symbol of nationalist resistance. The trials galvanized public opinion across the country and became a major focal point for sentiment.

57. (D) Participation of government employees and armed forces personnel alongside ordinary citizens.
The protests surrounding the INA trials were notable for the unprecedented participation of diverse social and professional groups. Government employees and personnel from the Indian armed forces openly expressed their solidarity with the accused officers. This widespread support across traditional colonial institutions indicated a complete breakdown of the loyalty that the British relied upon to maintain their administrative control over India.

58. (B) Section A was Hindu-majority, while B and C were Muslim-majority areas in the west and east.
The Cabinet Mission's grouping scheme was designed to address communal concerns while maintaining a single Indian state. It proposed that Hindu-majority provinces form one group, while Muslim-majority provinces in the northwest and northeast form two separate groups. These groups would have significant autonomy, leaving only the most essential subjects like defense and foreign affairs to the central government.

59. (B) HMIS Talwar
The naval revolt began on the HMIS Talwar, a shore-based signal school in Bombay, where ratings protested against poor living conditions and racial discrimination. The unrest quickly spread to other ships and naval establishments across the country, evolving into a major political challenge for the British authorities. This event highlighted the growing nationalist influence within the ranks of the navy.

60. (C) M.S. Khan
During the naval mutiny of nineteen forty-six, the ratings established a central strike committee to coordinate their demands and actions. M.S. Khan was elected to lead this body, which represented thousands of sailors who had taken control of ships and shore facilities. The committee sought to align the naval protest with the broader national movement for independence and racial equality.

61. (A) The Boundary Commission provided military escorts for all minorities before borders were announced.
The period surrounding the partition was marked by a catastrophic failure to protect civilian populations on both sides of the new border. Although boundary commissions were established to demarcate the lines, they did not provide adequate military escorts before the borders were announced. This lack of security resulted in horrific communal violence and the largest forced migration in human history.

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the traditional backbone of colonial rule, could no longer be guaranteed. This realization was a crucial factor in the British decision to expedite the transfer.

27. (B) Father of the Nation
During a broadcast from Singapore in nineteen forty-four, Subhas Chandra Bose addressed Mahatma Gandhi using the honorific title of Father of the Nation. Despite their significant ideological and strategic differences, Bose sought the spiritual blessing of the veteran leader for the INA's military efforts. This gesture demonstrated the mutual respect that existed between different wings of the independence struggle.

28. (A) Both A and R are true and R is the correct explanation of A.
The leadership of the Indian National Congress ultimately agreed to the partition of the subcontinent with heavy hearts. They perceived that the escalating communal violence and the British strategy of encouraging fragmentation posed a severe threat to stability. They concluded that accepting a smaller, united India was preferable to a prolonged civil war or the complete balkanization of regions.

29. (C) Jai Hind
The greeting Jai Hind was popularized by Subhas Chandra Bose as a unifying national salutation for the Indian National Army. It was designed to transcend linguistic and religious barriers, fostering a sense of shared patriotic identity among the diverse soldiers. This slogan eventually became a standard greeting in independent India, symbolizing the enduring spirit and victory of the movement.

30. (B) Mahatma Gandhi
Mahatma Gandhi famously used this metaphor to describe the proposals brought by the Cripps Mission in nineteen forty-two. He believed that the offer of future dominion status was meaningless given the rapidly deteriorating military and political situation of the British Empire. The phrase highlighted the nationalist rejection of delayed promises when the demand for immediate independence was non-negotiable.

31. (D) It offered Dominion Status rather than independence and gave a veto power to minorities.
The Indian National Congress found the August Offer inadequate because it only promised dominion status in an unspecified future. Additionally, the proposal granted minorities a veto over constitutional changes, which the Congress viewed as a British tactic to impede progress toward a unified sovereign state. These conditions were seen as insufficient compared to the demand for complete independence.

32. (A) August 8, 1942
The All India Congress Committee met in Bombay during early August nineteen forty-two to formalize their stance against British rule. On the eighth of August, they officially ratified the resolution demanding an immediate British withdrawal from India. This historic decision set the stage for a mass movement and led to the immediate arrest of the leadership.

33. (C) A call to the people to either free India or die in the attempt during the Quit India Movement.
Mahatma Gandhi delivered the famous exhortation during his address at the Gowalia Tank Maidan at the start of the Quit India Movement. He called upon every Indian to act as a free citizen and be prepared to sacrifice their lives for the cause of liberation. The slogan emphasized the urgency and finality of the struggle for national independence.

34. (B) It included a 'local option' for provinces to secede and offered only Dominion Status.
The proposals presented by Stafford Cripps were rejected primarily because they included a provision allowing individual provinces to opt out of the proposed Indian Union. The Congress leadership viewed this 'local option' as a threat to the nation's integrity and a precursor to partition. Furthermore, the offer of dominion status instead of full independence was no longer acceptable.

35. (C) A leaderless and spontaneous mass uprising following the arrest of the top Congress leadership.
Following the sudden arrest of all major leaders under Operation Zero Hour, the Quit India Movement transformed into a decentralized mass uprising. Without central direction, ordinary citizens, students, and workers took the initiative

was responsible for the difficult task of border demarcation, while the Woodhead Commission investigated the causes of the Bengal famine. Simultaneously, the Ministry of States utilized legal instruments to integrate hundreds of diverse princely territories into the new Indian Union.

71. (D) Huseyn Shaheed Suhrawardy
Huseyn Shaheed Suhrawardy was the head of the provincial government in Bengal during the outbreak of the catastrophic communal violence in Calcutta. As a prominent leader of the Muslim League, his administration faced severe criticism for its failure to prevent or effectively control the riots. These events left a lasting impact on the political climate leading up to the partition.

72. (A) Noakhali
The communal disturbances that began in Calcutta soon ignited severe violence in the rural district of Noakhali in East Bengal. In response, Mahatma Gandhi traveled to the remote region to undertake a courageous peace mission. He walked through the affected villages to restore communal harmony and provide comfort to the victims, demonstrating his unwavering commitment to non-violence and national unity.

73. (C) Logistical failures, lack of air support, and the onset of monsoons disrupting supply lines.
The military campaign of the Indian National Army in the northeast was hampered by severe logistical challenges and the lack of essential air support. The arrival of the heavy monsoon rains further disrupted their supply lines and made the difficult terrain impassable. These environmental and technical factors, combined with the superior resources of the Allied forces, ultimately forced the INA to retreat.

74. (C) Jawaharlal Nehru
Jawaharlal Nehru was appointed to lead the executive council of the newly formed Interim Government in September nineteen forty-six. In this capacity, he functioned as the de facto Prime Minister and managed the day-to-day administration of the country during the final transition. His leadership was crucial in navigating the complex political and communal challenges that preceded the grant of independence.

75. (A) Finance
When the Muslim League eventually decided to join the Interim Government, its representative Liaquat Ali Khan was assigned the vital finance portfolio. This position gave the League significant control over the government's budgetary and administrative functions. The resulting friction between the Congress and League ministers over financial allocations further demonstrated the difficulty of maintaining a unified administration during that period.

76. (D) III only
The midnight session on the fifteenth of August nineteen forty-seven was a solemn event where the Constituent Assembly assumed sovereign authority. Jawaharlal Nehru delivered his iconic speech, and members pledged their dedication to the new nation. While the event was momentous, Mahatma Gandhi did not preside over it; he chose to remain in Calcutta to work for peace.

77. (B) The British would leave India no later than June 1948, transferring power to Indians.
Prime Minister Clement Attlee made a pivotal announcement stating that the British government intended to transfer power to Indian hands no later than June nineteen forty-eight. This declaration was meant to break the political deadlock and force the Indian leaders to reach an agreement on the future constitutional setup. It signaled the definitive end of colonial rule.

78. (C) To explore options for unity but effect a swift transfer of power, finalizing the withdrawal strategy.
Lord Mountbatten was sent to India with the primary mission of facilitating a swift and orderly withdrawal of the British administration. While his instructions were to explore possibilities for a united India, his ultimate goal was to ensure the transfer of power by the deadline. He quickly concluded that partition was inevitable and accelerated the timeline to avoid further instability.

79. (D) Diplomatic pressure from the USA and China to secure Indian cooperation against Japan.
The British decision to send the Cripps Mission was heavily influenced by the worsening military situation in Asia during the war. The United States and China exerted significant diplomatic pressure

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withdrawal of the British. It demonstrated that the masses were no longer willing to accept anything less than total sovereignty. This shift in the political landscape forced the British to recognize that their continued rule was no longer tenable.

45. (C) The Communist Party of India and the Muslim League.
While the Quit India Movement saw broad participation, certain political organizations chose not to join the struggle for different reasons. The Communist Party of India opposed the movement because of the Soviet Union's alliance with Britain against the Axis powers. Simultaneously, the Muslim League remained aloof, focusing instead on their specific demand for the creation of a separate Pakistan.

46. (A) Lord Mountbatten
The Cabinet Mission of nineteen forty-six was composed of three high-ranking British ministers sent to negotiate the terms of India's independence. These members included Pethick-Lawrence, Stafford Cripps, and A.V. Alexander. Lord Mountbatten was not a part of this mission; he was later appointed as the Viceroy specifically to oversee the final transfer of power and the partition process.

47. (D) Betul and Seoni
Tribal populations in the Betul and Seoni districts of Madhya Pradesh actively participated in the freedom struggle through unique forms of resistance. They organized the Jungle Satyagraha, which involved the symbolic defiance of restrictive forest laws and the unauthorized cutting of timber. These activities demonstrated the integration of tribal grievances with the broader national movement against colonial administrative and economic policies.

48. (B) The Woodhead Commission
The Woodhead Commission was appointed by the British government to investigate the catastrophic famine that resulted in millions of deaths in Bengal. The inquiry examined the administrative failures and economic policies that exacerbated the food shortage during the war. It highlighted the severe impact of wartime inflation and the breakdown of the distribution system on the most vulnerable sections.

49. (C) To affirm the right to free speech against participation in the imperialist war.
Mahatma Gandhi launched the individual satyagraha to register a principled protest against Britain's policy of involving India in the war without consent. The movement aimed to assert the fundamental right of every Indian to free speech, specifically the right to speak against participating in the imperialist conflict. It was a tactical, disciplined form of resistance to avoid violence.

50. (A) The Council would be entirely Indian, except for the Viceroy and the Commander-in-Chief.
The Wavell Plan proposed a significant reorganization of the Viceroy's Executive Council to make it more representative of Indian political interests. Under this scheme, all portfolios except for the roles of Viceroy and Commander-in-Chief were to be held by Indian members. This was intended as an interim arrangement to provide Indians with a greater share in governance until independence.

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51. (D) June 1945
Lord Wavell convened the Shimla Conference in June nineteen forty-five to discuss the proposed reorganization of the executive council with major Indian leaders. This meeting was intended to break the political deadlock that had persisted throughout the war years. However, the conference eventually failed because of the inability of the Congress and the Muslim League to agree on representative quotas.

52. (A) P-3, Q-1, R-4, S-2
During the transitional phase, Jawaharlal Nehru served as the Vice President of the Interim Government, while Sardar Patel managed the crucial States Department. Maulana Abul Kalam Azad was appointed as the first Minister of Education in the independent cabinet. Dr. B.R. Ambedkar played a vital role in the constitutional process as the Chairman of the Drafting Committee.

53. (C) The election of the Labour Party under Clement Attlee which favored Indian independence.
The post-war general election in Britain resulted in a landslide victory for the Labour Party, led by Clement Attlee. Unlike the previous Conservative

propaganda. The authorities had launched a campaign to blame the Indian National Congress for the widespread violence that occurred during the Quit India Movement. Gandhi's fast was a moral protest against these allegations and the repressive measures taken by the administration.

89. (C) Sir Cyril Radcliffe
Sir Cyril Radcliffe was appointed to lead the two commissions tasked with the rapid demarcation of the borders in the partitioned provinces of Punjab and Bengal. He had no prior knowledge of India, which was intended to ensure impartiality. However, the resulting boundaries often divided communities and families, contributing significantly to the chaos and violence during the mass migration.

90. (C) He was in Calcutta observing a fast and striving to stop communal riots.
On the day India achieved its independence, Mahatma Gandhi was not present in the national capital for the official ceremonies. Instead, he was in Calcutta, where he observed a fast and prayed for the cessation of communal violence. His presence and efforts were instrumental in maintaining peace in a city that had been devastated by riots in the preceding months.

91. (B) The 'Denial Policy' of destroying boats and rice stocks in coastal areas to deter the Japanese.
A major factor that aggravated the nineteen forty-three famine was the implementation of the denial policy by the British military. To prevent a potential Japanese invasion, authorities destroyed thousands of local boats and confiscated rice stocks in coastal areas. This action disrupted the local economy and transportation networks, severely hindering the movement of food supplies to the starving population in Bengal.

92. (D) The Punjab region
During the mass migration following the partition, the most horrific instances of communal violence occurred on the trains carrying refugees between the two new nations. These brutal attacks were particularly prevalent in the Punjab region, which was the epicenter of the displacement and communal conflict. The trains became tragic symbols of the human cost of the division of the subcontinent.

93. (B) K.C. Neogy
In the wake of the massive displacement caused by the partition, the Indian government established a dedicated ministry to manage the crisis of resettlement. K.C. Neogy was appointed as the first minister to lead this monumental task of providing relief and rehabilitation to millions of refugees. His work was essential in organizing housing, food, and employment for the displaced.

94. (C) Jinnah's demand that the League should exclusively nominate all Muslim members to the Council.
The negotiations at Shimla collapsed primarily due to the uncompromising stance taken by Muhammad Ali Jinnah. He insisted that the Muslim League must have the exclusive right to nominate all Muslim representatives to the proposed executive council. The Congress rejected this demand as it would have undermined its claim to be a secular organization representing all communities including nationalist Muslims.

95. (C) Property abandoned by refugees which governments had to manage and allot to incoming refugees.
The mass migration of nineteen forty-seven resulted in millions of people leaving behind their homes, lands, and businesses. This abandoned wealth, known as evacuee property, became a major administrative challenge for the governments of both India and Pakistan. They had to manage these assets and implement systems to allot them to incoming refugees who had left similar properties behind.

96. (D) Kurukshetra
One of the largest and most significant relief facilities for refugees arriving from West Pakistan was established at Kurukshetra. This massive camp provided temporary shelter and basic necessities to hundreds of thousands of displaced persons during the height of the partition crisis. The scale of the camp highlighted the unprecedented nature of the humanitarian emergency facing the independent Indian government.

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62. (D) Sardar Vallabhbhai Patel and Muhammad Ali Jinnah
As the naval mutiny escalated and threatened to lead to a massive military confrontation, senior Indian leaders intervened to find a peaceful resolution. Sardar Vallabhbhai Patel and Muhammad Ali Jinnah successfully persuaded the ratings to surrender by assuring them that their legitimate grievances would be addressed. This intervention aimed to prevent unnecessary bloodshed while maintaining the discipline of future forces.

63. (B) It rejected the demand for Pakistan on administrative, economic, and military grounds.
The Cabinet Mission Plan explicitly rejected the demand for a sovereign and separate state of Pakistan. The mission argued that partition would not solve the communal problem and would create significant administrative, economic, and military difficulties for both regions. Instead, they proposed a complex federal structure with provincial grouping to provide autonomy to Muslim-majority areas within India.

64. (D) Bose favored exploiting Britain's war difficulties for a mass movement, while Gandhi opposed using such peril.
The primary conflict between Subhas Chandra Bose and Mahatma Gandhi centered on the appropriate timing and strategy for a mass movement. Bose advocated for taking advantage of Britain's weakness during the war to launch an immediate and aggressive struggle for independence. Gandhi, however, was reluctant to exploit the enemy's distress and preferred to wait for a more suitable opportunity.

65. (A) Elected by the newly elected provincial assemblies through proportional representation.
The members of the assembly were elected indirectly by the representatives of the provincial legislative assemblies. This process utilized the system of proportional representation with a single transferable vote to ensure diverse political and communal interests were represented. This method was chosen to expedite the constitutional process during the transitional period after the nineteen forty-six provincial elections were completed.

66. (D) Congress argued that provinces should have the freedom to opt out of a group from the start.
The Indian National Congress strongly objected to the Cabinet Mission's interpretation that the grouping of provinces was compulsory from the beginning. They argued that each province should have the inherent right to decide whether to join a particular group or remain independent. This disagreement was a major obstacle in implementing the plan, as it touched upon provincial autonomy.

67. (A) P-2, Q-1, R-4, S-3
The freedom struggle encompassed diverse methods, from the Gandhian focus on non-violent mass mobilization to the revolutionary emphasis on individual heroism. Constitutionalists worked within the legislative framework to challenge the government from the inside. Meanwhile, the leftist movement concentrated on organizing the peasantry and industrial workers to demand social and economic justice alongside the goal of national independence.

68. (C) It initially accepted the plan but later withdrew its acceptance and called for Direct Action.
The Muslim League initially accepted the Cabinet Mission Plan as it saw the grouping of provinces as a potential stepping stone toward its goal. However, following certain statements by Congress leaders regarding the future of the grouping, the League withdrew its acceptance. This reversal led to the call for Direct Action to forcefully achieve the demand for a separate state.

69. (B) August 16, 1946
Following the rejection of the Cabinet Mission proposals, the Muslim League designated the sixteenth of August nineteen forty-six as Direct Action Day. The purpose was to demonstrate the strength of the Muslim demand for Pakistan and to protest against the British and the Congress. This day unfortunately triggered widespread and devastating communal riots, starting in the city of Calcutta.

70. (B) I, II, and III
The final phase of the British rule involved several critical administrative steps to ensure an orderly transition. The Radcliffe Commission

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to organize protests and acts of defiance. This spontaneous and leaderless character made the movement particularly difficult for the British authorities to effectively suppress through traditional means.

36. (B) Aruna Asaf Ali
Aruna Asaf Ali became a legendary figure of the nineteen forty-two uprising when she courageously hoisted the national flag at the Gowalia Tank Maidan. Her action occurred shortly after the British had arrested the senior leadership of the Congress. This act of defiance served as a powerful signal to the masses to continue the struggle for independence despite the government's repression.

37. (A) P-3, Q-1, R-2, S-4
The Cabinet Mission proposed a unique grouping of provinces based on religious demographics to satisfy communal demands while maintaining a loose federation. Group A consisted of the Hindu-majority heartland, while Groups B and C included the Muslim-majority provinces in the northwest and northeast. The Princely States were excluded from these groups, maintaining their own autonomous status during negotiations.

38. (D) Usha Mehta
Usha Mehta played a pioneering role during the underground phase of the Quit India Movement by establishing a clandestine radio station. Broadcasting from various locations in Bombay, the station provided news and instructions to activists when mainstream media was heavily censored. This secret communication network was vital for sustaining the morale of the movement and coordinating activities across different regions.

39. (A) Jayaprakash Narayan
Jayaprakash Narayan organized the Azad Dasta, or Freedom Brigade, after escaping from Hazaribagh Jail during the nineteen forty-two movement. Operating from the difficult terrain of the Nepal Terai, this group engaged in guerrilla warfare and sabotage against British infrastructure. This militant approach aimed to disrupt the colonial administration's ability to govern and support the broader struggle for national liberation.

40. (A) I, III, II, IV
Muhammad Ali Jinnah first presented his fourteen points in nineteen twenty-nine as a response to the Nehru Report. Over a decade later, in nineteen forty, the Lahore Resolution formally demanded a separate state for Muslims. Following the failure of the Cabinet Mission, he called for Direct Action in nineteen forty-six, eventually becoming the first Governor-General of Pakistan.

41. (C) Operation Zero Hour
The British administration executed a pre-emptive strike to dismantle the leadership of the Quit India Movement immediately after the resolution was passed. This secret crackdown, known as Operation Zero Hour, resulted in the simultaneous arrest of Mahatma Gandhi and other members of the Congress Working Committee. The goal was to leave the movement leaderless and prevent organized mass disobedience.

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42. (A) The use of severe martial measures, including machine-gunning crowds and heavy military deployment.
The British response to the August uprising was characterized by unprecedented severity and the use of extreme military force. Authorities employed machine-gunning from aircraft and heavy firing on crowds to quell the unrest in various parts of the country. This brutal repression reflected the government's determination to maintain control over India during the critical stages of the war.

43. (A) I, II, III, and V only
The public trials at the Red Fort became a powerful symbol of national unity, as the three accused represented the Hindu, Muslim, and Sikh communities. The widespread protests and the observation of INA Day demonstrated deep public sympathy for the officers. Under intense pressure and fearing a mutiny, the government was eventually forced to remit their sentences.

44. (B) It shifted the nationalist demand from 'dominion status' to the immediate withdrawal of the British.
The nineteen forty-two movement transformed the nationalist struggle by shifting the objective from gradual constitutional reform to the immediate

on Britain to resolve the Indian political crisis and secure the nation's full cooperation against the Japanese threat. This external pressure forced the British to offer new constitutional proposals.

80. (D) The Plan Balkan (or Dickie Bird Plan)
Before the final partition plan was adopted, an alternative scheme known as the Dickie Bird Plan was considered. This proposal would have allowed individual provinces to decide their own future independently, potentially leading to the creation of many small sovereign states. The Congress leadership strongly opposed this 'Plan Balkan,' fearing it would lead to the total fragmentation of the subcontinent.

81. (A) June 3, 1947
Lord Mountbatten announced the definitive plan for the partition of British India into two independent dominions on the third of June nineteen forty-seven. This plan was accepted by the leadership of both the Indian National Congress and the Muslim League as the only viable solution to the communal impasse. It established the framework for the rapid transfer of sovereign authority.

82. (A) I, II, and IV only
The freedom movement successfully ended British colonial rule and established a democratic republic based on a modern constitution. It played a vital role in forging a unified national consciousness across diverse regions and communities. While independence brought political sovereignty, it did not immediately eliminate deep-seated social issues like poverty or the tragic bifurcation of the subcontinent into two separate nations.

83. (B) A referendum of the local population.
The Mountbatten Plan specified that the future of certain regions with complex political or religious demographics would be decided by the people themselves. Consequently, a referendum was held in the North-West Frontier Province and the Sylhet district of Assam to determine whether they would join India or Pakistan. This democratic process allowed the local populations to choose their national affiliation.

84. (A) July 18, 1947
The British Parliament passed the Indian Independence Act, which received the Royal Assent on the eighteenth of July nineteen forty-seven. This historic legislation provided the legal basis for the end of British rule and the creation of the two independent dominions of India and Pakistan. It also outlined the transitional arrangements for the transfer of administrative and legislative powers.

85. (B) The lack of explicit recognition for Pakistan and a separate constituent assembly for Muslims.
The Muslim League was dissatisfied with the Cripps Mission because the proposals did not provide a clear and explicit commitment to the creation of a separate state. They felt that the suggested constitutional arrangements favored the Congress and did not sufficiently protect the interests of the Muslim community. The absence of a separate constituent assembly was a major reason for rejection.

86. (C) Emperor of India
With the passage of the Indian Independence Act of nineteen forty-seven, the British monarch's formal connection to the Indian empire was fundamentally altered. The title of Emperor of India was officially removed from the royal style and titles, signifying the end of the British Raj. This change reflected the new reality of India and Pakistan as sovereign and independent dominions.

87. (D) Paramountcy lapsed, leaving them free to accede to India or Pakistan, or remain independent.
The Indian Independence Act stipulated that the paramountcy of the British Crown over the various princely territories would lapse upon the transfer of power. This meant that the rulers were legally free to decide whether to join either of the two new dominions or to remain independent. This provision created a complex challenge for achieving territorial and political integration.

88. (D) To protest government propaganda blaming the Congress for the violence during the movement.
While imprisoned in the Aga Khan Palace, Mahatma Gandhi undertook a three-week fast to protest against the British government's

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a German submarine through the Atlantic and Indian Oceans before transferring to a Japanese submarine off the coast of Madagascar. This clandestine operation was necessary to bypass Allied naval blockades and safely reach his new theater.

18. (D) Captain Mohan Singh
Captain Mohan Singh, an officer in the British Indian Army, was the primary visionary behind the initial formation of a liberation force. Following the fall of Singapore, he collaborated with Japanese authorities to recruit Indian prisoners of war for the cause of national independence. This early organization laid the foundational groundwork for what would eventually become the Indian National Army.

19. (A) P-3, Q-4, R-1, S-2
The Cripps Mission suggested dominion status with an option for provinces to opt out of the union. The Cabinet Mission proposed a complex three-tier federal structure to maintain unity. The Wavell Plan aimed to balance representation between different religious communities in the executive council. Finally, the Mountbatten Plan provided the definitive roadmap for the partition of India and Pakistan.

20. (B) Captain Lakshmi Swaminathan
Captain Lakshmi Swaminathan led the unique all-women combat regiment of the Indian National Army. This unit was named after the legendary nineteenth-century revolutionary queen to symbolize female strength and participation in the liberation struggle. Under her command, the regiment received intensive military training and was prepared for frontline combat duties in Southeast Asia to challenge the colonial administration.

21. (D) Singapore
In October nineteen forty-three, Subhas Chandra Bose formally established the Arzi Hukumat-e-Azad Hind in Singapore. This provisional government was recognized by several Axis powers and was intended to provide a legitimate political authority for the liberation movement. Singapore served as the strategic headquarters for organizing military operations and administering the territories captured by the Indian National Army forces.

22. (A) III, II, IV, I
The Quit India Movement was launched in August nineteen forty-two, followed by the devastating man-made famine in Bengal during nineteen forty-three. After the conclusion of the war, the British conducted public trials of Indian National Army officers at the Red Fort. The resulting nationalistic fervor contributed to the outbreak of the Royal Indian Navy mutiny in early forty-six.

23. (A) The Imphal and Kohima Offensives
The Indian National Army forces participated in the offensive operations against British-led troops in the border regions of Northeast India. Fighting alongside the Japanese army, they aimed to capture strategic positions at Imphal and Kohima. This campaign represented the first significant military attempt by a dedicated Indian liberation force to invade and liberate the mainland from colonial administrative control.

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24. (A) Moirang in Manipur
In April nineteen forty-four, the Indian National Army achieved a symbolic victory by capturing Moirang in Manipur. The national tricolor was hoisted there, marking the first time the liberation army occupied territory on the Indian mainland. This event boosted the morale of the independence movement, although the overall military campaign eventually faced logistical challenges and was forced to retreat.

25. (D) IV only
During the mass uprising of nineteen forty-two, various regions established self-governing administrative units to challenge British authority. Parallel governments were successfully formed in Ballia, Tamluk, and Satara, representing the deep-seated desire for local autonomy and defiance. However, there is no historical record of a parallel government being established in Madras with British support, as these entities were strictly anti-colonial.

26. (D) It showed the British could no longer rely on the Indian Army's loyalty for colonial rule.
The military activities of the Indian National Army and the subsequent public trials of its officers fundamentally altered British perceptions. They realized that the loyalty of the Indian soldiers within the British Indian Army,

97. (B) The economic exhaustion of Britain and the demoralization of troops who wanted to return home.
The conclusion of the second global war left Great Britain in a state of severe economic depletion and military exhaustion. The British public and the soldiers were weary of conflict and desired a return to domestic life. This internal weakness, combined with the rising tide of Indian nationalism, made it impossible for Britain to maintain its colonial rule through force.

98. (A) To trace, recover, and repatriate abducted women to their respective families across the border.
In response to the widespread violence against women during the partition, both nations agreed to a collaborative effort for their recovery. The legislative act passed in nineteen forty-nine aimed to identify and repatriate women who had been abducted during the communal riots. This process was complex and sensitive, as it involved restoring these women to their families across the border.

99. (B) Mass suicides by women (jumping into wells) to protect their honor from rioting mobs.
A deeply tragic aspect of the partition violence involved groups of women choosing to end their own lives to avoid falling into the hands of rioting mobs. In places like Thoa Khalsa, many women reportedly jumped into wells as a desperate measure to preserve their honor. These incidents represent the extreme trauma and desperation experienced by many civilians during the riots.

100. (D) The Muslim League members functioned as an opposition bloc from within the government, hindering policy implementation.
The effectiveness of the Interim Government was severely hampered by the constant political friction between the Congress and the Muslim League. The League members viewed their participation not as a means of governance, but as a strategy to demonstrate that the two communities could not work together. This internal obstructionism prevented the council from implementing coherent policies during the transition.

101. (B) Mridula Sarabhai
Mridula Sarabhai was a dedicated social activist who played a leading role in the difficult mission of recovering abducted women after the partition. Her courageous work involved traveling into riot-affected areas and coordinating with authorities on both sides of the border. She remained committed to the humanitarian task of reuniting families and providing support to the victims of communal violence.

102. (C) The Two-Nation Theory
The ideological foundation for the demand for a separate Muslim state was based on the premise that Hindus and Muslims were distinct nations with irreconcilable differences. This Two-Nation Theory argued that these groups could not peacefully coexist within a single democratic framework. This concept was vigorously promoted by the Muslim League and eventually led to the definitive partition of India.

103. (D) It divided the Sikh community, their holy shrines, and agricultural lands between two nations.
The partition of Punjab was uniquely painful because it split a region that shared a deep cultural and historical identity. The new boundary line divided the Sikh community's ancestral lands and many of their most sacred religious shrines. This division also disrupted the integrated canal irrigation system and agricultural economy, contributing to the intense communal bitterness that characterized the period.

104. (D) He stated that Hindus and Muslims would cease to be so in the political sense, as citizens.
In a landmark address to the newborn nation's assembly, Jinnah envisioned a state where religious identity would be secondary to national citizenship. He emphasized that in the political sense, the various communities would cease to be distinct and would all be equal citizens of Pakistan. This statement suggested a vision for a secular state, contrasting with earlier communal rhetoric.

105. (C) The Asian Relations Conference
Jawaharlal Nehru convened the Asian Relations Conference in early nineteen forty-seven to foster cooperation among the various emerging nations of the continent. This gathering represented

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India's first significant diplomatic initiative to provide leadership and support for anti-colonial movements across Asia. It established the groundwork for India's future role as a prominent voice in the global movement for non-alignment.

106. (A) The complete collapse of the administrative and police machinery which often became partisan.
The unprecedented scale of communal slaughter during the partition was primarily due to the total breakdown of the colonial administrative and security apparatus. In many instances, the police and local officials became partisan, actively participating in or ignoring the violence against certain communities. This collapse of the rule of law allowed armed mobs to operate with impunity across many regions.

107. (B) They must integrate with neighboring provinces and accede to the Union as they had no right to independence.
The Indian National Congress maintained a firm position that the princely territories did not have a legal or moral right to independent sovereignty after the British withdrawal. They argued that these states were an integral part of the Indian nation and must accede to the Union. This policy was based on the principles of national unity and democratic aspirations.

108. (A) V.P. Menon
V.P. Menon was an exceptionally capable civil servant who served as the Secretary to the Ministry of States. He worked closely with Sardar Vallabhbhai Patel to navigate the complex legal and political negotiations required for the integration of the princely states. His diplomatic skill and administrative expertise were vital in securing the accessions that unified the modern Indian nation.

109. (C) Its failure to prevent the rise of communalism, culminating in the bloody partition of the country.
While the freedom movement achieved the monumental goal of independence, historians often point to the failure to contain communalism as its most significant tragic limitation. The inability of the national leadership to prevent the escalating religious tensions eventually resulted in the bloody division of the country. This outcome remains a sobering reminder of the challenges of maintaining national unity.

110. (A) An agreement to maintain the administrative status quo between the Crown and the state.
The Standstill Agreement was a temporary legal arrangement between the new Indian government and the various princely rulers. It was designed to ensure that existing administrative and economic arrangements, such as those related to trade and communication, would continue unchanged until a final decision on accession was made. This helped prevent an immediate administrative collapse during the period of transition.

111. (D) He served as the first Governor-General of India, while Jinnah became the Governor-General of Pakistan.
Following the formal transfer of power, the constitutional arrangements for the two new dominions differed regarding the role of the Governor-General. While Pakistan chose Muhammad Ali Jinnah to fill this position, the Indian government invited Lord Mountbatten to serve as its first Governor-General. This arrangement provided a sense of continuity and helped facilitate the remaining administrative tasks of the transition.

112. (C) India should refrain from sending troops until the Maharaja formally signed the Instrument of Accession.
When the Maharaja of Kashmir sought military aid to repel tribal invaders, Lord Mountbatten advised the Indian cabinet to act with caution. He emphasized that India could not legally intervene in the state's internal affairs until it had formally joined the Union. This led to the immediate signing of the Instrument of Accession, which provided the legal basis for intervention.

113. (B) Chief Justice H.J. Kania
On the day of independence, the formal ceremony for the appointment of the first Governor-General took place in New Delhi. Chief Justice H.J. Kania administered the oath of office to Lord Mountbatten, marking the legal beginning of the new dominion's government. This event symbolized the transition from colonial rule to a constitutional framework where judicial authority played a fundamental role.

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114. (B) A fully sovereign state that retained the British Monarch as the symbolic head of state.
From August nineteen forty-seven until the adoption of the Republic constitution, India functioned as a dominion within the British Commonwealth. This status meant that the country was a fully sovereign and self-governing nation, though it temporarily retained the British monarch as its symbolic head of state. This transitional phase allowed the country to prepare its own permanent laws and structures.

115. (A) Mahatma Gandhi
Mahatma Gandhi's absence from the official independence festivities in the capital was a powerful symbolic statement. He felt that the joy of freedom was overshadowed by the tragedy of the partition and the ongoing communal suffering. By choosing to stay among the riot victims in Calcutta, he highlighted the moral and human dimensions of the political changes taking place.

116. (B) The Constituent Assembly of India
Jawaharlal Nehru delivered his most famous oration to the members of the Constituent Assembly in the midnight hour. This body was at that moment assuming the sovereign responsibility for the governance of independent India. The speech was broadcast to the entire nation, capturing the hopes and aspirations of a people who had struggled for decades to achieve their freedom.

117. (A) An assertion of India awaking to life and freedom, fulfilling its long-held pledge to achieve independence.
The central theme of Nehru's address was the historic awakening of India as it finally shook off the chains of colonial rule. He spoke of the long years of struggle and the fulfillment of a pledge made many years ago. The speech emphasized the beginning of a new era of national reconstruction and the responsibility to serve the people.

118. (C) To dedicate themselves to the service of India and its people to help it attain its place in the world.
During the historic midnight session, the representatives of the people took a solemn vow to serve the newly independent nation. They committed themselves to the task of building a prosperous and just society and helping India achieve its rightful place in the world. This pledge represented the collective determination to fulfill the promises made during the struggle.

119. (D) January 30, 1948
The nation and the world were shocked by the assassination of Mahatma Gandhi on the thirtieth of January nineteen forty-eight. He was killed while attending a prayer meeting in New Delhi by a radical named Nathuram Godse. This tragic event took place only a few months after independence, depriving the young nation of its most influential moral leader.

120. (B) Jawaharlal Nehru
Following the death of Mahatma Gandhi, Jawaharlal Nehru spoke to the nation in a deeply emotional radio broadcast. He famously stated that the light had gone out of their lives, reflecting the profound sense of loss felt by millions. His words aimed to provide comfort and guidance to a people who were reeling from the loss of their leader.

121. (A) An inclusive mass movement comprising peasants, workers, capitalists, students, and women.
The Indian freedom struggle was uniquely characterized by its ability to mobilize a vast and diverse cross-section of society. It was not restricted to any single class or group but included the active participation of peasants, workers, professionals, and students. This inclusive mass character was essential in building the broad-based support needed to end the British colonial administration.

122. (D) The prominent Indian industrialists and capitalists
The Bombay Plan was a significant document prepared by leading Indian industrialists to outline a strategy for the country's post-war economic development. It emphasized the need for a strong role for the state in planning and industrialization. This proposal demonstrated that the business community was actively thinking about the challenges and opportunities that would come with national independence.

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(C) Remaining as an independent sovereign entity
(D) Forming a separate dominion under the French government

8. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R).
Assertion (A): The integration of the princely states was a crucial step for the geographical and economic unity of independent India.
Reason (R): The presence of independent states within the Indian territory would have led to administrative chaos and security vulnerabilities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. Who among the following was appointed as the Secretary of the newly created States Department in June 1947?
(A) Sardar Vallabhbhai Patel
(B) V. P. Menon
(C) Lord Mountbatten
(D) C. Rajagopalachari

10. Find the odd one out among the princely states based on their delayed accession to the Indian Union after August 15, 1947.
(A) Junagadh
(B) Baroda
(C) Hyderabad
(D) Kashmir

11. What was the primary objective of the Standstill Agreement signed between the Indian Dominion and the princely states?
(A) To facilitate the immediate and total transfer of all military forces and equipment of the states to the Indian Army.
(B) To merge the administrative territories of the princely states into the geographically adjacent British Indian provinces.
(C) To mandate the establishment of democratic parliamentary governments replacing the existing monarchies within one year.
(D) To maintain the administrative status quo between the Indian Dominion and the states until final agreements were reached.

12. What was the primary effect of the linguistic reorganization of states in 1956 on the political legacy of the princely integration?
(A) It restored the historical administrative boundaries and the traditional territories of the former states.
(B) It reinstated the constitutional ruling powers and the traditional executive roles of the Rajpramukhs.
(C) It led to the immediate and total cessation of the annual tax-free payments known as privy purses.
(D) It abolished the Part A, B, and C state classifications, erasing the boundaries between various states.

13. The Instrument of Accession initially required the princely states to surrender jurisdiction to the Dominion of India over which three specific subjects?
(A) Defense, Foreign Affairs, and Communications
(B) Currency, Taxation, and Trade
(C) Defense, Education, and Healthcare
(D) Foreign Affairs, Police, and Land Revenue

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14. Identify the incorrect statement regarding the demographic and geographical nature of the princely states.
(A) They covered roughly one-third of the land area of the British Indian Empire.
(B) They contained roughly one-fourth of the population of pre-independence India.
(C) All princely states had uniform geographical boundaries and equal revenues.
(D) They varied drastically in size, from massive states like Hyderabad to small estates of a few villages.

15. Which political entity served as a consultative body for the rulers of the princely states and the British Crown prior to independence?
(A) The Chamber of Princes
(B) The States Reorganization Commission
(C) The Privy Council
(D) The Imperial Legislative Council

CHAPTER 15

Integration of Princely States and Sardar Patel's Role

1. Under the British colonial administration, which term best defines the political relationship between the British Crown and the princely states of India?
(A) Subsidiary Alliance
(B) Paramountcy
(C) Doctrine of Lapse
(D) Direct Annexation

2. Match the following Princely States in List I with their respective Rulers in List II at the time of integration.
List I: (Princely States)
P. Junagadh
Q. Hyderabad
R. Kashmir
S. Bhopal
List II: (Rulers)
1. Hari Singh
2. Mahabat Khan
3. Hamidullah Khan
4. Osman Ali Khan
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-4, R-1, S-2

3. According to the Indian Independence Act of 1947, what legal consequence fell upon the princely states on August 15, 1947?
(A) The suzerainty of the British Crown over the states lapsed.
(B) They automatically became part of the Dominion of India.
(C) They automatically became part of the Dominion of Pakistan.
(D) They were placed under the administration of the United Nations.

4. Read the following statements regarding V. P. Menon:
I. He served as the Constitutional Adviser to the Governor-General.
II. He was the key bureaucratic aide to Sardar Patel in the integration process.
III. He authored the book "The Story of the Integration of the Indian States".
Which of the above statements is/are correct?
(A) I and II only
(B) II and III only
(C) I, II, and III
(D) I and III only

5. Approximately how many princely states existed in India at the time of independence?
(A) 345
(B) 420
(C) 565
(D) 680

6. Which option represents the correct sequence of events regarding the integration of states from earliest to latest?
(A) Accession of Travancore, Standstill Agreement with Hyderabad, Accession of Junagadh, Operation Polo
(B) Standstill Agreement with Hyderabad, Accession of Travancore, Operation Polo, Accession of Junagadh
(C) Accession of Travancore, Accession of Junagadh, Standstill Agreement with Hyderabad, Operation Polo
(D) Accession of Junagadh, Operation Polo, Standstill Agreement with Hyderabad, Accession of Travancore

7. Which of the following was NOT legally presented as an option for the princely states by the British government at the time of independence?
(A) Accession to the Dominion of India
(B) Accession to the Dominion of Pakistan

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(D) To meet the strict and non-negotiable economic conditions imposed by the International Monetary Fund.

41. Which of the following correctly pairs the princely state with the military/police action used to integrate it?
(A) Junagadh - Operation Polo
(B) Hyderabad - Operation Polo
(C) Hyderabad - Operation Vijay
(D) Goa - Operation Polo

42. Identify the incorrect statement regarding the integration of Goa.
(A) The Portuguese government claimed Goa was an overseas province, not a colony.
(B) The UN Security Council attempted to pass a resolution calling for a ceasefire, which was vetoed by the USSR.
(C) After integration, Goa was administered as a Union Territory before gaining statehood.
(D) The Indian government strictly used only non-violent diplomatic methods and never deployed the military.

43. Who was the Nizam of Hyderabad at the time of India's independence?
(A) Salar Jung III
(B) Mukarram Jah
(C) Mahbub Ali Khan
(D) Mir Osman Ali Khan

44. Match the following concepts regarding integration in List I with their definitions in List II.
List I: (Concepts)
P. Instrument of Accession
Q. Standstill Agreement
R. Privy Purse
S. Instrument of Merger
List II: (Definitions)
1. Complete surrender of administrative control to the central government
2. Financial compensation given to former rulers
3. Maintenance of status quo on pre-existing administrative arrangements
4. Surrender of Defense, External Affairs, and Communications to India
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-2, R-3, S-1
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-3, R-2, S-1

45. What was the name of the private militia organized by Kasim Razvi that terrorized the population in Hyderabad and resisted integration?
(A) The Razakars
(B) The Khaksars
(C) The Mujahideen
(D) The Nizam Guards

46. Read the following statements regarding the Kashmir dispute and select the correct option:
Statement I: India took the Kashmir dispute to the United Nations Security Council on January 1, 1948.
Statement II: The UN mediation led to a ceasefire that came into effect on January 1, 1949, establishing the Ceasefire Line.
(A) Statement I is correct and Statement II is incorrect.
(B) Statement I is incorrect and Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

47. In what month and year did the Indian military carry out 'Police Action' in Hyderabad?
(A) August 1947
(B) November 1947
(C) September 1948
(D) January 1949

48. Select the sequence that correctly orders the integration of the following regions into India.
(A) Junagadh, Goa, Pondicherry, Sikkim
(B) Junagadh, Pondicherry, Goa, Sikkim
(C) Pondicherry, Junagadh, Goa, Sikkim
(D) Junagadh, Goa, Sikkim, Pondicherry

49. The ruler of Jammu and Kashmir at the time of independence, who initially chose to remain independent, was:
(A) Gulab Singh
(B) Pratap Singh
(C) Hari Singh
(D) Karan Singh

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16. Match the political leaders/officials in List I with their associated roles in List II.
List I: (Leaders/Officials)
P. Sardar Patel
Q. Lord Mountbatten
R. Sheikh Abdullah
S. Kasim Razvi
List II: (Roles)
1. Leader of the Razakars in Hyderabad
2. Minister of the States Department
3. Leader of the National Conference in Kashmir
4. Governor-General who facilitated initial accessions
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-4, R-2, S-1

17. Which of the following princely states had a Muslim ruler but a predominantly Hindu population, leading to a complex integration process?
(A) Kashmir
(B) Hyderabad
(C) Bhopal
(D) Both (B) and (C)

18. Read the following statements and select the correct option:
Statement I: The States Department was created to deal with matters arising between the Central Government and the Indian States.
Statement II: Sardar Vallabhbhai Patel was the Minister in charge of the States Department.
(A) Statement I is correct and Statement II is incorrect.
(B) Statement I is incorrect and Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

19. Sardar Vallabhbhai Patel is often compared to which European historical figure for his role in the unification of India?
(A) Giuseppe Garibaldi
(B) Napoleon Bonaparte
(C) Winston Churchill
(D) Otto von Bismarck

20. Arrange the following events regarding the integration process in chronological order.
1. Signing of the Standstill Agreement by Hyderabad
2. Police Action in Hyderabad
3. Accession of Kashmir
4. Creation of the States Department
(A) 4, 3, 1, 2
(B) 4, 1, 3, 2
(C) 3, 4, 1, 2
(D) 1, 4, 3, 2

21. What was the core argument used by Sardar Patel to persuade the princes to sign the Instrument of Accession before August 15, 1947?
(A) The immediate threat of large-scale military invasion and territorial seizure if they refused to cooperate.
(B) Assurances that accession would involve only three subjects while preserving their internal autonomy.
(C) Warning of internal communist revolutions backed by the Soviet Union to destabilize their regional authority.
(D) The promise of expanding their territorial boundaries by annexing neighboring states under a new federal structure.

22. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R).
Assertion (A): The institution of the 'Privy Purse' was established during the integration process.
Reason (R): It was provided as a tax-free guaranteed compensation to rulers in exchange for surrendering their ruling rights and dissolving their states.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

23. Which princely state was the first to openly declare its intention to assert independence and not join the Constituent Assembly of India?
(A) Hyderabad
(B) Travancore
(C) Bhopal
(D) Junagadh

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24. Find the odd one out among the following territories based on their pre-1947 colonial administration.
(A) Goa
(B) Pondicherry
(C) Chandernagore
(D) Mahe

25. The Diwan of Travancore, who fiercely advocated for the state's independence, was:
(A) Sir C. P. Ramaswami Iyer
(B) Mirza Ismail
(C) Shah Nawaz Bhutto
(D) Liaquat Ali Khan

26. What was the primary effect of the tribal invasion of Kashmir in October 1947?
(A) It caused the Maharaja to immediately flee to London to seek political asylum and military protection.
(B) It pushed the Maharaja to sign the Instrument of Accession to secure Indian military intervention.
(C) It led the United Nations to immediately grant the territory of Kashmir to the Dominion of Pakistan.
(D) It resulted in a permanent joint administration of the Kashmir region by both India and Pakistan.

27. What specific incident caused the Diwan of Travancore to change his stance and advise the Maharaja to accede to India?
(A) A severe famine in the state.
(B) A direct military threat from Lord Mountbatten.
(C) An assassination attempt on the Diwan.
(D) A mutiny within the Travancore State Forces.

28. Identify the incorrect statement regarding the integration of Hyderabad.
(A) The Nizam initially signed a temporary Standstill Agreement with the Indian government in November 1947.
(B) The UN Security Council successfully intervened and halted the Indian police action before a final surrender.
(C) The Indian military forces were commanded by Major General J.N. Chaudhuri during the strategic police action.
(D) Following the final integration, the Nizam was formally appointed as the Rajpramukh of the Hyderabad state.

29. Nawab Hamidullah Khan, who sought to declare independence or maintain a separate status for his state, was the ruler of which prominent central Indian state?
(A) Gwalior
(B) Indore
(C) Bhopal
(D) Rewa

30. Match the foreign enclaves in List I with their respective colonial masters before integration in List II.
List I: (Foreign Enclaves)
P. Yanam
Q. Dadra and Nagar Haveli
R. Karaikal
S. Diu
List II: (Colonial Masters)
1. France
2. Portugal
(A) P-2, Q-1, R-2, S-1
(B) P-1, Q-2, R-1, S-2
(C) P-1, Q-1, R-2, S-2
(D) P-2, Q-2, R-1, S-1

31. Which important position did Nawab Hamidullah Khan of Bhopal hold in the pre-independence political structure of the princely states?
(A) President of the Muslim League
(B) Chancellor of the Chamber of Princes
(C) Viceroy's Executive Council Member for Defense
(D) Chairman of the States Reorganization Committee

32. Consider the following statements about the integration of Bhopal:
I. Bhopal acceded to India immediately on August 15, 1947.
II. A popular movement against the Nawab's rule was led by local leaders.
III. Bhopal was eventually taken over by the Government of India as a Chief Commissioner's Province.
IV. The formal merger agreement of Bhopal was signed in 1949.

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Which of the above statements are correct?
(A) II, III, and IV only
(B) I, II, and III only
(C) I, III, and IV only
(D) I, II, III, and IV

33. What was the primary reason for the Nawab of Bhopal's reluctance to accede to India initially?
(A) He wanted to merge Bhopal completely with Pakistan despite the lack of geographical contiguity.
(B) He preferred Bhopal to remain an independent sovereign state with treaty relations with Britain.
(C) He was demanding a larger privy purse than what was offered by Sardar Patel.
(D) He wanted Bhopal to be declared the capital of independent India.

34. Arrange the following legal/constitutional developments regarding the princely states in chronological order.
1. Signing of the Instruments of Accession
2. 26th Constitutional Amendment Act
3. Supreme Court ruling in the Madhav Rao Scindia case
4. Reorganization of states abolishing Part B status

(A) 1, 4, 3, 2
(B) 1, 3, 4, 2
(C) 4, 1, 3, 2
(D) 1, 4, 2, 3

35. Who was the Diwan of Junagadh who played a controversial role in advising the Nawab to accede to Pakistan?
(A) Kasim Razvi
(B) Liaquat Ali Khan
(C) Shah Nawaz Bhutto
(D) Muhammad Ali Jinnah

36. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R).
Assertion (A): The lapse of paramountcy created a dangerous threat of the 'Balkanization' of the Indian subcontinent.
Reason (R): Over 500 princely states legally had the option to claim independent sovereign status, potentially breaking India into numerous fragments.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

37. What was the name of the provisional government formed by the people of Junagadh in Bombay to oppose the Nawab's accession to Pakistan?
(A) Arzi Hukumat
(B) Azad Hind Fauj
(C) Praja Mandal
(D) Swarajya Sabha

38. Find the odd one out among these Indian leaders who were directly involved in the administrative machinery of state integration.
(A) V. P. Menon
(B) Sardar Vallabhbhai Patel
(C) C. C. Desai
(D) B. R. Ambedkar

39. How was the final accession of Junagadh to the Indian Union legitimized and confirmed?
(A) Through a formal and direct international treaty signed and ratified by the United Nations Security Council.
(B) By an arbitrary administrative decree issued by Lord Mountbatten in his capacity as the Governor-General.
(C) Through a multi-party diplomatic agreement brokered by the British Parliament and the Commonwealth Office.
(D) Through a popular plebiscite held in 1948 where an overwhelming majority of residents voted for India.

40. What was a major economic motivation for the Government of India to eventually abolish the privy purses in 1971?
(A) To reduce the financial drain on the state exchequer in alignment with socialist policy directives.
(B) To divert the available funds exclusively to the national military budget during times of active war.
(C) Because the rulers were proven to be sending the allotted money to foreign nations and banks.

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123. (B) Through the formation of powerful Kisan Sabhas linking agrarian grievances to the demand for national independence.
During the final decades of the colonial era, the rural population became increasingly politicized through the activities of various Kisan Sabhas. These organizations successfully linked the immediate economic grievances of the farmers to the broader political goal of ending British rule. This integration of the peasantry was a crucial factor in transforming the nationalist struggle into a genuine mass movement.

124. (C) Indian women stepping out of domestic roles into public political activism
The participation of women was a vital aspect of the freedom struggle, particularly during the civil disobedience and non-cooperation phases. They stepped out of traditional domestic roles to participate in public protests, picket shops, and face imprisonment. Their involvement not only strengthened the movement but also laid the foundation for the future social and political empowerment of women.

125. (D) B.R. Ambedkar
Dr. B.R. Ambedkar established the All India Scheduled Castes Federation to represent the specific political and social interests of the depressed classes. He argued that true independence must include the elimination of the caste system and the provision of constitutional safeguards for the marginalized. This mobilization was essential in ensuring that social justice remained a central part of the agenda.

126. (A) The commitment to a democratic, secular, and civil libertarian republic.
The most enduring legacy of the freedom struggle is the establishment of a sovereign republic based on the principles of democracy and secularism. The movement's emphasis on civil liberties and equal rights for all citizens became the cornerstone of the Indian Constitution. This commitment has provided the framework for the country's political stability and social development after independence.

127. (B) Jawaharlal Nehru
The concept of state-led economic development was formally initiated by the Indian National Congress with the creation of the National Planning Committee. Jawaharlal Nehru was chosen to chair this body, which brought together experts to draft a blueprint for the nation's future industrial and agricultural growth. This early work was foundational for the planning processes adopted after independence.

128. (B) The introduction of Universal Adult Franchise without property or educational qualifications.
One of the most radical and significant decisions of the framers of the Indian Constitution was the introduction of universal adult suffrage. This granted the right to vote to every adult citizen regardless of their gender, education, or economic status. This democratic leap was a direct fulfillment of the promises made during the mass-based campaigns of the movement.

129. (A) Opposition to imperialism, fascism, and racism, while maintaining the right to judge international issues independently.
India's post-independence foreign policy of non-alignment was deeply rooted in the ideological principles developed during the anti-colonial struggle. The national leadership maintained a strong opposition to all forms of imperialism and racism. They believed that a free India should have the right to follow an independent path in international affairs, without being tied to any military blocs.

130. (C) Instrument of Accession
The legal mechanism used to integrate the princely states into the new dominion was a document that specified the transfer of certain powers. By signing this agreement, the rulers handed over the control of defense, external affairs, and communications to the central government. This provided a standardized and legally binding way to achieve the territorial and political unification of the nation.

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50. Find the odd one out regarding the initial categorization of states in 1950.
(A) Bombay (Part A)
(B) Madras (Part A)
(C) Vindhya Pradesh (Part A)
(D) Rajasthan (Part B)

51. What immediate event forced the Maharaja of Kashmir to seek military assistance from India and sign the Instrument of Accession?
(A) A mutiny by his own state forces.
(B) A mass uprising organized by the Indian National Congress in Srinagar.
(C) An ultimatum delivered by Lord Mountbatten.
(D) An invasion by armed tribesmen supported by the Pakistani army.

52. Identify the incorrect statement comparing Indian integration with European unifications.
(A) Indian integration was achieved in a remarkably shorter time span compared to Italy or Germany.
(B) Unlike German unification, Indian integration resulted in the complete expulsion of all princely families from the country.
(C) Like Bismarck, Patel used a mix of diplomacy, persuasion, and the threat of force.
(D) Indian integration dealt with a vastly larger population and number of states than European counterparts.

53. On which exact date did the Maharaja of Kashmir sign the Instrument of Accession to India?
(A) August 15, 1947
(B) October 22, 1947
(C) October 26, 1947
(D) January 1, 1948

54. Match the states in List I with their strategic or political complication during integration in List II.
List I: (States)
P. Travancore
Q. Jodhpur
R. Junagadh
S. Bhopal
List II: (Complications)
1. Geographically surrounded by India but acceded to Pakistan
2. Ruler desired independence leveraging state's strategic maritime position and resources
3. Nawab was Chancellor of Chamber of Princes, trying to form a 'Third Force'
4. Border state ruler tempted by Jinnah's blank cheque
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

55. Which democratic movement operated within the princely states aiming for responsible government and civil liberties, closely aligned with the Indian National Congress?
(A) The Home Rule League
(B) The Swaraj Party
(C) The Khilafat movement
(D) The Praja Mandal movement

56. Consider the following statements regarding Part C states:
I. They were administered by the President through a Chief Commissioner or Lieutenant-Governor.
II. Bhopal and Vindhya Pradesh were classified as Part C states.
III. They consisted solely of former British Indian provinces.
IV. They were granted full autonomy equal to Part A states.
Which of the above statements are correct?
(A) II and III only
(B) I, II, and IV only
(C) III and IV only
(D) I and II only

57. Who served as the President of the All India States Peoples' Conference (AISPC) in 1939, signifying the close link between the Congress and the state movements?
(A) Mahatma Gandhi
(B) Subhas Chandra Bose
(C) Jawaharlal Nehru
(D) B. R. Ambedkar

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58. Arrange the following stages of the integration process of Indian princely states in the correct logical sequence.
1. Integration into unified state structures (Merger)
2. Signing of Standstill Agreements
3. Reorganization on linguistic lines
4. Accession on three core subjects

(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 2, 4, 3, 1
(D) 4, 1, 2, 3

59. Following the signing of the Instrument of Accession, what subsequent legal document did states sign to completely merge their administration into adjacent provinces or new unions?
(A) The Instrument of Merger
(B) The Treaty of Peace and Friendship
(C) The Standstill Agreement
(D) The Subsidiary Treaty

60. Find the odd one out among the princely states based on their geographical location in Central India.
(A) Gwalior
(B) Indore
(C) Bhopal
(D) Travancore

61. Which of the following best describes the categorization of states in the Indian Constitution originally adopted in 1950?
(A) States were divided purely based on linguistic lines to reflect the diverse cultural identities of India.
(B) All states were granted uniform legislative powers and identical administrative structures under the Union.
(C) Princely states were given a separate constitutional status that placed them outside the Indian Union.
(D) States were categorized into Parts A, B, C, and D based on their historical and administrative origins.

62. Identify the incorrect statement concerning V. P. Menon.
(A) He was a career bureaucrat who rose through the ranks.
(B) He formulated the specific plan for the transfer of power and partition.
(C) He served as the first Home Minister of independent India.
(D) He traveled extensively to negotiate with princes and secure their signatures on the Instrument of Accession.

63. Under the original 1950 constitutional framework, the large unions of princely states (like Madhya Bharat and Rajasthan) were primarily classified as:
(A) Part A states
(B) Part B states
(C) Part C states
(D) Part D states

64. Match the following historical dates regarding integration in List I with their corresponding events in List II.
List I: (Dates)
P. August 15, 1947
Q. October 26, 1947
R. September 13-18, 1948
S. December 1961
List II: (Events)
1. Liberation of Goa
2. Lapse of British Paramountcy
3. Operation Polo in Hyderabad
4. Accession of Kashmir

(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-1, Q-2, R-3, S-4

65. What title was given to the constitutional head of a Part B state, who was typically a former ruling prince?
(A) Governor
(B) Chief Commissioner
(C) Rajpramukh
(D) Nizam

66. Consider the following statements about the abolition of Privy Purses:
I. The original bill for abolition was defeated in the Rajya Sabha by a fraction of a vote.
II. Following the defeat, the President de-recognized the rulers by an executive order.
III. The Supreme Court upheld the Presidential order de-recognizing the rulers.

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IV. The Parliament ultimately passed the 26th Amendment to secure the abolition.
V. The abolition caused widespread armed rebellions by former princes.
Which of the above statements are correct?
(A) I, II, and IV only
(B) I, II, III, and IV only
(C) II, III, and V only
(D) I, III, IV, and V only

67. Which of the following princely states was NOT merged into the union of Madhya Bharat?
(A) Rewa
(B) Gwalior
(C) Indore
(D) Dhar

68. Arrange the following leaders involved in integration based on their primary official role, from political head to bureaucratic aide, to local popular leader in Kashmir.
1. Sheikh Abdullah
2. V. P. Menon
3. Sardar Patel
(A) 3, 2, 1
(B) 1, 2, 3
(C) 3, 1, 2
(D) 2, 3, 1

69. Rewa was the capital and the most prominent state in which post-independence political formation?
(A) Madhya Bharat
(B) Vindhya Pradesh
(C) Mahakoshal
(D) Chhattisgarh

70. Read the following statements and select the correct option:
Statement I: The integration of French territories was achieved relatively peacefully through treaties and popular referendums.
Statement II: The Portuguese dictator António de Oliveira Salazar was highly cooperative and willingly surrendered Goa to India.
(A) Statement I is correct and Statement II is incorrect.
(B) Statement I is incorrect and Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

71. The ruler of which state signed the covenant for the formation of Vindhya Pradesh as its Rajpramukh?
(A) Maharaja Jivajirao Scindia of Gwalior
(B) Maharaja Martand Singh of Rewa
(C) Tukojirao Holkar of Indore
(D) Nawab Hamidullah Khan of Bhopal

72. Match the following pre-independence organizations/institutions in List I with their primary function or description in List II.
List I: (Organizations/Institutions)
P. Chamber of Princes
Q. States Department
R. Praja Mandal
S. All India States Peoples' Conference
List II: (Function/Description)
1. Formed in 1947 to negotiate integration on behalf of the Indian Dominion
2. Consultative body representing the rulers under British paramountcy
3. Umbrella organization coordinating democratic movements across princely states
4. Local state-level organization fighting for civil rights and responsible government
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

73. Which factor was NOT used as a basis to calculate the amount of the privy purse granted to a specific ruler?
(A) The total revenue of the state
(B) The population of the state
(C) The personal wealth and private properties of the ruler
(D) The historical status and gun salute of the ruler

74. Consider the following leaders associated with the successful integration of India:
I. Sardar Vallabhbhai Patel
II. V. P. Menon
III. Lord Mountbatten
Which of the above leaders were instrumental in the integration process?

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(A) I only
(B) I and II only
(C) I and III only
(D) I, II, and III

75. What was the maximum ceiling generally fixed for the privy purse for the major rulers, although a few exceptions exceeded this amount?
(A) Rs. 5 Lakhs
(B) Rs. 10 Lakhs
(C) Rs. 25 Lakhs
(D) Rs. 50 Lakhs

76. Read the following statements regarding the integration of Junagadh and select the correct option:
Statement I: The ruler of Junagadh fled to Pakistan with the state treasury before the Indian forces entered the state.
Statement II: The people of Junagadh later voted overwhelmingly to join Pakistan in a UN-monitored plebiscite.
(A) Statement I is correct and Statement II is incorrect.
(B) Statement I is incorrect and Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

77. Which Prime Minister championed the abolition of the privy purses, arguing they were incompatible with an egalitarian social order?
(A) Jawaharlal Nehru
(B) Lal Bahadur Shastri
(C) Indira Gandhi
(D) Morarji Desai

78. Consider the following princely states:
I. Kashmir
II. Hyderabad
III. Junagadh
IV. Mysore
Which of the above states initially caused a crisis by not signing the Instrument of Accession by August 15, 1947?
(A) I, II, and III only
(B) I and II only
(C) II and III only
(D) I, II, III, and IV

79. Through which Constitutional Amendment Act were the privy purses and privileges of the former rulers finally abolished?
(A) 24th Amendment Act, 1971
(B) 26th Amendment Act, 1971
(C) 42nd Amendment Act, 1976
(D) 44th Amendment Act, 1978

80. Identify the incorrect statement regarding the demographic and political nature of Kashmir in 1947.
(A) The state was governed by a Hindu ruler at the time of the partition and independence of India.
(B) The state possessed a population that was predominantly Muslim in its demographic composition.
(C) The National Conference, the most popular local party, was aligned with the Muslim League.
(D) The state was geographically contiguous to both the newly formed dominions of India and Pakistan.

81. The Supreme Court case 'Madhav Rao Jivaji Rao Scindia vs Union of India' (1970) primarily dealt with the constitutional validity of:
(A) The States Reorganization Act
(B) The imposition of President's Rule in Madhya Pradesh
(C) The Presidential order de-recognizing the former rulers
(D) The nationalization of major banks

82. Consider the following statements about the 'Privy Purse':
I. It was a fixed sum paid annually to former rulers.
II. It was tax-free.
III. It was guaranteed under Article 291 of the original Constitution.
IV. It could be arbitrarily reduced by the State Governments at any time.
Which of the above statements are correct?
(A) I and II only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and III only

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83. Which operation was launched by the Indian Armed Forces in December 1961 to liberate Goa, Daman, and Diu from Portuguese rule?
(A) Operation Polo
(B) Operation Blue Star
(C) Operation Trident
(D) Operation Vijay

84. Read the following statements and select the correct option:
Statement I: Lord Mountbatten advised the princes that they could practically ignore geographical contiguity when making their choice of accession.
Statement II: The vast majority of states geographically contiguous to India acceded to India before August 15, 1947.
(A) Statement I is correct and Statement II is incorrect.
(B) Statement I is incorrect and Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

85. In what year did the de facto transfer of the French territories of Pondicherry, Karaikal, Mahe, and Yanam to the Indian Union take place?
(A) 1947
(B) 1950
(C) 1954
(D) 1962

86. Consider the following statements about the 'Standstill Agreement':
I. It maintained the pre-existing administrative and commercial relations.
II. It included an immediate transfer of military command to India.
III. It was essentially a mechanism to buy time for final negotiations.
IV. Hyderabad signed it in November 1947.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, III, and IV
(D) I, III, and IV only

87. What was the primary reason for the delayed integration of the Portuguese territories compared to the French territories?
(A) Portugal possessed a significantly stronger economic and military presence in Asia than the French government.
(B) Portugal's authoritarian regime refused to negotiate, viewing the enclaves as integral parts of the nation.
(C) The Indian government lacked direct geographical or maritime access to the well-fortified Portuguese territories.
(D) The local population in Portuguese territories had overwhelmingly voted in referendums to remain with Portugal.

88. Read the following statements and select the correct option:
Statement I: The integration of Indian states fundamentally altered the political map of the subcontinent.
Statement II: The administrative boundaries established immediately post-integration in 1950 remained completely unchanged thereafter.
(A) Statement I is correct and Statement II is incorrect.
(B) Statement I is incorrect and Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

89. The integration of states led to the formation of larger administrative units. Which union of states was formed by amalgamating the states of the Kathiawar peninsula?
(A) PEPSU
(B) Saurashtra
(C) Matsya Union
(D) Vindhya Pradesh

90. Identify the incorrect statement regarding the political structure immediately following the integration (circa 1950).
(A) The head of a Part A state was a Governor.
(B) The head of a Part B state was a Rajpramukh.
(C) Part D consisted solely of the Andaman and Nicobar Islands.
(D) The head of a Part C state was a Chief Minister possessing absolute veto power.

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91. Which constitutional provision was specifically added to ensure the continuity of laws in the integrated states until altered by competent legislature?
(A) Article 370 of the Constitution
(B) Article 371 of the Constitution
(C) Extra-Provincial Jurisdiction Act
(D) Article 356 of the Constitution

92. Consider the following statements regarding the integration of French territories into India:
I. It included Pondicherry, Karaikal, Mahe, and Yanam.
II. The transfer was characterized by bloody military confrontations.
III. The de jure transfer was formalized by a treaty ratified in 1962.
IV. Local referendums generally supported union with India.
V. Chandernagore was merged into West Bengal earlier than the other territories.
Which of the above statements are correct?
(A) I, II, III, and V only
(B) II, III, and IV only
(C) I, II, IV, and V only
(D) I, III, IV, and V only

93. Which of the following states smoothly transitioned to a democratic setup without significant resistance, with its ruler becoming the first Rajpramukh of the state in 1950?
(A) Hyderabad
(B) Junagadh
(C) Mysore
(D) Bhopal

94. The Praja Mandal movement in the princely state of Indore was directed against the rule of which dynasty?
(A) Scindia
(B) Parmar
(C) Bhonsle
(D) Holkar

95. What role did the Indian Army predominantly play in the overall integration process of the 565 princely states?
(A) It was deployed in almost every individual princely state to forcibly ensure and oversee the signing of accessions.
(B) It played a background coercive role, being deployed only in exceptional cases like Hyderabad and Junagadh.
(C) It had no involvement at all in the process, as the integration was handled strictly by civilian administrators.
(D) It directly administered the integrated states as military provinces until the reorganization of states in 1956.

96. Identify the correct pair of State Union and its initial Capital.
(A) PEPSU - Chandigarh
(B) Vindhya Pradesh - Bhopal
(C) Madhya Bharat - Jabalpur
(D) Saurashtra - Rajkot

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97. Which principle was explicitly rejected by Sardar Patel and V.P. Menon during their negotiations with the princes?
(A) The theory of the states' absolute sovereignty post-paramountcy
(B) Preservation of the personal dignity of the rulers.
(C) The guarantee of private property ownership for the rulers.
(D) The payment of an annual privy purse.

98. Which of the following princely states bordered Pakistan and briefly engaged in negotiations with Muhammad Ali Jinnah before ultimately acceding to India?
(A) Jaipur
(B) Udaipur
(C) Jodhpur
(D) Gwalior

99. The ruler of Jodhpur who flirted with the idea of joining Pakistan due to Jinnah's blank cheque offer was:
(A) Hanwant Singh
(B) Umaid Singh
(C) Gaj Singh
(D) Jaswant Singh II

100. What was the constitutional status of the agreements known as "Covenants" signed by the rulers when forming State Unions?
(A) They were mere executive orders with no legal backing.
(B) They were guaranteed by the Constitution of India and legally binding on the

Government.
(C) They were treated as international treaties outside the purview of the Indian Constitution.
(D) They were explicitly designed to be valid for only ten years.

101. Which governmental entity issued a 'White Paper on Indian States' to formally document and explain the complex historical and legal realities of integration to the public and parliament?
(A) The Ministry of Defense
(B) The Ministry of External Affairs
(C) The Ministry of States
(D) The Prime Minister's Office

102. What was the primary reason that integration of German and Italian states in the 19th century is often compared to the integration of Indian states?
(A) Both required unifying fractured, semi-independent political entities into a modern, consolidated nation-state.
(B) Both involved a foreign colonial power voluntarily relinquishing its territory through a peace treaty.
(C) Both were achieved entirely through non-violent diplomatic means without any threat of military force.
(D) Both occurred during the same precise historical period under the influence of the Industrial Revolution.

103. October 31 is celebrated in India as Rashtriya Ekta Diwas (National Unity Day) to commemorate the birth anniversary of:
(A) Mahatma Gandhi
(B) Sardar Vallabhbhai Patel
(C) Subhas Chandra Bose
(D) Jawaharlal Nehru

104. Which architectural monument stands as a modern tribute to the architect of India's political integration?
(A) Statue of Unity
(B) India Gate
(C) Statue of Equality
(D) National War Memorial

105. The towering Statue of Unity, dedicated to Sardar Patel, is located in which state?
(A) Maharashtra
(B) Madhya Pradesh
(C) Gujarat
(D) Rajasthan

106. The Extra-Provincial Jurisdiction Act of 1947 was crucial because it empowered the Central Government to:
(A) To formally annex foreign territories outside the geographical boundaries of India like Tibet.
(B) To dismiss democratically elected provincial governments during times of extreme internal unrest.
(C) To exercise administrative jurisdiction over the territories of the acceding princely states.
(D) To impose martial law in border states to counter the threat of immediate external aggression.

107. Which of the following is considered a major criticism of the initial phase of the integration process?
(A) It provided too much administrative power to the Praja Mandals before they were ready for governance.
(B) The initial agreements were signed with rulers without consulting the democratic aspirations of subjects.
(C) it was heavily reliant on the British Parliament's specific legislative directives for every single state.
(D) It completely dismantled the cultural heritage and traditional customs of the princely states overnight.

108. Which major central Indian princely state was initially administered as a Part C state but later merged into Madhya Pradesh during the 1956 reorganization?
(A) Bhopal
(B) Hyderabad
(C) Mysore
(D) Baroda

109. The concept of "Paramountcy" was most comprehensively defined by which committee prior to independence?
(A) The Simon Commission (1928)
(B) The Cabinet Mission (1946)
(C) The Cripps Mission (1942)

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acknowledging the specific terms of Kashmir's Instrument of Accession.

(C) It guaranteed Kashmir's full independence as a sovereign nation-state by the end of the year 1960.

(D) It allowed the United Nations to maintain a permanent peacekeeping force and administrative office in Srinagar.

128. Which princely state's armed resistance to the Indian union was significantly fueled by the militant ideological stance of the Majlis-e-Ittehadul Muslimeen (MIM)?

(A) Bhopal

(B) Kashmir

(C) Hyderabad

(D) Junagadh

129. What was the primary justification offered by the Nawab of Junagadh for acceding to Pakistan despite lacking direct land contiguity?

(A) The state shared a land border with East Pakistan.

(B) The state could maintain contact with Pakistan by sea.

(C) The state was legally a sub-vassal of the Sindh province.

(D) The British explicitly mandated that Muslim rulers must join Pakistan.

130. The swift integration of the princely states by Sardar Patel most significantly avoided which catastrophic scenario for independent India?

(A) The creation of fragmented sovereign enclaves that would have caused perpetual internal border conflicts.

(B) The immediate and large-scale military invasion of Indian territory by the Soviet Union and its allies.

(C) A prolonged and unsolvable constitutional deadlock preventing the final drafting of the Indian Constitution.

(D) The complete and irreversible collapse of the agrarian and industrial economy across the entire subcontinent.

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(C) They petitioned the United Nations to declare them independent nations.
(D) They organized resistance against the rulers, increasing pressure for integration with India.

119. Which state's integration resulted in the formation of the "Patiala and East Punjab States Union" (PEPSU)?
(A) Punjab hill states
(B) Sikh states of Punjab including Patiala, Jind, and Nabha
(C) Rajput states bordering Punjab
(D) Western provinces of undivided Punjab

120. Which political strategy was famously termed Patel's "carrot and stick" approach to integration?
(A) Giving them British citizenship and residency as a reward or using Indian imprisonment as a deterrent.
(B) Providing unlimited military command over regional forces as a reward or immediate execution as a threat.
(C) Offering absolute internal sovereignty to the rulers as a reward or a complete economic blockade as a threat.
(D) Offering privy purses while hinting at popular unrest and political isolation if they refused to accede.

121. Which Indian military operation was explicitly aimed at forcing the Nizam of Hyderabad to surrender to the Indian Union?
(A) Operation Polo
(B) Operation Meghdoot
(C) Operation Vijay
(D) Operation Cactus

122. Who represented India at the United Nations to argue its case on the Kashmir issue in the initial stages?
(A) Sardar Vallabhbhai Patel
(B) N. Gopalaswami Ayyangar
(C) V. K. Krishna Menon
(D) C. Rajagopalachari

123. Which of the following is considered the primary reason for the rapid and relatively bloodless voluntary accession of most states before August 15, 1947?
(A) The princes deeply respected the democratic and secular ideals promoted by the Indian National Congress.
(B) The official promise that they would remain as permanent and powerful constitutional monarchs of their lands.
(C) The realization that without British support, they could not suppress popular rebellions or sustain their states.
(D) The direct and forceful diplomatic intervention of the United States government in the integration process.

124. What constitutional mechanism eventually phased out the Covenants signed by the princes and the role of Rajpramukhs?
(A) The Indian Independence Act, 1947
(B) The Constitution (First Amendment) Act, 1951
(C) The States Reorganization Act, 1956 and the 7th Constitutional Amendment
(D) The 26th Constitutional Amendment, 1971

125. Which statement best describes the integration of the small states of Odisha and Chhattisgarh?
(A) They formed an independent Part B state together.
(B) They were merged into the adjacent provinces of Odisha and Central Provinces & Berar.
(C) They were taken over as Union Territories by the Central Government.
(D) They refused to integrate and remained independent until 1956.

126. The term "Balkanization," often used to describe the potential fate of India post-independence had integration failed, refers to:
(A) Unification of states under a communist regime.
(B) Rapid industrialization of backward regions.
(C) The fragmentation of a larger region into smaller, mutually hostile states.
(D) The imposition of British direct rule over autonomous regions.

127. What was the constitutional significance of Article 370 in the context of the integration of Kashmir?
(A) It provided for the immediate and unconditional merger of Kashmir into the geographically adjacent Punjab province.
(B) It provided temporary special status

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(D) The Butler Committee (1927)

110. What was the central conclusion of the Butler Committee regarding the relationship between the British Crown and the Princes?
(A) The relationship was purely contractual and could be transferred to an Indian government without consent.
(B) Paramountcy must remain paramount and could not be transferred without the agreement of the Princes.
(C) The princely states were fully independent and sovereign nations.
(D) The princes should immediately introduce democratic elections.

111. Who among the following was not a Rajpramukh of a Part B state?
(A) Nizam Osman Ali Khan of Hyderabad
(B) Maharaja Jivajirao Scindia of Madhya Bharat
(C) Maharaja Sawai Man Singh II of Rajasthan
(D) Maharaja Hari Singh of Kashmir

112. Which constitutional article originally detailed the specific provisions for Part B states, which was later repealed by the 7th Amendment in 1956?
(A) Article 370
(B) Article 238
(C) Article 356
(D) Article 371

113. What was the primary motivation behind the Indian government's "Police Action" in Hyderabad?
(A) To seize the Nizam's vast personal wealth and move it to the central treasury of the Indian Union.
(B) To protect the population from the escalating violence and atrocities committed by the Razakar militia.
(C) To forcibly convert the Muslim population of the state to Hinduism through organized state intervention.
(D) To demonstrate India's superior military capabilities to Pakistan and other neighboring sovereign nations.

114. The integration of which territory required the amendment of the Indian Constitution to designate it as an "Associate State" before granting it full statehood?
(A) Goa
(B) Pondicherry
(C) Sikkim
(D) Tripura

115. What was the ultimate legacy of Sardar Patel's role in the integration of princely states?
(A) He created a loosely confederated India with significant sovereignty remaining with the individual regions.
(B) He established permanent and hereditary monarchies in specific Indian regions under a federal umbrella.
(C) He ensured the political and territorial consolidation of modern India without a prolonged civil war.
(D) He permanently alienated the entire princely class from participating in any level of Indian society.

116. In the context of Madhya Pradesh's history, the Union of Vindhya Pradesh was formed by merging states from which two pre-independence political agencies?
(A) Malwa Agency and Bhopal Agency
(B) Chhattisgarh States Agency and Gwalior Residency
(C) Rajputana Agency and Central India Agency
(D) Bundelkhand Agency and Baghelkhand Agency

117. Which of the following correctly describes the "Instrument of Accession"?
(A) A legal document executed by the ruler of a princely state to join the Dominion of India or Pakistan.
(B) A document transferring all internal administrative powers to the Dominion.
(C) A declaration of independence by a princely state.
(D) A treaty signed between the UK and India post-independence.

118. What role did the public opinion and popular movements play in states like Junagadh and Hyderabad?
(A) They were largely supportive of the rulers' decisions to stay independent or join Pakistan.
(B) They remained entirely neutral and apathetic.

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ANSWERS

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1. (B) Paramountcy
Paramountcy was the legal principle governing the relationship between the British Crown and Indian princely states. It established that the Crown was the supreme power, and while rulers maintained internal autonomy, the British controlled their external relations and succession. This doctrine ensured the states remained subordinate to the British colonial administration until its lapse during the independence of 1947.

2. (C) P-2, Q-4, R-1, S-3
The integration of princely states involved specific rulers during the transition period. Mahabat Khan was the Nawab of Junagadh, while Mir Osman Ali Khan ruled Hyderabad. Hari Singh served as the Maharaja of Jammu and Kashmir, and Hamidullah Khan was the Nawab of Bhopal. Identifying these individual leaders is essential for understanding the political landscape during India's unification process.

3. (A) The suzerainty of the British Crown over the states lapsed.
The Indian Independence Act of 1947 legally terminated British paramountcy over the princely states on August 15. This meant that all treaties and obligations between the British Crown and the rulers were canceled. Consequently, the states regained their technical sovereignty, allowing them to choose between joining the Dominion of India, the Dominion of Pakistan, or remaining independent sovereign entities.

4. (C) I, II, and III
V.P. Menon was a pivotal figure in India's administrative history, serving as the Constitutional Adviser to the Governor-General. As the Secretary of the States Department, he was the primary bureaucratic partner to Sardar Patel during the integration process. His detailed account of these events is documented in his influential book, The Story of the Integration of the Indian States.

5. (C) 565
At the time of British withdrawal in 1947, the Indian subcontinent comprised approximately five hundred and sixty-five princely states. These entities varied significantly in size, wealth, and population, ranging from vast territories to small estates. Their existence presented a major challenge for the newly independent government, which sought to create a unified and geographically contiguous nation-state for all citizens.

6. (C) Accession of Travancore, Accession of Junagadh, Standstill Agreement with Hyderabad, Operation Polo
The timeline of state integration follows a specific historical order. Travancore announced its intent early, followed by the complex crisis in Junagadh. Hyderabad initially avoided accession by signing a Standstill Agreement in late 1947 to maintain the status quo. Finally, Operation Polo was launched in September 1948 to secure Hyderabad's formal integration into the Indian Union through decisive military action.

7. (D) Forming a separate dominion under the French government
The British government legally offered princely states three distinct pathways under the Indian Independence Act. Rulers could choose to join the Dominion of India, accede to the Dominion of Pakistan, or maintain their independence as sovereign entities. Aligning with a different foreign power, such as the French government, was never a recognized legal option during the formal transfer of power.

8. (A) Both A and R are true and R is the correct explanation of A.
Geographical and economic unity was essential for the survival of independent India, requiring the integration of scattered princely territories. Without a unified administration, the presence of numerous independent enclaves would have created significant security risks and logistical hurdles. Therefore, merging these states was a fundamental necessity to prevent political

26. (B) It pushed the Maharaja to sign the Instrument of Accession to secure Indian military intervention.
In October 1947, armed tribesmen from Pakistan invaded the state of Jammu and Kashmir, threatening the capital, Srinagar. Facing imminent defeat, Maharaja Hari Singh appealed to the Indian government for military assistance. India required the state's formal accession before deploying troops. Consequently, the Maharaja signed the Instrument of Accession, leading to Indian military intervention and the subsequent conflict.

27. (C) An assassination attempt on the Diwan.
The Diwan of Travancore, Sir C.P. Ramaswami Iyer, was initially committed to maintaining the state's independence from India. His firm resolve changed dramatically after he survived an assassination attempt by a member of a local political group. Realizing the intensity of popular sentiment and internal instability, he advised the Maharaja to sign the Instrument of Accession to the Indian Union.

28. (B) The UN Security Council successfully intervened and halted the Indian police action before a final surrender.
The integration of Hyderabad was achieved through a swift military operation known as Operation Polo in September 1948. While the Nizam attempted to involve the United Nations, the Indian government maintained that the situation was an internal matter. The operation concluded within five days with the unconditional surrender of the Nizam's forces, leading to the state's full integration into India.

29. (C) Bhopal
Nawab Hamidullah Khan was the ruler of Bhopal, a strategically located state in central India. As a close associate of Muhammad Ali Jinnah and the Chancellor of the Chamber of Princes, he initially resisted joining the Indian Union. He sought to maintain Bhopal's independence or form a separate bloc, but eventually acceded to India in 1949 after facing internal pressure.

30. (B) P-1, Q-2, R-1, S-2
The foreign enclaves in India were divided between two colonial powers. Yanam and Karaikal were part of the French territories, which also included Pondicherry and Mahe. Meanwhile, Dadra and Nagar Haveli, along with Diu, Daman, and Goa, were under Portuguese rule. These enclaves were integrated into the Indian Union through varying diplomatic and military efforts in the years following 1947.

31. (B) Chancellor of the Chamber of Princes
Nawab Hamidullah Khan of Bhopal served as the Chancellor of the Chamber of Princes during the crucial pre-independence period. In this influential position, he represented the collective interests of the various rulers in discussions with the British Crown and Indian leaders. His leadership in the Chamber was marked by efforts to safeguard the sovereignty and future status of the princely states.

32. (A) II, III, and IV only
The integration of Bhopal was a multi-stage process. Unlike many states, it did not join India on August 15, 1947, due to the Nawab's initial resistance. A strong popular movement led by local leaders pressured for merger. Eventually, the formal merger agreement was signed in 1949, and Bhopal was briefly administered as a Chief Commissioner's Province by the central government.

33. (B) He preferred Bhopal to remain an independent sovereign state with treaty relations with Britain.
The Nawab of Bhopal, Hamidullah Khan, initially resisted joining either the Indian or Pakistani dominions. He held the vision of Bhopal as an independent sovereign state that would maintain direct treaty relations with the British government. This ambition was part of his broader effort to create a "Third Force" of princely states that could exist independently of the new dominions.

34. (A) 1, 4, 3, 2
The legal evolution of princely states began with the signing of Instruments of Accession in 1947. This was followed by the 1956 reorganization which abolished Part B state status. Later, the Supreme Court ruled on the nature of princely privileges in the Madhav Rao Scindia case. Finally, the 26th Amendment Act in 1971 formally abolished the privy purses and special titles.

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subjects were Hindu. This demographic disparity created significant political tension during the integration process. Rulers in these states often sought independence or different political paths, conflicting with the popular aspirations of their people to join the Indian Union.

18. (C) Both Statement I and Statement II are correct.
The States Department was specifically created in mid-1947 to handle the transition of the princely states into the new constitutional framework. Sardar Vallabhbhai Patel was appointed as the Minister in charge, providing the political will and diplomatic strategy for unification. This department served as the primary interface between the central government and the rulers during the critical months surrounding independence.

19. (D) Otto von Bismarck
Sardar Vallabhbhai Patel is frequently referred to as the Iron Man of India and compared to Otto von Bismarck. Just as Bismarck unified the various German states into a single empire in the nineteenth century, Patel successfully integrated hundreds of princely states into the Indian Union. Both leaders utilized a combination of astute diplomacy, firm persuasion, and strategic administrative force.

20. (A) 4, 3, 1, 2
The sequence of integration began with the creation of the States Department in June 1947. This was followed by the urgent accession of Kashmir in October 1947 during the tribal invasion. Later, Hyderabad signed a Standstill Agreement in November 1947 to delay its merger. The process concluded for Hyderabad with the military-led Police Action, known as Operation Polo, in September 1948.

21. (B) Assurances that accession would involve only three subjects while preserving their internal autonomy.
Sardar Patel used a persuasive strategy to encourage rulers to sign the Instrument of Accession. He argued that joining the Union on just three essential subjects—defense, foreign affairs, and communications—would protect their states from external threats and internal instability. This approach assured the princes that they would retain control over their internal administration, making the transition more acceptable.

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22. (A) Both A and R are true and R is the correct explanation of A.
The Privy Purse was a financial mechanism established to facilitate the peaceful integration of princely states. It consisted of tax-free annual payments made to the former rulers as compensation for the loss of their territories and ruling powers. By providing this economic security, the Indian government successfully incentivized many princes to dissolve their states and join the democratic national framework.

23. (B) Travancore
Travancore, under the influence of its Diwan, was the first major princely state to publicly declare its intention to remain independent after the British departure. The state cited its maritime location and valuable mineral resources as justifications for sovereignty. This defiant stance posed an early and significant challenge to the Indian government's efforts to create a unified and integrated country.

24. (A) Goa
Before their integration into India, these territories were under different European colonial administrations. Pondicherry, Chandernagore, and Mahe were part of the French establishments in India. In contrast, Goa was a Portuguese colony, along with Daman and Diu. This difference in colonial masters led to distinct diplomatic and military paths for their eventual liberation and merger with the Union.

25. (A) Sir C. P. Ramaswami Iyer
Sir C.P. Ramaswami Iyer served as the powerful Diwan of Travancore and was a staunch advocate for the state's independence. He resisted joining the Indian Union, hoping to maintain Travancore as a separate sovereign entity. However, his position shifted following an assassination attempt on his life, leading the state to eventually accede to India shortly before the formal independence.

significant political unrest, culminating in the Indian police action that integrated his state.

44. (D) P-4, Q-3, R-2, S-1
The process of integration utilized various legal and financial instruments. The Instrument of Accession allowed states to join the Union by surrendering three subjects. Standstill Agreements maintained the administrative status quo during negotiations. The Privy Purse provided financial compensation to rulers, while the Instrument of Merger signified the complete surrender of a state's administrative control to the central or provincial government.

45. (A) The Razakars
The Razakars were a paramilitary wing of the Majlis-e-Ittehadul Muslimeen (MIM) in the princely state of Hyderabad. Led by Kasim Razvi, this militia terrorized the local population, particularly those supporting merger with India. Their violent activities and resistance to the Indian government were the primary triggers for the military intervention known as Operation Polo, which ended the Nizam's rule.

46. (C) Both Statement I and Statement II are correct.
Following the conflict that erupted after Kashmir's accession, India formally approached the United Nations Security Council in early 1948 to address the Pakistani invasion. This international mediation eventually led to a UN-brokered ceasefire that became effective on January 1, 1949. This agreement established the Ceasefire Line, which later became known as the Line of Control, dividing the state between the two nations.

47. (C) September 1948
The Indian government launched its decisive police action in Hyderabad, codenamed Operation Polo, in September 1948. The operation began on September 13 and lasted five days, ending with the Nizam's surrender on September 18. This intervention was prompted by the growing instability in the state and the atrocities committed by the Razakar militia against the civilian population during that period.

48. (B) Junagadh, Pondicherry, Goa, Sikkim
The integration of territories into the Indian Union happened in distinct phases. Junagadh was integrated in 1948 following a plebiscite. The French territories, including Pondicherry, were de facto transferred in 1954. Goa was liberated from Portuguese rule in 1961 through Operation Vijay. Finally, Sikkim became a full state of India in 1975 after a popular referendum and constitutional amendment process.

49. (C) Hari Singh
Maharaja Hari Singh was the ruling monarch of Jammu and Kashmir at the time of India's independence in 1947. He initially sought to remain independent of both India and Pakistan, signing a Standstill Agreement with the latter. However, the invasion of his state by Pakistani-backed tribesmen forced him to sign the Instrument of Accession with India to secure military protection.

50. (C) Vindhya Pradesh (Part A)
In the original 1950 constitutional framework, states were divided into four categories. Part A states were the former British Indian provinces, such as Bombay and Madras. Part B states were former princely state unions, like Rajasthan. Part C states were smaller territories administered by the center, which included Vindhya Pradesh. Therefore, classifying Vindhya Pradesh as a Part A state is historically incorrect.

51. (D) An invasion by armed tribesmen supported by the Pakistani army.
In October 1947, thousands of armed tribesmen, supported and directed by Pakistan, invaded the state of Jammu and Kashmir. They quickly advanced toward Srinagar, causing widespread destruction. Realizing his state forces were unable to repel the attackers, Maharaja Hari Singh sought help from India. The Indian government conditioned its military assistance on the state's formal accession, which the Maharaja then signed.

52. (B) Unlike German unification, Indian integration resulted in the complete expulsion of all princely families from the country.
Indian integration was unique because it successfully incorporated the princely class into the democratic fabric of the nation. Unlike some European unifications where ruling families were exiled or deposed, many Indian princes continued to live in India. Some even served in official

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35. (C) Shah Nawaz Bhutto
Shah Nawaz Bhutto served as the Diwan of Junagadh and was instrumental in the state's controversial decision to accede to Pakistan. Despite Junagadh being located in the Kathiawar peninsula and having a majority Hindu population, his advice led the Nawab to sign the accession to Pakistan. This move sparked a major crisis, eventually leading to Indian intervention and a plebiscite.

36. (A) Both A and R are true and R is the correct explanation of A.
The lapse of British paramountcy meant that hundreds of princely states were legally free to declare themselves independent. This created a severe risk of "Balkanization," where the Indian subcontinent could have fragmented into many small, unviable, and potentially hostile sovereign entities. Such a scenario would have undermined the geographical, economic, and political stability necessary for the newly independent nation.

37. (A) Arzi Hukumat
Following the Nawab of Junagadh's decision to accede to Pakistan, a provisional government known as the Arzi Hukumat was formed by the people of the state in Bombay. Led by Samaldas Gandhi, this "People's Government" aimed to liberate Junagadh and integrate it with India. The movement gained widespread support, eventually leading the Nawab to flee and the state to join India.

38. (D) B. R. Ambedkar
The administrative machinery of state integration was primarily managed by the States Department. Key figures included Sardar Vallabhbhai Patel as the Minister and V.P. Menon as the Secretary. C.C. Desai also played a role in the subsequent administrative mergers. While B.R. Ambedkar was a crucial leader as the Law Minister and architect of the Constitution, he was not directly involved.

39. (D) Through a popular plebiscite held in 1948 where an overwhelming majority of residents voted for India.
After the Indian military took control of Junagadh in late 1947, the government decided to legitimize the accession through a democratic process. A popular plebiscite was conducted in February 1948, allowing the residents to choose between India and Pakistan. The results showed an overwhelming majority, nearly ninety-nine percent, in favor of joining India, confirming the state's permanent integration into the Union.

40. (A) To reduce the financial drain on the state exchequer in alignment with socialist policy directives.
By 1971, the Indian government under Indira Gandhi sought to fulfill socialist goals and promote social equality. The privy purses were viewed as anachronistic remnants of a feudal past that drained national resources. Abolishing these tax-free payments was seen as a necessary step to direct funds toward development and to uphold the principle of equal citizenship for all Indians.

41. (B) Hyderabad - Operation Polo
The integration of specific recalcitrant states required targeted military or police actions. Operation Polo was the codename for the five-day police action in September 1948 that integrated the princely state of Hyderabad into the Indian Union. In contrast, the liberation of Goa in 1961 was known as Operation Vijay, while the accession of Junagadh was achieved through internal collapse and plebiscite.

42. (D) The Indian government strictly used only non-violent diplomatic methods and never deployed the military.
For over a decade, India attempted to use diplomatic channels to persuade Portugal to relinquish Goa. However, the Portuguese regime remained obstinate, leading India to eventually launch a military operation in December 1961. This action, known as Operation Vijay, successfully liberated the territory. Thus, while diplomacy was the initial preference, military force was ultimately necessary to complete the integration of Goa.

43. (D) Mir Osman Ali Khan
Mir Osman Ali Khan was the seventh and final Nizam of the princely state of Hyderabad. At the time of India's independence, he was one of the wealthiest individuals in the world and initially refused to join the Indian Union. His efforts to maintain independence or join Pakistan led to

fragmentation and ensure a stable, functional national governance structure throughout.

9. (B) V. P. Menon
The States Department was established in June 1947 to manage the complex negotiations with the princely rulers. V.P. Menon was appointed as its Secretary, working under the political leadership of Sardar Vallabhbhai Patel. Together, they formulated the strategies and legal frameworks, such as the Instrument of Accession, necessary to convince the various rulers to join the Indian Union.

10. (B) Baroda
While most princely states acceded to India before independence, some experienced significant delays. Junagadh, Hyderabad, and Kashmir became centers of major political or military crises due to their refusal to join by August 15. In contrast, Baroda was among the proactive states that cooperated early in the process, making it the exception among the listed regions regarding delayed integration.

11. (D) To maintain the administrative status quo between the Indian Dominion and the states until final agreements were reached.
The Standstill Agreement was a temporary legal arrangement designed to prevent administrative chaos during the transition of power. It ensured that existing agreements regarding matters of common concern, such as trade, communications, and taxes, remained in effect. This provided the necessary time for the Indian government and the princely rulers to negotiate the final terms of their formal political integration.

12. (D) It abolished the Part A, B, and C state classifications, erasing the boundaries between various states.
The States Reorganization Act of 1956 significantly altered India's internal political structure. It moved away from the original classifications of Part A, B, and C states, which were based on historical origins. By redrawing boundaries primarily on linguistic lines, the government effectively removed the distinct administrative status of the former princely states, completing their full political and legal integration nationwide.

13. (A) Defense, Foreign Affairs, and Communications
The initial Instrument of Accession was designed to be a minimally intrusive document to encourage rulers to join the Union. It required states to transfer jurisdiction to the central government over only three vital subjects: defense, external affairs, and communications. This arrangement allowed the rulers to maintain their internal autonomy while ensuring the basic requirements for national security and territorial unity.

14. (C) All princely states had uniform geographical boundaries and equal revenues.
The princely states were characterized by extreme diversity in size, population, and economic resources. While some, like Hyderabad, were comparable to large European nations in territory and wealth, others were merely tiny estates consisting of a few villages. There was no uniformity in their geographical extent or financial capacity, making the process of their administrative integration into a nation-state challenging.

15. (A) The Chamber of Princes
Established by a Royal Proclamation in 1921, the Chamber of Princes served as a formal consultative assembly for the rulers of the Indian states. It provided a platform for them to discuss matters of common interest and engage with the British Crown. However, the body lacked executive power and was often divided by the competing interests of its diverse royal members.

16. (A) P-2, Q-4, R-3, S-1
Each leader played a distinct role during the integration period. Sardar Patel headed the States Department, while Lord Mountbatten used his influence as Governor-General to facilitate accessions. Sheikh Abdullah led the National Conference in Kashmir, advocating for a secular and democratic future. Conversely, Kasim Razvi headed the Razakars, a militant group that resisted Hyderabad's integration into the Indian Union.

17. (D) Both (B) and (C)
Hyderabad and Bhopal were prominent examples of princely states where the ruling monarchs were Muslim, while the vast majority of their

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capacities, such as Rajpramukhs, governors, and diplomats, or participated in democratic politics as elected members of the national parliament.

53. (C) October 26, 1947
Maharaja Hari Singh of Jammu and Kashmir signed the historic Instrument of Accession on October 26, 1947. This signing occurred under the immediate pressure of an invasion by Pakistani-backed tribesmen who had reached the outskirts of Srinagar. The document was formally accepted by Lord Mountbatten the following day, enabling the Indian Army to fly into the valley to defend the state.

54. (B) P-2, Q-4, R-1, S-3
Various princely states posed unique challenges during the integration process. Travancore's ruler sought independence based on its maritime resources. Jodhpur's ruler was briefly tempted by Jinnah's attractive offers of concessions to join Pakistan. Junagadh acceded to Pakistan despite being surrounded by Indian territory. Meanwhile, the Nawab of Bhopal, as Chancellor of the Chamber of Princes, attempted to organize a separate political bloc.

55. (D) The Praja Mandal movement
The Praja Mandal movement was a widespread political struggle within the princely states for democratic rights and responsible government. These organizations were closely aligned with the Indian National Congress and fought against the absolute rule of the princes. By mobilizing the public, the movement created significant internal pressure for integration with India, making it difficult for rulers to remain independent after 1947.

56. (D) I and II only
Part C states were a specific category in the 1950 Constitution, consisting of former Chief Commissioners' Provinces and some smaller integrated princely states like Bhopal and Vindhya Pradesh. These states were directly administered by the President through an appointed official. Unlike Part A states, they did not have full autonomy or the same legislative powers, as their governance was centrally controlled.

57. (C) Jawaharlal Nehru
In 1939, Jawaharlal Nehru was elected as the President of the All India States Peoples' Conference (AISPC). This was a significant development as it formally linked the Indian National Congress with the democratic movements within the princely states. Nehru's leadership helped synchronize the struggle for independence in British India with the demand for responsible government and civil rights in the princely territories.

58. (A) 2, 4, 1, 3
The integration process followed a logical sequence of legal and administrative steps. First, many states signed Standstill Agreements to maintain stability. This was followed by the formal accession on the three core subjects of defense, foreign affairs, and communications. Subsequently, smaller states merged into larger unions. Finally, the entire political map was redrawn through the linguistic reorganization of states in 1956.

59. (A) The Instrument of Merger
While the Instrument of Accession joined a state to the Indian Union on limited subjects, the Instrument of Merger was used for total integration. By signing this document, rulers surrendered all their administrative powers and territories to the central government. This allowed the states to be merged either into neighboring provinces or into newly formed unions of states, creating larger administrative units.

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60. (D) Travancore
Gwalior, Indore, and Bhopal were prominent princely states located in the Central India Agency, forming the heart of the subcontinent. They were later integrated into the modern state of Madhya Pradesh. In contrast, Travancore was a major state located in the extreme south of India, along the Malabar Coast. Its geographical position and political issues were entirely distinct from the central Indian states.

61. (D) States were categorized into Parts A, B, C, and D based on their historical and administrative origins.
The original 1950 Constitution of India organized states into four categories. Part A consisted of former British Indian provinces, while Part B

included large unions of princely states. Part C comprised smaller territories and former Chief Commissioners' Provinces, and Part D was reserved for the Andaman and Nicobar Islands. This system was designed to bridge the gap between diverse administrative legacies.

62. (C) He served as the first Home Minister of independent India.
V.P. Menon was a highly influential civil servant and the Secretary of the States Department, but he did not serve as the Home Minister. That role was held by Sardar Vallabhbhai Patel, who was also the Minister of States. Menon worked closely with Patel, providing the essential bureaucratic expertise and diplomatic skill required to negotiate the complex accession and merger of hundreds of states.

63. (B) Part B states
Under the 1950 constitutional structure, the newly formed unions of princely states, such as Rajasthan, Madhya Bharat, and Saurashtra, were classified as Part B states. These states had their own legislatures and governments but were headed by a Rajpramukh, usually a former ruler, instead of a Governor. This classification recognized their unique status as integrated princely entities within the federal Indian Union.

64. (A) P-2, Q-4, R-3, S-1
The integration timeline includes several key milestones. August 15, 1947, marked the formal lapse of British paramountcy. Kashmir's accession occurred on October 26, 1947, amidst an invasion. The police action in Hyderabad, Operation Polo, took place in September 1948. Finally, the liberation of Goa from Portuguese rule was completed in December 1961, marking the end of colonial presence in India.

65. (C) Rajpramukh
The title of Rajpramukh was created for the constitutional heads of the Part B states, which were composed of integrated princely states. Typically, the most prominent former ruler within a state union was appointed to this position. The Rajpramukh performed functions similar to a Governor of a Part A state, serving as a bridge between the old monarchical and new democratic systems.

66. (A) I, II, and IV only
The abolition of privy purses involved a complex political and legal battle. The initial bill narrowly failed in the Rajya Sabha, leading to an executive order by the President. However, the Supreme Court struck down this order in the Madhav Rao Scindia case. Consequently, the government passed the 26th Amendment Act in 1971 to finally achieve the constitutional abolition of these royal privileges.

67. (A) Rewa
Madhya Bharat was formed in 1948 by merging twenty-five princely states in central India, with Gwalior and Indore being the most prominent members. Other smaller states like Dhar were also included. However, Rewa was not part of this union; instead, it became the leading state and capital of the separate Union of Vindhya Pradesh, which integrated the states of Bundelkhand and Baghelkhand.

68. (A) 3, 2, 1
The integration process involved individuals at different levels of authority. Sardar Patel was the political leader and Minister of States who provided the overall vision and direction. V.P. Menon was the senior bureaucrat who executed the complex negotiations and legal drafting. Sheikh Abdullah was a popular local leader in Kashmir whose support was vital for the state's democratic transition and union with India.

69. (B) Vindhya Pradesh
Rewa served as the capital of Vindhya Pradesh, a state formed in 1948 through the integration of thirty-five princely states from the Bundelkhand and Baghelkhand regions. Initially established as a union of states, it was later categorized as a Part C state in the 1950 Constitution. Its ruler, Maharaja Martand Singh, was appointed as the Rajpramukh of this central Indian administrative unit.

70. (A) Statement I is correct and Statement II is incorrect.
The integration of French enclaves was achieved through peaceful diplomacy and popular referendums, leading to a smooth transfer of power. In contrast, the Portuguese government under the dictator Salazar adamantly refused to negotiate, maintaining that Goa was an integral

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province of Portugal. This intransigence forced the Indian government to eventually use military force in 1961 to liberate the territory and complete its integration.

71. (B) Maharaja Martand Singh of Rewa
Maharaja Martand Singh of Rewa played a leading role in the formation of Vindhya Pradesh. As the ruler of the largest state in the region, he signed the covenant that merged the various states of Bundelkhand and Baghelkhand into a single union. He was subsequently appointed as the Rajpramukh, serving as the constitutional head of the new administrative entity until its later reorganization.

72. (B) P-2, Q-1, R-4, S-3
The integration of states involved several organizations. The Chamber of Princes was a consultative body for rulers under British rule. The States Department was created in 1947 to handle the actual integration process. Locally, Praja Mandals fought for democratic rights within individual states. On a broader scale, the All India States Peoples' Conference coordinated these diverse movements to support the goal of a unified India.

73. (C) The personal wealth and private properties of the ruler
The amount of the privy purse was calculated based on specific criteria to ensure a fair settlement for the rulers. Primary factors included the state's total annual revenue, its population, and the historical importance or status of the ruler. However, the personal wealth, jewelry, and private properties of the royal families were generally excluded from these calculations and remained the private possession of the rulers.

74. (D) I, II, and III
The successful integration of India was the result of collaborative efforts. Sardar Patel provided the political leadership and firm resolve, while V.P. Menon handled the intricate administrative and diplomatic negotiations. Lord Mountbatten also played a crucial role by using his prestige as Governor-General to persuade reluctant princes that their future lay with India. Together, these three figures were instrumental in the unification.

75. (B) Rs. 10 Lakhs
While the amounts of privy purses varied based on state size and revenue, the Indian government established a general maximum ceiling of ten lakh rupees per year for the major rulers. This cap was intended to balance the financial commitments of the new nation. While a few rulers of the largest states initially received higher amounts through special agreements, the ten-lakh limit remained the standard.

76. (A) Statement I is correct and Statement II is incorrect.
During the Junagadh crisis, the Nawab fled to Pakistan as Indian pressure and internal unrest grew, taking significant state assets with him. However, the subsequent plebiscite held in February 1948 was not a vote for Pakistan. Instead, the people of Junagadh voted overwhelmingly—by a margin of over ninety-nine percent—to join the Indian Union, providing a democratic mandate for the state's integration.

77. (C) Indira Gandhi
Prime Minister Indira Gandhi was the driving force behind the abolition of privy purses in 1971. She argued that the continued payment of hereditary stipends and the maintenance of special privileges for former rulers were inconsistent with democratic principles and the government's commitment to building a socialist, egalitarian society. Her government successfully passed the necessary constitutional amendment to end these historical arrangements.

78. (A) I, II, and III only
While the vast majority of princely states acceded to India before the deadline of August 15, 1947, three major states caused significant concern by remaining undecided. Kashmir, Hyderabad, and Junagadh did not sign the Instrument of Accession by the time of independence. Their delayed decisions led to varying degrees of political crisis, military conflict, and internal unrest, complicating the initial phase of national integration.

79. (B) 26th Amendment Act, 1971
The 26th Constitutional Amendment Act, passed in 1971, was the definitive legal step that ended the era of princely privileges. It formally abolished the privy purses and the special recognition and

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titles previously granted to the former rulers of the Indian states. This amendment reflected the changing political climate of the country, emphasizing the move toward a more egalitarian and democratic social order.

80. (C) The National Conference, the most popular local party, was aligned with the Muslim League. In 1947, Jammu and Kashmir presented a unique political situation. While the state had a Muslim majority and was ruled by a Hindu Maharaja, the most popular political organization, the National Conference, was not aligned with the Muslim League. Instead, under Sheikh Abdullah's leadership, the party maintained close ties with the Indian National Congress and supported a secular, democratic vision for the state's future.

81. (C) The Presidential order de-recognizing the former rulers
The landmark case of Madhav Rao Scindia vs. Union of India in 1970 was a response to the government's attempt to abolish princely privileges through an executive order. The President had issued an order de-recognizing the rulers to stop the payment of privy purses. The Supreme Court, however, ruled that this executive action was unconstitutional, forcing the government to pursue a formal constitutional amendment instead.

82. (D) I, II, and III only
The privy purse was a constitutional guarantee provided to the former rulers of integrated states. It was a fixed, tax-free annual payment specifically protected under Article 291 of the original Constitution. These payments were part of the solemn agreements made during the merger process. Because they were constitutionally guaranteed, they could not be reduced or abolished by state governments through simple administrative orders.

83. (D) Operation Vijay
Operation Vijay was the military action launched by the Indian Armed Forces in December 1961 to end Portuguese colonial rule. The operation was swift and successful, resulting in the liberation of Goa, Daman, and Diu within thirty-six hours. This event marked the final removal of European colonial presence from the Indian subcontinent, completing the process of territorial integration that had begun in 1947.

84. (B) Statement I is incorrect and Statement II is correct.
Lord Mountbatten emphasized to the princes that they could not ignore the practical realities of geography when choosing between India and Pakistan. He advised that geographical contiguity was a vital factor for the stability of their states. Following this advice, the vast majority of rulers whose states were surrounded by or adjacent to Indian territory signed the Instrument of Accession before the August 15 deadline.

85. (C) 1954
The de facto transfer of the French establishments in India—Pondicherry, Karaikal, Mahe, and Yanam—to the Indian Union occurred in November 1954. This followed years of diplomatic negotiations and a peaceful popular movement for merger. While the actual administration was handed over in 1954, the formal de jure transfer was only completed several years later after the French Parliament ratified the treaty of cession.

86. (D) I, III, and IV only
The Standstill Agreement was a legal tool used to maintain administrative continuity without an immediate political commitment. It ensured that existing arrangements for trade and communication remained functional while final integration terms were discussed. While Hyderabad signed such an agreement in November 1947, it did not involve an immediate transfer of military command; instead, it was a strategy to gain time for further negotiations.

87. (B) Portugal's authoritarian regime refused to negotiate, viewing the enclaves as integral parts of the nation.
The integration of Portuguese territories took longer because the Salazar regime in Portugal maintained a rigid ideological stance. Unlike the French, who were willing to negotiate a withdrawal, Portugal claimed that its Indian enclaves were overseas provinces and an inseparable part of the Portuguese nation. This refusal to acknowledge the reality of Indian independence led to a prolonged diplomatic deadlock that was eventually resolved by military action.

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88. (A) Statement I is correct and Statement II is incorrect.
The integration of princely states completely redrew the political map of India, consolidating hundreds of entities into a unified nation. However, the administrative boundaries established in 1950 were not permanent. They underwent a massive transformation in 1956 during the linguistic reorganization of states. This process further streamlined the internal borders, replacing the old colonial and princely divisions with states based primarily on regional languages.

89. (B) Saurashtra
Saurashtra was a significant administrative unit formed in February 1948 through the integration of over two hundred princely states in the Kathiawar peninsula. This union was one of the first major examples of the "merger" phase of integration, where small, scattered states were combined to form a single, viable administrative entity. It was later classified as a Part B state in the 1950 Constitution.

90. (D) The head of a Part C state was a Chief Minister possessing absolute veto power.
The political structure of Part C states in 1950 was centrally oriented. These states, such as Delhi, Himachal Pradesh, and Ajmer, were administered by the President through a Chief Commissioner or a Lieutenant-Governor. They did not have the same level of autonomy as Part A states. The idea that a Chief Minister in these territories possessed absolute veto power is incorrect, as authority remained with the central government.

91. (C) Extra-Provincial Jurisdiction Act
The Extra-Provincial Jurisdiction Act of 1947 was a critical legal instrument that allowed the Indian government to exercise administrative control over the integrated states. It provided the necessary authority to continue existing laws and maintain governance in these territories until the central or provincial legislatures could enact new regulations. This ensured a smooth transition and prevented a legal vacuum following the signing of the merger agreements.

92. (D) I, III, IV, and V only
The integration of French territories was a relatively orderly process. It involved Pondicherry, Karaikal, Mahe, and Yanam, with Chandernagore being merged into West Bengal earlier through a special referendum. The transfer was characterized by peaceful diplomacy rather than military conflict. Popular referendums supported the union, and the formal legal transfer was finalized by a treaty that was eventually ratified by France in 1962.

93. (C) Mysore
Mysore was one of the few large princely states that experienced a relatively smooth and peaceful transition to the new democratic order. The Maharaja of Mysore, Jayachamarajendra Wadiyar, cooperated with the Indian government and signed the Instrument of Accession early. He subsequently served as the first Rajpramukh of the state, helping to stabilize the administrative integration of the region into the Indian Union.

94. (D) Holkar
The state of Indore was ruled by the Holkar dynasty, one of the prominent Maratha powers in central India. During the 1930s and 1940s, the Praja Mandal movement in Indore gained strength, demanding responsible government and an end to autocratic rule. These popular protests were directed against the Holkar administration and played a significant role in preparing the ground for the state's eventual integration into India.

95. (B) It played a background coercive role, being deployed only in exceptional cases like Hyderabad and Junagadh.
For the vast majority of the 565 princely states, integration was achieved through diplomatic negotiations and persuasion. The Indian Army was not used as a primary tool for accession. Instead, it served as a symbolic deterrent and was deployed only in rare instances where diplomacy failed or internal security collapsed. Notable exceptions included the military interventions in Junagadh, Hyderabad, and the defense of Jammu and Kashmir.

96. (D) Saurashtra - Rajkot
When the various unions of princely states were formed, specific cities were designated as their

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independent India, was passed by the Parliament in which year?
(A) 1954
(B) 1955
(C) 1956
(D) 1960

9. The state of Madras was eventually renamed Tamil Nadu to reflect its linguistic identity. During whose chief ministership was this resolution passed?
(A) K. Kamaraj
(B) C. N. Annadurai
(C) C. Rajagopalachari
(D) M. Karunanidhi

10. Following the intense agitation after Potti Sriramulu's death, the Government of India created the first linguistic state, Andhra. In which year did this state formally come into existence?
(A) 1951
(B) 1952
(C) 1953
(D) 1956

11. Consider the following statements regarding the reorganization of Punjab in 1966:
I. It was driven by the Punjabi Suba movement.
II. Haryana was carved out as a separate Hindi-speaking state.
III. The hilly areas of Punjab were merged with the adjoining union territory of Himachal Pradesh.
IV. Chandigarh was made the exclusive capital of Punjab.
V. The Shah Commission was appointed to recommend the boundaries.
Which of the above statement(s) represent(s) the correct statements?
(A) I, II, III, and V only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, III, IV, and V

12. The JVP Committee was formed in 1948 in response to the public dissatisfaction with the Dar Commission report. Which of the following leaders was not a member of the JVP Committee?
(A) Jawaharlal Nehru
(B) Vallabhbhai Patel
(C) J. B. Kripalani
(D) Pattabhi Sitaramayya

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13. As a direct result of the States Reorganization Act of 1956 and the 7th Constitutional Amendment, how many states and union territories were created?
(A) 14 States and 6 Union Territories
(B) 16 States and 3 Union Territories
(C) 15 States and 5 Union Territories
(D) 18 States and 7 Union Territories

14. In which year did the Fazl Ali Commission (States Reorganization Commission) submit its comprehensive report to the Government of India?
(A) 1953
(B) 1954
(C) 1955
(D) 1956

15. The demand for a Punjabi Suba was primarily led by which political and religious organization?
(A) Indian National Congress
(B) Rashtriya Swayamsevak Sangh
(C) Shiromani Akali Dal
(D) Communist Party of India

16. The primary historical logic behind the demand for linguistic states during the Indian national movement was based on which principle?
(A) Ensuring administrative efficiency and democratic participation
(B) Maximizing revenue collection for the colonial authorities
(C) Promoting English as the primary language of the state
(D) Segregating regional populations strictly along religious lines

17. Which mass movement demanded the creation of a separate state for Gujarati-speaking people from the bilingual Bombay state?
(A) Mahagujarat Movement
(B) Samyukta Maharashtra Movement
(C) Nav Nirman Andolan
(D) Kheda Satyagraha

18. In which year did the tragic death of Potti Sriramulu lead to widespread agitation, forcing

vision in creating a single, consolidated India after independence.

105. (C) Gujarat
The Statue of Unity is located in the state of Gujarat, specifically on the Sadhu Bet island near the Narmada River. This location was chosen as Gujarat was the birthplace of Sardar Vallabhbhai Patel. The monument, situated near the Sardar Sarovar Dam, attracts visitors from across the world and stands as a testament to the state's and nation's pride in the leader who unified India.

106. (C) To exercise administrative jurisdiction over the territories of the acceding princely states.
The Extra-Provincial Jurisdiction Act was a vital piece of legislation passed in 1947. It provided the legal basis for the central government to take over the administration and governance of the princely states that had signed the Instrument of Accession. This empowered the Indian government to maintain order, collect taxes, and apply central laws in these territories, ensuring a functional transition from princely rule to democratic administration.

107. (B) The initial agreements were signed with rulers without consulting the democratic aspirations of subjects.
A common criticism of the first phase of integration is that the negotiations were conducted almost exclusively between the Indian government and the princely rulers. The "Instrument of Accession" focused on legal and territorial transfer rather than the immediate establishment of democracy. While popular movements like the Praja Mandals were active, the formal initial agreements did not directly involve the participation or explicit consent of the states' subjects.

108. (A) Bhopal
Following its late merger in 1949, Bhopal was initially administered by the central government as a Part C state. It remained a separate administrative unit until the major reorganization of states in 1956. During this period, Bhopal was merged with the regions of Madhya Bharat, Vindhya Pradesh, and parts of the Central Provinces to form the new, linguistically defined state of modern Madhya Pradesh.

109. (D) The Butler Committee (1927)
The Butler Committee, formally known as the Indian States Committee, was appointed in 1927 to examine the relationship between the British Crown and the princely states. Its report provided a foundational definition of "Paramountcy," describing the supreme power exercised by the British. The committee's work was essential for understanding the legal complexities that would later arise when this paramountcy was set to lapse in 1947.

110. (B) Paramountcy must remain paramount and could not be transferred without the agreement of the Princes.
One of the key findings of the Butler Committee was that the relationship of the princely states was with the British Crown, not with the government of British India. Therefore, the committee concluded that British paramountcy could not be unilaterally transferred to a future independent Indian government without the explicit consent of the princes. This principle became a major legal hurdle during the negotiations for the transfer of power.

111. (D) Maharaja Hari Singh of Kashmir
In the Part B states, the constitutional head was known as the Rajpramukh. This role was held by prominent former rulers such as the Nizam of Hyderabad, Jivajirao Scindia of Madhya Bharat, and Sawai Man Singh II of Rajasthan. Maharaja Hari Singh of Kashmir, however, did not serve as a Rajpramukh; instead, his son Karan Singh was later appointed as the Sadar-i-Riyasat of the state.

112. (B) Article 238
Article 238 of the original Indian Constitution contained the specific administrative and legal provisions governing the Part B states. These states, formed from the merger of princely territories, were different from the former British provinces. However, when the 7th Constitutional Amendment was passed in 1956 to reorganize states on a linguistic basis, the Part B category was abolished, and Article 238 was subsequently repealed from the Constitution.

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administrative capitals. Rajkot served as the capital for the United State of Kathiawar, also known as Saurashtra. Other unions had different arrangements; for instance, Madhya Bharat operated with two capitals, Gwalior and Indore, while Patiala was the capital of the Patiala and East Punjab States Union (PEPSU).

97. (A) The theory of the states' absolute sovereignty post-paramountcy
Sardar Patel and V.P. Menon were firm in their stance that the princely states could not claim absolute sovereignty after the British departure. They rejected the idea that the lapse of paramountcy made each state a completely independent nation. Instead, they argued that for the sake of survival and security, the states must integrate with the Indian Union, which inherited the responsibilities of the previous central authority.

98. (C) Jodhpur
Jodhpur was a strategically important border state in Rajasthan. Its ruler, Maharaja Hanwant Singh, briefly considered joining Pakistan after Muhammad Ali Jinnah offered him a "blank cheque" with extensive concessions. However, after intense negotiations with Sardar Patel and V.P. Menon, who pointed out the risks of joining a non-contiguous Muslim-majority dominion, the Maharaja eventually decided to sign the Instrument of Accession to India.

99. (A) Hanwant Singh
Maharaja Hanwant Singh of Jodhpur was a young and impulsive ruler who, at the time of independence, contemplated acceding to Pakistan. He was drawn by Jinnah's promises of absolute internal autonomy and control over the Karachi port. His potential defection would have created a major security threat for India. However, he was eventually persuaded by Sardar Patel to remain within the Indian Union, signing the accession document.

100. (B) They were guaranteed by the Constitution of India and legally binding on the Government.
The "Covenants" were formal agreements signed between the rulers and the Indian government to create unions of states. These documents outlined the terms of merger, including the payment of privy purses and the preservation of certain personal privileges. To ensure trust and stability, these agreements were given constitutional status, meaning the new Indian state was legally bound to honor the commitments made to the princes during integration.

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101. (C) The Ministry of States
The Ministry of States, headed by Sardar Patel, published a comprehensive "White Paper on Indian States" in 1948 and 1950. This document served as an official record of the historical, legal, and political aspects of the integration process. It explained the government's policies, the nature of the agreements made with the rulers, and the steps taken to achieve the administrative unification of the entire country.

102. (A) Both required unifying fractured, semi-independent political entities into a modern, consolidated nation-state.
The comparison between Indian integration and nineteenth-century European unifications highlights the monumental task of nation-building. Like Italy and Germany, India faced the challenge of merging hundreds of distinct political units—each with its own administration and history—into a single, cohesive national framework. The goal in all these cases was to create a unified territory with a centralized authority, a common economy, and a shared national identity.

103. (B) Sardar Vallabhbhai Patel
National Unity Day, or Rashtriya Ekta Diwas, is celebrated annually on October 31 to honor the birth anniversary of Sardar Vallabhbhai Patel. This observance recognizes his extraordinary contribution to the political and territorial integration of India. As the first Home Minister, his firm leadership earned him the title "Architect of Modern India" for preventing the fragmentation of the country into numerous independent princely states.

104. (A) Statue of Unity
The Statue of Unity is a monumental tribute to Sardar Vallabhbhai Patel, symbolizing his role in the unification of the Indian nation. Standing at 182 meters, it is the world's tallest statue and was built to commemorate his success in integrating 565 princely states. The monument serves as a reminder of his diplomatic skill and national

121. (A) Operation Polo
Operation Polo was the codename for the Indian military intervention in Hyderabad in September 1948. Facing a regime that refused to accede and a militant militia that terrorized the population, the Indian government ordered a "police action" to restore order. The operation was swift, resulting in the surrender of the Nizam's forces and the state's formal integration into India, thereby ending the standoff that had lasted over a year.

122. (B) N. Gopalaswami Ayyangar
When India brought the Kashmir issue before the United Nations Security Council in 1948, N. Gopalaswami Ayyangar led the Indian delegation. As a seasoned administrator and former Prime Minister of Jammu and Kashmir, he was well-equipped to present the legal and historical case for the state's accession. He worked to defend India's position against Pakistani claims and sought international support for the removal of invading forces from the territory.

123. (C) The realization that without British support, they could not suppress popular rebellions or sustain their states.
Most princely rulers realized that with the end of British paramountcy, they would lose the military and political protection that had sustained their autocratic rule. They faced rising internal pressure from democratic movements and realized that their small states were not economically or militarily viable as independent entities. This pragmatic understanding, combined with Sardar Patel's skillful negotiations, led the majority of rulers to choose voluntary accession to the Indian Union.

124. (C) The States Reorganization Act, 1956 and the 7th Constitutional Amendment
The temporary administrative structures created during the first phase of integration were overhauled in 1956. The States Reorganization Act and the 7th Constitutional Amendment abolished the categories of Part A and Part B states. This move also phased out the institution of Rajpramukhs, replacing them with Governors. These changes marked the final step in standardizing the administrative framework across the entire country, erasing the last vestiges of princely state status.

125. (B) They were merged into the adjacent provinces of Odisha and Central Provinces & Berar.
The integration of the small princely states in Odisha and Chhattisgarh followed a pattern of administrative merger into existing provincial structures. These states were too small to form viable separate unions. Consequently, through agreements signed in late 1947, they were merged into the geographically adjacent British-era provinces of Orissa and the Central Provinces and Berar. This allowed for more efficient governance and the immediate extension of provincial laws to these territories.

126. (C) The fragmentation of a larger region into smaller, mutually hostile states.
"Balkanization" refers to the process where a large, unified territory breaks apart into numerous small, independent, and often conflicting political entities. In the Indian context, there was a severe fear that if the 565 princely states asserted their independence after 1947, the subcontinent would become a patchwork of unstable micro-states. Such fragmentation would have prevented the development of a strong national economy and made the entire region vulnerable to external interference.

127. (B) It provided temporary special status acknowledging the specific terms of Kashmir's Instrument of Accession.
Article 370 was a unique constitutional provision that granted a special, temporary status to the state of Jammu and Kashmir. It recognized the specific conditions under which the state had acceded to India in 1947. This article allowed the state to have its own constitution and limited the legislative power of the Indian Parliament in the region, reflecting the transitional nature of the state's integration during a period of conflict and international mediation.

128. (C) Hyderabad
The princely state of Hyderabad faced a major crisis due to the influence of the Majlis-e-Ittehadul Muslimeen (MIM). The organization's paramilitary wing, the Razakars, adopted a militant ideological stance to preserve the Nizam's rule and prevent accession to India. Their violent campaign against supporters of the merger created a climate of fear and lawlessness, which eventually forced the Indian government

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113. (B) To protect the population from the escalating violence and atrocities committed by the Razakar militia.
The primary justification for India's military intervention in Hyderabad, known as Operation Polo, was the deteriorating internal security situation. The Nizam's regime was increasingly dominated by the militant Razakar militia, which conducted violent attacks against the civilian population. The Indian government acted to stop these atrocities, restore law and order, and prevent the state from becoming a source of instability in the heart of the country.

114. (C) Sikkim
Sikkim's path to integration was unique among the princely states. Initially a protectorate, it was designated as an "Associate State" of the Indian Union through the 35th Constitutional Amendment in 1974. Following a popular referendum where the people voted overwhelmingly to join India, the 36th Amendment was passed in 1975, which abolished the monarchy and integrated Sikkim as the twenty-second full state of the Republic of India.

115. (C) He ensured the political and territorial consolidation of modern India without a prolonged civil war.
Sardar Patel's greatest legacy is the successful creation of a geographically and politically unified India. By persuading or pressuring 565 princely states to join the Union, he prevented the potential fragmentation of the subcontinent into dozens of small, conflicting nations. His strategic management of the integration process ensured that India emerged as a stable, consolidated democracy, avoiding the widespread violence or prolonged civil wars seen in other nations.

116. (D) Bundelkhand Agency and Baghelkhand Agency
The state of Vindhya Pradesh was created in 1948 by amalgamating thirty-five princely states from the Bundelkhand and Baghelkhand regions. These states had previously been under the administrative oversight of two separate British political agencies. Their merger into a single union was a key step in consolidating the smaller territories of central India before they were eventually incorporated into the larger modern state of Madhya Pradesh in 1956.

117. (A) A legal document executed by the ruler of a princely state to join the Dominion of India or Pakistan.
The Instrument of Accession was the primary legal document that enabled the princely states to join either of the new dominions. By signing this document, a ruler agreed to surrender his state's jurisdiction over three specific subjects: defense, external affairs, and communications. This created a formal political link between the states and the central government, facilitating the first crucial stage of the integration of independent India.

118. (D) They organized resistance against the rulers, increasing pressure for integration with India.
Popular movements played a decisive role in the integration of states like Junagadh and Hyderabad. Local organizations and democratic activists organized protests, strikes, and resistance against the autocratic decisions of their rulers. This grassroots pressure demonstrated that the majority of the population favored joining the Indian Union. Such internal instability made it increasingly difficult for the rulers to maintain independence or join Pakistan against the will of their subjects.

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119. (B) Sikh states of Punjab including Patiala, Jind, and Nabha
The Patiala and East Punjab States Union (PEPSU) was formed in 1948 by the merger of eight princely states. These included the prominent Sikh states of Patiala, Jind, Nabha, Kapurthala, Faridkot, and Malerkotla. This union created a single administrative unit in the Punjab region, with the Maharaja of Patiala serving as its Rajpramukh. It was later merged into the state of Punjab during the 1956 reorganization.

120. (D) Offering privy purses while hinting at popular unrest and political isolation if they refused to accede.
Sardar Patel's "carrot and stick" policy was a blend of attractive incentives and firm warnings. The "carrot" included the offer of tax-free privy purses, the preservation of personal titles, and the protection of private property. The "stick" involved pointing out the inevitable rise of democratic movements and the likelihood of being isolated or deposed by their own people if they did not cooperate with the Indian Union.

CHAPTER 16

Reorganization of States, Linguistic States and Early Nation Building

1. The fast unto death by Potti Sriramulu was primarily aimed at achieving which of the following objectives?
(A) Abolition of the zamindari system in Madras Presidency
(B) The establishment of a secular and social constitution
(C) The integration of Hyderabad into the new Indian Union
(D) A separate Andhra state for Telugu-speaking people

2. The state of Kerala was formed in 1956 primarily by merging the Malabar district of Madras state with which of the following princely states?
(A) Hyderabad and Mysore
(B) Carnatic and Tanjore
(C) Travancore and Cochin
(D) Coorg and Saurashtra

3. The Dar Commission was appointed in 1948 by the Constituent Assembly primarily to examine which of the following?
(A) The integration of princely states into the Indian Union
(B) The demarcation of the India-Pakistan border territory
(C) The feasibility of reorganizing states on a linguistic basis
(D) The drafting of the fundamental rights in the Constitution

4. Match the following statehood movements (List I) with the states they sought to create or influence (List II):
List I: (Movement)
P. Samyukta Maharashtra Movement
Q. Mahagujarat Movement
R. Punjabi Suba Movement
S. Gorkhaland Movement
List II: (State)
1. Gujarat
2. West Bengal
3. Maharashtra
4. Punjab
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-1, S-3

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5. Which of the following individuals was not a member of the States Reorganization Commission (1953)?
(A) Fazl Ali
(B) Vallabhbhai Patel
(C) K. M. Panikkar
(D) H. N. Kunzru

6. Master Tara Singh was a prominent leader associated with which of the following demands during the reorganization phase?
(A) Reorganization of Punjab based on language
(B) Formation of a separate state for Haryana
(C) Statehood status for Himachal Pradesh area
(D) Integration of the Jammu and Kashmir region

7. At the time of independence, the administrative map of India was primarily characterized by which of the following?
(A) Homogeneous linguistic provinces throughout the country
(B) British Indian provinces combined with princely states
(C) Fully integrated states based on economic development
(D) Regional administrative zones directly under the Crown

8. The States Reorganization Act, which implemented major boundaries adjustments in

Maharashtra and Gujarat. In which year did this take place?
(A) 1956
(B) 1960
(C) 1963
(D) 1966

28. Consider the following statements regarding the early committees on state reorganization:
I. The Dar Commission supported the linguistic reorganization of states.
II. The JVP Committee prioritized national unity and security over linguistic demands.
III. The creation of Andhra Pradesh preceded the formation of the States Reorganization Commission.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

29. Following the reorganization of South Indian states, the Kannada-speaking areas were consolidated into a single state initially known as Mysore. In which year was it renamed Karnataka?
(A) 1956
(B) 1969
(C) 1973
(D) 1980

30. What was the primary stance of the States Reorganization Commission (1955) on the principle of "one language, one state"?
(A) It endorsed the principle as the only basis for reorganization.
(B) It recommended reorganizing states strictly on religious lines.
(C) It suggested discarding the linguistic principle for economy.
(D) It rejected "one language, one state" but accepted language.

31. Prior to its integration with the Indian Union in 1975, Sikkim was characterized by which administrative status?
(A) Indian protectorate under Chogyal rule
(B) A Union Territory within Indian borders
(C) A full state of the existing Indian Union
(D) A sovereign republic free from any influence

32. Which of the following statements is the most appropriate rationale for maintaining Union Territories in India?
(A) Regions that are too large to be governed as states
(B) Regions that lack enough economic or strategic value
(C) Strategically or culturally unique central territories
(D) Regions populated exclusively by indigenous tribes

33. The state of Meghalaya was initially carved out as an 'autonomous state' within Assam in 1969. By which constitutional amendment was this achieved?
(A) 22nd Amendment
(B) 24th Amendment
(C) 27th Amendment
(D) 31st Amendment

34. The First Five-Year Plan of India covered which of the following periods?
(A) 1947-1952
(B) 1950-1955
(C) 1951-1956
(D) 1952-1957

35. The state of Chhattisgarh was carved out of Madhya Pradesh to fulfill long-standing regional aspirations. On which date did Chhattisgarh formally come into existence?
(A) 1 November 2000
(B) 9 November 2000
(C) 15 November 2000
(D) 1 December 2000

36. Jawaharlal Nehru's vision of modern India was anchored in three core principles. Which of the following was not one of those core principles?
(A) Democracy
(B) Theocracy
(C) Secularism
(D) Socialism

37. Which of the following states was the first to be carved out in the Northeastern region of India after the 1956 reorganization?
(A) Meghalaya
(B) Manipur
(C) Tripura

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the government to act on the linguistic state demand?
(A) 1948
(B) 1950
(C) 1952
(D) 1956

19. Consider the following statements regarding the States Reorganization Act of 1956:
I. It abolished the Part A, B, C, and D classification of states.
II. It established Zonal Councils to foster cooperation among states.
III. It created 16 States and 3 Union Territories initially.
IV. It was heavily based on the recommendations of the JVP Committee.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III and IV only
(C) I, II, and III only
(D) II, III, and IV only

20. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Select the correct answer from the options given below:
Assertion (A): The creation of the linguistic state of Andhra in 1953 accelerated the demand for linguistic states across India.
Reason (R): The Government of India immediately passed the States Reorganization Act in 1953 to satisfy all linguistic demands.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. The reorganization of Punjab in 1966 resulted in the creation of which new state for the Hindi-speaking population?
(A) Himachal Pradesh
(B) Uttarakhand
(C) Chandigarh
(D) Haryana

22. Which of the following statements is incorrect regarding the conclusions of the JVP Committee?
(A) It formally rejected language as the sole basis for the reorganization of states.
(B) It strongly recommended the immediate creation of a separate linguistic state for Marathi speakers.
(C) It emphasized unity, national security, and economic prosperity as primary considerations.
(D) It conceded that linguistic demands could be considered later if public sentiment was overwhelming.

23. The States Reorganization Commission (SRC) appointed in 1953 is also popularly known by the name of its chairman. Who was the chairman?
(A) K. M. Panikkar
(B) H. N. Kunzru
(C) B. R. Ambedkar
(D) Fazl Ali

24. The Bombay State controversy in the 1950s was primarily fueled by the conflicting demands of which two linguistic groups?
(A) Marathi and Konkani speakers
(B) Gujarati and Sindhi speakers
(C) Hindi and Gujarati speakers
(D) Marathi and Gujarati speakers

25. The States Reorganization Act of 1956 abolished the existing classification of states. What was the constitutional classification system prior to this Act?
(A) Part I, II, and III states
(B) Part A, B, C, and D states
(C) Scheduled and Non-scheduled states
(D) Presidency and Non-presidency states

26. What was the core recommendation of the S. K. Dar Commission (1948) regarding the reorganization of states?
(A) Immediate reorganization based on linguistic lines
(B) Reorganization of South Indian linguistic states
(C) Delaying reorganization until the first five-year plan
(D) Priority on administration over linguistic identity

27. As a result of sustained linguistic agitations, the bilingual state of Bombay was bifurcated into

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to intervene militarily through Operation Polo to ensure the state's integration.

129. (B) The state could maintain contact with Pakistan by sea.
The Nawab of Junagadh argued that although his state was not geographically contiguous to Pakistan by land, it could maintain essential links through the sea. Since Junagadh had a coastline with ports like Veraval, the Nawab claimed that communication and trade with the port of Karachi in West Pakistan were feasible. This maritime argument was used to justify his decision to accede to Pakistan, despite being entirely surrounded by Indian territory on land.

130. (A) The creation of fragmented sovereign enclaves that would have caused perpetual internal border conflicts.
By rapidly integrating the princely states, Sardar Patel averted a future where India would have been riddled with hundreds of independent enclaves. Such a fragmented map would have led to endless disputes over borders, water rights, and trade routes, making national governance impossible. His success ensured that India became a single, continuous territorial unit, providing the stability necessary for economic development and the maintenance of internal security across the vast subcontinent.

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(D) Nagaland

38. The Telangana statehood movement demanded separation from Andhra Pradesh. In which year was the new state of Telangana officially formed?
(A) 2010
(B) 2012
(C) 2014
(D) 2016

39. Among the early challenges of nation-building in independent India, which of the following is the odd one out as it is a political achievement rather than an initial socioeconomic challenge?
(A) Mass poverty
(B) High illiteracy
(C) Food insecurity
(D) Adult franchise

40. Goa was liberated from Portuguese rule in 1961 through which military operation?
(A) Operation Polo
(B) Operation Blue Star
(C) Operation Vijay
(D) Operation Meghdoot

41. Consider the following statements regarding the early economic planning in India:
I. The Planning Commission was a statutory body.
II. The First Five Year Plan prioritized agriculture.
III. The Second Five Year Plan prioritized rapid industrialization.
IV. Jawaharlal Nehru was the first chairman of the Planning Commission.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

42. Identify the correct chronological sequence of the creation of the following states from earliest to latest:
(A) Andhra Pradesh, Nagaland, Haryana, Sikkim
(B) Nagaland, Andhra Pradesh, Sikkim, Haryana
(C) Andhra Pradesh, Haryana, Nagaland, Sikkim
(D) Haryana, Andhra Pradesh, Sikkim, Nagaland

43. Beyond linguistic affinity, which of the following has been a major criterion for the reorganization of states in recent decades (e.g., Chhattisgarh, Jharkhand)?
(A) Administrative ease and economic growth
(B) Formation of designated religious zones
(C) Increasing regional Rajya Sabha numbers
(D) Eliminating distinct tribal communities

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44. Uttarakhand was carved out of which of the following states in 2000?
(A) Himachal Pradesh
(B) Madhya Pradesh
(C) Uttar Pradesh
(D) Bihar

45. The First Five-Year Plan was largely based on which of the following economic models?
(A) Harrod-Domar Model
(B) Mahalanobis Model
(C) Gadgil Strategy
(D) Rao-Manmohan Model

46. Nagaland was created as a separate state primarily to accommodate the demands and unique identity of the Naga tribes. In which year did it achieve full statehood?
(A) 1960
(B) 1963
(C) 1969
(D) 1971

47. The concept of Five-Year Plans in India was significantly inspired by the economic planning model of which country?
(A) United States of America
(B) Soviet Union (USSR)
(C) United Kingdom
(D) Japan

48. Which Constitutional Amendment Act conferred full statehood on Sikkim, making it the 22nd state of the Indian Union?
(A) 34th Amendment Act
(B) 35th Amendment Act
(C) 36th Amendment Act
(D) 42nd Amendment Act

69. The Non-Alignment Movement (NAM) essentially meant that India would:
(A) Avoid joining US or Soviet power blocs
(B) Isolate itself from international bodies
(C) Remain neutral and avoid all diplomacy
(D) Align only with South Asian neighbors

70. What was the landmark recommendation of the Balwant Rai Mehta Committee regarding rural governance?
(A) A three-tier system of Panchayati Raj
(B) Abolition of the Panchayati Raj system
(C) Direct administration by state governments
(D) Creation of specialized rural bureaucracy

71. Which of the following principles is NOT a part of the Panchsheel Agreement?
(A) Mutual respect for each other's territorial integrity and sovereignty
(B) Mutual interference in internal political affairs
(C) Mutual non-aggression
(D) Equality and mutual benefit

72. Match the following initiatives/committees of early nation-building (List I) with their respective years of establishment or launch (List II):
List I: (Initiative/Committee)
P. Planning Commission
Q. First General Elections (Commencement)
R. Community Development Programme
S. States Reorganization Act
List II: (Year)
1. 1951
2. 1952
3. 1950
4. 1956
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-3, R-1, S-4

73. What was the most revolutionary feature of the first general elections of 1951-52 in the context of India's socio-economic conditions?
(A) Use of electronic voting machines
(B) Restricting voting to property owners
(C) Education requirements for candidates
(D) Adult franchise in an illiterate society

74. Dr. B. R. Ambedkar's most significant contribution to the philosophical foundation of the Indian Constitution was the strong emphasis on:
(A) Social justice and ending untouchability
(B) Building a village-centric Indian polity
(C) Keeping colonial administrative structures
(D) Adopting Hindi as the sole national language

75. The phrase "Hindi-Chini Bhai-Bhai" was popular during the early foreign policy phase. It reflected India's attempts to build strong diplomatic ties with China. This phase abruptly ended due to which event?
(A) The annexation of Tibet by China in 1950
(B) The signing of the Indo-Soviet Treaty in 1971
(C) The Sino-Indian War of 1962
(D) The cultural revolution in China

76. Which of the following best defines the primary objective of 'tenancy reforms' during the early decades of independence?
(A) Confiscating all private land for the state
(B) Securing tenure and regulating farm rents
(C) Promoting corporate farming over individuals
(D) Converting agricultural land for industries

77. The Panchsheel Agreement, outlining the Five Principles of Peaceful Coexistence, was signed between India and which other country?
(A) Pakistan
(B) Soviet Union
(C) United States of America
(D) China

78. The Balwant Rai Mehta Committee was appointed in 1957 primarily to examine the working of which of the following?
(A) The Planning Commission
(B) The States Reorganization Act
(C) The First General Elections
(D) Rural extension and community programs

79. Consider the following statements regarding the first general elections in India:
I. They were held on the basis of universal adult franchise.
II. Sukumar Sen was the first Chief Election

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59. The tension between linguistic identity and national integration was a major challenge in early nation-building. How did the creation of linguistic states ultimately affect Indian unity?
(A) It weakened the nation through separatist movements.
(B) It created a unified language for all regional areas.
(C) It strengthened unity by democratic accommodation.
(D) It led to the dissolution of the federal structure.

60. The creation of Jharkhand in 2000 was a result of a long tribal movement for a separate state. From which state was it bifurcated?
(A) Orissa
(B) West Bengal
(C) Chhattisgarh
(D) Bihar

61. The fundamental philosophy behind the Community Development Programme (CDP) was to promote:
(A) Centralized planning and execution
(B) Rapid industrialization of rural areas
(C) Self-help and active people's participation
(D) State-owned collective farming models

62. Who was appointed as the first Chief Election Commissioner of India to oversee the monumental task of the first general elections?
(A) T. N. Seshan
(B) K. V. K. Sundaram
(C) Sukumar Sen
(D) S. P. Sen Verma

63. The policy of 'Land Ceiling' was introduced in India to achieve which of the following socio-economic goals?
(A) Establishing large-scale mechanized state farms
(B) Increasing the tax burden on wealthier farmers
(C) Capping landownership to aid the landless poor
(D) Restricting foreign ownership of farming land

64. Match the principles of Panchsheel (List I) with their meanings (List II):

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List I: (Principle)
P. Mutual respect
Q. Non-aggression
R. Non-interference
S. Peaceful co-existence
List II: (Meaning)
1. Abstaining from intervening in internal affairs
2. Living together without conflict
3. Acknowledging territorial integrity and sovereignty
4. Refraining from attacking each other
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

65. Who served as the Chairman of the Drafting Committee of the Constituent Assembly, playing a pivotal role in constitution-making?
(A) Jawaharlal Nehru
(B) Rajendra Prasad
(C) Sardar Vallabhbhai Patel
(D) B. R. Ambedkar

66. Who held the portfolio of the Minister of External Affairs during the first decade of independent India, personally shaping its foreign policy?
(A) Sardar Vallabhbhai Patel
(B) V. K. Krishna Menon
(C) Dr. S. Radhakrishnan
(D) Jawaharlal Nehru

67. Land reforms were a crucial aspect of early nation-building. Which of the following was the most successful and widespread land reform measure implemented immediately after independence?
(A) Consolidation of land holdings
(B) Cooperative farming strategies
(C) Strict land ceiling enforcement
(D) Abolition of the Zamindari system

68. Although the Constitution fully came into effect on January 26, 1950, some provisions came into force immediately on November 26, 1949. Which of the following was one such provision?
(A) Fundamental Rights
(B) Directive Principles of State Policy
(C) Emergency Provisions
(D) Citizenship

112. Potti Sriramulu, whose fast unto death triggered the creation of Andhra, was a follower of which prominent leader's ideology?
(A) Subhas Chandra Bose
(B) B. R. Ambedkar
(C) Bhagat Singh
(D) Mahatma Gandhi

113. Before the States Reorganization Act of 1956, Madhya Pradesh (Central Provinces and Berar) was classified under which category of states?
(A) Part B State
(B) Part A State
(C) Part C State
(D) Part D State

114. Mizoram passed through various administrative phases before attaining full statehood. Which of the following correctly describes its administrative journey?
(A) Assam District → UT → State
(B) Princely State → UT → State
(C) Autonomous State → District → State
(D) Union Territory → Council → State

115. The creation of Maharashtra and Gujarat in 1960 resolved the bilingual conflict of Bombay state. Which city served as the capital of the undivided Bombay state and became a major point of contention?
(A) Pune
(B) Ahmedabad
(C) Surat
(D) Bombay (Mumbai)

116. In the JVP Committee (1948), the letter 'P' stands for which prominent Indian National Congress leader?
(A) Purushottam Das Tandon
(B) Pattabhi Sitaramayya
(C) Pandit Govind Ballabh Pant
(D) Prafulla Chandra Ghosh

117. The 35th Constitutional Amendment Act (1974) introduced a novel concept in the Indian Constitution concerning Sikkim. What was this concept?
(A) Dual Citizenship
(B) Associate State
(C) Dominion Status
(D) Trust Territory

118. Arrange the following nation-building milestones in correct chronological order:
1. First General Elections commence
2. Panchsheel Agreement signed
3. States Reorganization Act passed
4. First Five-Year Plan launched

Which of the following is the correct sequence?
(A) 4, 1, 2, 3
(B) 1, 4, 2, 3
(C) 4, 2, 1, 3
(D) 1, 2, 4, 3

119. Before gaining full statehood in 1963, the Naga Hills-Tuensang Area was administered as part of which larger state?
(A) West Bengal
(B) Manipur
(C) Tripura
(D) Assam

120. The integration of Kannada-speaking regions into the state of Mysore (later Karnataka) involved territories from all of the following EXCEPT:
(A) Bombay Presidency
(B) Madras Presidency
(C) Hyderabad State
(D) Bengal Presidency

121. The concept of a "mixed economy" adopted by early Indian planners meant:
(A) Total control of the economy by the state
(B) Reliance on free-market capitalist systems
(C) Allowing only foreign corporations to trade
(D) Combined public and private sector participation

122. The early challenge of food security in independent India led to massive investments in agriculture. Which major dam project became a symbol of this nation-building effort and was called a "temple of modern India" by Nehru?
(A) Sardar Sarovar Dam
(B) Tehri Dam
(C) Bhakra Nangal Dam
(D) Hirakud Dam

123. The Srikrishna Committee, concerning the Telangana statehood demand, recommended several options. What was its most preferred

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Commissioner.
III. The Indian National Congress won a clear majority in the Lok Sabha.
IV. Illiterate voters were aided by the use of pictorial election symbols.
V. Voting was strictly restricted to those who paid income tax.
Which of the above combination(s) represent(s) the incorrect statement(s)?
(A) V only
(B) IV and V only
(C) I and III only
(D) II, IV, and V only

80. Why was January 26, 1950, specifically chosen as the date for the commencement of the Indian Constitution (Republic Day)?
(A) Anniversary of the Quit India Movement
(B) Ending of British colonial rule in 1947
(C) The 1930 Purna Swaraj declaration date
(D) The birthday of Dr. B. R. Ambedkar

81. Which of the following is considered the most significant setback to Nehru's early foreign policy vision of regional peace and solidarity?
(A) Military defeat in the 1962 China war
(B) Liberation of Goa in the 1961 action
(C) The 1955 Bandung Conference meeting
(D) Initiation of the Non-Alignment movement

82. The Community Development Programme (CDP), designed to transform rural social and economic life, was launched in which year?
(A) 1950
(B) 1952
(C) 1955
(D) 1959

83. The Constituent Assembly of India, which drafted the Constitution, was set up under the framework of which of the following?
(A) The Mountbatten Plan
(B) The Cabinet Mission Plan
(C) The Cripps Mission
(D) The Indian Independence Act 1947

84. Which trio of international leaders is credited with being the founding fathers of the Non-Alignment Movement?
(A) Nehru, Churchill, and Roosevelt
(B) Gandhi, Mandela, and Sukarno
(C) Nehru, Tito, and Nasser
(D) Nehru, Mao Zedong, and Stalin

85. The first general elections of independent India, a massive democratic exercise in nation-building, were held during which period?
(A) 1949-1950
(B) 1950-1951
(C) 1951-1952
(D) 1952-1953

86. What was the most significant hurdle in the successful implementation of land ceiling laws in early independent India?
(A) Lack of arable land
(B) British government opposition
(C) Resistance from the landless
(D) Legal gaps and benami transfers

87. In which year was the historic Panchsheel Agreement signed between India and China?
(A) 1950
(B) 1952
(C) 1954
(D) 1962

88. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Select the correct answer from the options given below:
Assertion (A): The Community Development Programme (CDP) largely failed to achieve its desired outcomes in its early years.
Reason (R): There was a lack of effective popular participation and excessive reliance on the bureaucracy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

89. In the early phase of nation-building, the core philosophical basis of India's foreign policy was to maintain independence of action in international affairs. This policy came to be known as:
(A) Policy of Containment
(B) Non-Alignment Movement (NAM)
(C) Doctrine of Pre-emption

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49. Arrange the following commissions/ committees related to state reorganization in the chronological order of their formation:
1. Fazl Ali Commission
2. Dar Commission
3. JVP Committee
4. Srikrishna Committee

Which of the following is the correct sequence?
(A) 2, 3, 1, 4
(B) 3, 2, 1, 4
(C) 1, 2, 3, 4
(D) 2, 1, 3, 4

50. Match the following states created in 2000 and 2014 (List I) with their parent states (List II):
List I: (New State)
P. Chhattisgarh
Q. Uttarakhand
R. Jharkhand
S. Telangana
List II: (Parent State)
1. Andhra Pradesh
2. Bihar
3. Uttar Pradesh
4. Madhya Pradesh
(A) P-4, Q-3, R-2, S-1
(B) P-4, Q-2, R-3, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-2, R-3, S-4

51. The type of socialism envisioned by Jawaharlal Nehru for India's nation-building was best described as:
(A) Revolutionary Marxism
(B) Utopian Socialism
(C) Democratic Socialism
(D) Syndicalism

52. Arunachal Pradesh and Mizoram, which were earlier Union Territories, achieved full statehood in which year?
(A) 1972
(B) 1980
(C) 1987
(D) 2000

53. In the year 2000, three new states were created in India. Which of the following was not one of them?
(A) Uttarakhand
(B) Jharkhand
(C) Chhattisgarh
(D) Telangana

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54. The Planning Commission was established in 1950 as a central pillar of India's nation-building strategy. It was created by which of the following?
(A) An Article of the Constitution
(B) An Act passed by Parliament
(C) A government executive order
(D) A decree by the President

55. Which committee was appointed by the Government of India in 2010 to examine the situation in Andhra Pradesh regarding the demand for a separate state of Telangana?
(A) Sarkaria Commission
(B) Punchhi Commission
(C) Kothari Commission
(D) Srikrishna Committee

56. The major reorganization of the Northeast took place under the North-Eastern Areas (Reorganisation) Act, resulting in full statehood for Meghalaya, Manipur, and Tripura. In which year was this Act implemented?
(A) 1969
(B) 1971
(C) 1975
(D) 1987

57. What was the primary sectoral priority of the First Five-Year Plan (1951-1956)?
(A) Heavy industries and manufacturing
(B) Information technology and services
(C) Space exploration and defense units
(D) Farming, irrigation, and power hubs

58. Consider the following statements regarding Goa's statehood:
I. Goa was directly made a full state immediately after its liberation in 1961.
II. Goa, Daman, and Diu were initially constituted as a Union Territory.
III. Goa attained full statehood in 1987.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

(D) Constitution (Eighty-Fourth Amendment) Act, 2000

102. Select the correct chronological sequence of the following landmark events in the reorganization of states:
1. Formation of the States Reorganization Commission (Fazl Ali)
2. Creation of the State of Andhra
3. Submission of the JVP Committee Report
4. Appointment of the Dar Commission

Which of the following is the correct sequence?
(A) 4, 3, 2, 1
(B) 4, 2, 3, 1
(C) 3, 4, 1, 2
(D) 3, 4, 2, 1

103. Who among the following was a prominent leader of the Mahagujarat Movement demanding a separate state for Gujarati speakers?
(A) Indulal Yagnik
(B) Morarji Desai
(C) Sardar Patel
(D) K. M. Munshi

104. The linguistic reorganization primarily aimed to consolidate people speaking the same language. The state of Kerala was formed for speakers of which language?
(A) Tamil
(B) Kannada
(C) Malayalam
(D) Telugu

105. After the liberation of Goa, Daman, and Diu in 1961, they were incorporated into the Indian Union as a Union Territory by which Constitutional Amendment?
(A) 10th Amendment
(B) 12th Amendment
(C) 14th Amendment
(D) 36th Amendment

106. The British Indian provinces inherited by independent India were primarily organized on which basis?
(A) Linguistic homogeneity
(B) Strict religious majorities
(C) Equal population distribution
(D) Historical and colonial convenience

107. Arunachal Pradesh was historically known by which of the following acronyms before becoming a Union Territory and subsequently a state?
(A) NWFP
(B) PEPSU
(C) MISA
(D) NEFA

108. Which member of the States Reorganization Commission was a distinguished historian and diplomat?
(A) H. N. Kunzru
(B) Fazl Ali
(C) K. M. Panikkar
(D) K. M. Munshi

109. The Shah Commission (1966) was appointed to demarcate boundaries for the reorganization of which state?
(A) Punjab
(B) Bombay
(C) Assam
(D) Madhya Pradesh

110. Match the current states (List I) with their erstwhile pre-reorganization or colonial status names (List II):
List I: (Current State)
P. Tamil Nadu
Q. Karnataka
R. Arunachal Pradesh
S. Uttarakhand
List II: (Former Name/Status)
1. Uttaranchal
2. North-East Frontier Agency (NEFA)
3. Mysore
4. Madras
(A) P-4, Q-3, R-2, S-1
(B) P-4, Q-2, R-3, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-2, R-3, S-4

111. The creation of Jharkhand from Bihar was driven largely by the aspirations of which demographic group that formed a significant part of the region?
(A) Coastal fishing communities
(B) Industrial working classes
(C) Bengali linguistic minorities
(D) Tribal (Adivasi) populations

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(D) Look East Policy

90. On which historic date did the Constituent Assembly adopt, enact, and give to themselves the Constitution of India?
(A) 15 August 1947
(B) 26 November 1949
(C) 24 January 1950
(D) 26 January 1950

91. The Chairman of the States Reorganization Commission, Fazl Ali, had previously served in which prominent constitutional position?
(A) Judge of the Supreme Court of India
(B) Prime Minister of the Indian Union
(C) The Chief Election Commissioner
(D) The Speaker of the Lok Sabha

92. The Samyukta Maharashtra Samiti spearheaded the movement for a unified Maharashtra state. Which among the following was their core demand regarding the city of Bombay?
(A) Bombay should be an independent city-state.
(B) Bombay should be given to Gujarat.
(C) Bombay should be included in Maharashtra.
(D) Bombay should become a Union Territory.

93. A key difference between the Dar Commission and the JVP Committee was that:
(A) Judicial vs Political composition
(B) Linguistic support vs opposition
(C) British setup vs independent setup
(D) North India focus vs South focus

94. Prior to 1974, Sikkim was ruled by the Chogyal. What action triggered the process that ultimately led to Sikkim becoming a full state of India in 1975?
(A) Referendum to abolish the monarchy
(B) Invasion by the Indian Army troops
(C) Decree by the President of India
(D) Order from the United Nations body

95. Which of the following territories was classified as a Union Territory directly under the States Reorganization Act of 1956?
(A) Delhi
(B) Goa
(C) Pondicherry
(D) Sikkim

96. The demand for the state of Uttarakhand was based primarily on which of the following characteristics distinct from the rest of Uttar Pradesh?
(A) Linguistic differences
(B) Hilly geography and culture
(C) Religious demographics
(D) Complete industrial dominance

97. The early nation-building process was heavily dependent on integrating princely states. Which of the following states did not accede to India immediately before August 15, 1947?
(A) Gwalior
(B) Baroda
(C) Patiala
(D) Hyderabad

98. In 1969, the state of Madras was officially renamed Tamil Nadu. The demand for renaming was deeply associated with which political ideology?
(A) Hindutva
(B) Dravidian nationalism
(C) Communism
(D) Gandhian socialism

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99. The concept of an "autonomous state" within a state was uniquely applied in India to which of the following regions before it attained full statehood?
(A) Sikkim
(B) Meghalaya
(C) Telangana
(D) Goa

100. H. N. Kunzru, a member of the States Reorganization Commission, was also associated with the founding of which well-known organization?
(A) Rashtriya Swayamsevak Sangh
(B) The Indian National Army
(C) The Forward Bloc movement
(D) Bharat Scouts and ICWA body

101. Which legislation formally enacted the bifurcation of Madhya Pradesh to create the new state of Chhattisgarh?
(A) States Reorganization Act, 2000
(B) Madhya Pradesh Reorganisation Act, 2000
(C) Central India Reorganisation Act, 2000

recommendation, which was eventually superseded by political events?
(A) Immediate bifurcation of Andhra Pradesh
(B) Making Hyderabad a permanent Union Territory
(C) Keeping the state united with local empowerment
(D) Merging Telangana with neighboring Maharashtra

124. When evaluating India's early nation-building, the integration of over 500 princely states into a unified administrative structure is largely credited to the diplomatic skill and firmness of which leader?
(A) Mahatma Gandhi
(B) Jawaharlal Nehru
(C) Sardar Vallabhbhai Patel
(D) Lord Mountbatten

125. While the Planning Commission was a non-statutory body driving economic nation-building, the Constitution provided for a statutory body to manage federal financial relations. Which body is this?
(A) Finance Commission
(B) National Development Council
(C) Inter-State Council
(D) Reserve Bank of India

126. In the long-term evaluation of early nation-building, the creation of linguistic states is widely regarded by political scientists as having achieved which of the following?
(A) It weakened the democratic fabric of India.
(B) It led to the marginalization of local cultures.
(C) It forced the assimilation of diverse people.
(D) It deepened participatory democracy in India.

127. In the context of early land reforms, which voluntary movement initiated by Acharya Vinoba Bhave aimed to persuade wealthy landowners to give a percentage of their land to the landless?
(A) Bhoodan Movement
(B) Sarvodaya Movement
(C) Gramdan Movement
(D) Chipko Movement

128. A hallmark of Jawaharlal Nehru's vision for modern India was the promotion of a rational, questioning approach to societal problems. He famously termed this approach as:
(A) Spiritual enlightenment
(B) Scientific temper
(C) Dogmatic socialism
(D) Utilitarianism

129. To combat widespread illiteracy during the early decades of nation-building, the government focused on free and compulsory primary education. This vision was inherently enshrined in which part of the original Constitution?
(A) Fundamental Rights (Article 21A)
(B) Fundamental Duties (Article 51A)
(C) The Preamble
(D) Directive Principles of State Policy (Article 45)

130. Ultimately, the States Reorganization Act of 1956 and subsequent linguistic state creations successfully resolved one of the most pressing post-independence challenges. What was this challenge?
(A) Eradicating rural poverty
(B) Establishing a uniform civil code
(C) Eliminating caste-based discrimination
(D) Reconciling regional and national identity

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ANSWERS

1. (D) A separate Andhra state for Telugu-speaking people
Potti Sriramulu was a prominent Gandhian leader who undertook a fast unto death in 1952. His sacrifice aimed to secure a distinct province for Telugu speakers by carving out areas from the Madras Presidency. This agitation forced the central government to create Andhra State in 1953, marking the beginning of linguistic reorganization in independent India.

2. (C) Travancore and Cochin
The formation of Kerala in 1956 was a significant event under the States Reorganisation Act. It involved merging the Malayalam-speaking regions of Malabar district, which was part of the Madras State, with the former princely states of Travancore and Cochin. This consolidation created a linguistically unified province for the people along the southwestern coast of India.

3. (C) The feasibility of reorganizing states on a linguistic basis
The Constituent Assembly appointed the S. K. Dar Commission in June 1948 to investigate whether states should be reorganized based on language. The commission eventually recommended against linguistic provinces at that time, favoring administrative convenience instead. This decision caused significant public dissatisfaction, leading to the subsequent formation of the JVP Committee to review the issue.

4. (A) P-3, Q-1, R-4, S-2
Various regional movements sought statehood based on linguistic or cultural identities during the mid-twentieth century. The Samyukta Maharashtra Movement aimed for Maharashtra, while the Mahagujarat Movement sought Gujarat from the Bombay State. Similarly, the Punjabi Suba Movement led to Punjab's creation, and the Gorkhaland agitation in West Bengal focused on regional autonomy for the ethnic Gorkha population.

5. (B) Vallabhbhai Patel
The States Reorganization Commission was established in 1953 to examine boundary issues. It consisted of Fazl Ali as the chairman, along with K. M. Panikkar and H. N. Kunzru. Vallabhbhai Patel had already passed away in 1950 and therefore did not serve on this commission. The commission's recommendations eventually led to the comprehensive States Reorganisation Act of 1956.

6. (A) Reorganization of Punjab based on language
Master Tara Singh was a powerful leader of the Shiromani Akali Dal who spearheaded the Punjabi Suba movement. He demanded the creation of a separate state for Punjabi speakers, often framing the issue within a religious and linguistic context. His leadership was instrumental in mobilizing public support, which eventually led to the trifurcation of Punjab in 1966.

7. (B) British Indian provinces combined with princely states
At the time of independence in 1947, India's administrative structure was a complex legacy of colonial rule. It consisted of provinces directly governed by the British and hundreds of princely states under varying degrees of British suzerainty. Integrating these diverse units into a cohesive national framework was one of the primary challenges faced by the newly independent government.

8. (C) 1956
The Parliament passed the States Reorganisation Act in 1956 following the recommendations of the Fazl Ali Commission. This landmark legislation fundamentally altered India's internal boundaries by abolishing the old classification of states. It paved the way for the creation of fourteen states and six union territories, primarily organized along linguistic lines to improve administration and governance.

9. (B) C. N. Annadurai
The state of Madras was officially renamed Tamil Nadu in January 1969. This change occurred

during the chief ministership of C. N. Annadurai, the founder of the DMK party. The renaming was a significant symbolic victory for Dravidian politics, reflecting the linguistic and cultural identity of the Tamil-speaking population and fulfilling a long-standing demand of regional activists.

10. (C) 1953
Following the death of Potti Sriramulu after a fifty-six-day fast, the central government faced intense political pressure. Consequently, the state of Andhra was formally established in October 1953. It was created by separating the Telugu-speaking northern districts from the Madras State, making it the first state in independent India to be formed primarily on a linguistic basis.

11. (A) I, II, III, and V only
The reorganization of Punjab occurred in 1966 following persistent demands for a Punjabi-speaking state. Haryana was created for Hindi speakers, while hill regions were integrated into Himachal Pradesh. The Shah Commission determined the boundaries based on linguistic demographics. Chandigarh was established as a shared capital between Punjab and Haryana, meaning it was not the exclusive capital of Punjab.

12. (C) J. B. Kripalani
The JVP Committee was formed in December 1948 by the Indian National Congress to re-examine the linguistic reorganization issue. Its members were Jawaharlal Nehru, Vallabhbhai Patel, and Pattabhi Sitaramayya, from whose initials the committee derived its name. J. B. Kripalani was not a member. The committee eventually advised caution, suggesting that national unity should take precedence over linguistics.

13. (A) 14 States and 6 Union Territories
The States Reorganisation Act of 1956, accompanied by the 7th Constitutional Amendment, revolutionized India's federal structure. It eliminated the previous distinction between Part A, B, C, and D states. By reorganizing boundaries mainly according to language, the government established fourteen states and six union territories, aiming to consolidate administrative efficiency and satisfy the cultural aspirations of different regions.

14. (C) 1955
The States Reorganization Commission, chaired by Fazl Ali, was appointed in December 1953. After conducting extensive research and public consultations across the country, the commission submitted its comprehensive report in September 1955. The report accepted the linguistic principle for state formation but emphasized that the unity and security of India must remain the most critical considerations.

15. (C) Shiromani Akali Dal
The demand for a Punjabi Suba, or a Punjabi-speaking province, was led by the Shiromani Akali Dal. This political and religious organization argued that Punjabi speakers deserved a separate state to protect their cultural and linguistic identity. The movement gained significant momentum in the 1950s and 60s, eventually leading the central government to reorganize the state in 1966.

16. (A) Ensuring administrative efficiency and democratic participation
During the national movement, leaders argued that reorganizing states based on language would make administration more accessible to common citizens. By using local languages in official work, the government could ensure better democratic participation and transparency. This logic suggested that linguistic homogeneity would reduce governance barriers and foster a sense of belonging among the people within their respective provinces.

17. (A) Mahagujarat Movement
The Mahagujarat Movement was a political agitation that demanded the creation of a separate state for Gujarati speakers. This movement arose in response to the bilingual Bombay State, where both Marathi and Gujarati speakers coexisted. Led by Indulal Yagnik and others, the protest eventually succeeded in 1960 when the central government bifurcated Bombay into Maharashtra and Gujarat.

18. (C) 1952
Potti Sriramulu died in December 1952 after a prolonged fast of fifty-six days. His death sparked massive protests and violence throughout the Telugu-speaking regions of the Madras Presidency. To restore order and address the

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74. (A) Social justice and ending untouchability
Dr. B. R. Ambedkar placed immense emphasis on social justice as the foundation of the Indian Constitution. Having experienced caste discrimination himself, he ensured that the document included provisions to abolish untouchability and prohibit discrimination on the basis of caste, religion, or gender. His vision was to transform India into a society where every individual enjoyed equal rights and dignity.

75. (C) The Sino-Indian War of 1962
The era of "Hindi-Chini Bhai-Bhai" ended abruptly with the outbreak of the Sino-Indian War in 1962. Tensions had been rising over border disputes and China's actions in Tibet. The conflict shattered the trust between the two nations and dealt a severe blow to Nehru's vision of Afro-Asian solidarity. It also led to a significant shift in India's defense and foreign policy.

76. (B) Securing tenure and regulating farm rents
Tenancy reforms were designed to protect the rights of tenant farmers who cultivated land owned by others. These reforms focused on providing security of tenure, ensuring that tenants could not be evicted arbitrarily, and regulating the rents they paid to landlords. The goal was to reduce exploitation, improve the economic condition of cultivators, and encourage them to invest more in land productivity.

77. (D) China
The Panchsheel Agreement, also known as the Five Principles of Peaceful Coexistence, was signed between India and China in 1954. Initially part of an agreement regarding trade and intercourse between India and the Tibet region of China, these principles were later adopted as the basis for India's relations with other countries and became central to the Non-Alignment Movement's philosophy.

78. (D) Rural extension and community programs
The Balwant Rai Mehta Committee was established to evaluate the effectiveness of the Community Development Programme and the National Extension Service. The committee found that these initiatives were struggling due to a lack of local involvement. Consequently, it proposed the "democratic decentralization" of power through the Panchayati Raj system, allowing villagers to have a direct say in their own development projects.

79. (A) V only
The first general elections were a landmark in democratic history, characterized by universal adult franchise and the use of pictorial symbols to assist illiterate voters. Sukumar Sen effectively managed the process, which resulted in a major victory for the Indian National Congress. The statement that voting was restricted to income tax payers is incorrect, as the Constitution granted voting rights to all adults.

80. (C) The 1930 Purna Swaraj declaration date
January 26 was chosen as Republic Day to commemorate the declaration of Purna Swaraj (Complete Independence) by the Indian National Congress in 1930. During the struggle for freedom, this day had been observed as "Independence Day." By inaugurating the Constitution on this specific date in 1950, the leaders linked the new republican era with the historic aspirations of the national movement.

81. (A) Military defeat in the 1962 China war
The 1962 war with China is widely considered the greatest setback to Nehru's foreign policy. It revealed the inadequacy of India's military preparedness and challenged the effectiveness of the non-alignment policy in the face of direct aggression. The defeat led to internal political criticism, a strained relationship with China for decades, and a redirected focus toward strengthening the nation's military capabilities.

82. (B) 1952
The Community Development Programme was launched on October 2, 1952, coinciding with the birth anniversary of Mahatma Gandhi. It was a major initiative aimed at the comprehensive development of rural areas through collective action. The program sought to improve agricultural techniques, health services, and education by dividing the country into development blocks, each managed by a dedicated team of officers and village workers.

83. (B) The Cabinet Mission Plan
The Constituent Assembly was established in 1946 based on the proposals of the British Cabinet Mission. The plan envisioned a body composed of

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formed. Bombay was designated as the capital of Maharashtra, while Gujarat established its own administrative center, initially in Ahmedabad before moving.

28. (B) II and III only
The JVP Committee prioritized national security and unity, expressing caution regarding linguistic reorganization. Andhra state was indeed created in 1953 before the States Reorganization Commission was established later that same year. However, the Dar Commission did not support linguistic reorganization; it actually recommended against it, suggesting that administrative efficiency should be the primary criterion for forming new states.

29. (C) 1973
The state of Mysore was formed in 1956 during the linguistic reorganization of India, bringing together various Kannada-speaking regions. However, the name "Mysore" was seen by many as representing only the former princely state. To better reflect the linguistic and cultural identity of all its residents, the state was officially renamed Karnataka in 1973 under the Mysore State Act.

30. (D) It rejected "one language, one state" but accepted language.
The States Reorganization Commission (1955) acknowledged that language is a vital factor in state formation but rejected the rigid principle of "one language, one state." The commission argued that other factors, such as national security, administrative efficiency, and economic viability, must also be considered. Consequently, they recommended a balanced approach that used language as a primary but not exclusive criterion.

31. (A) Indian protectorate under Chogyal rule
After India gained independence, Sikkim continued to be ruled by the Chogyal monarchy. It held the status of an Indian protectorate, meaning India was responsible for its defense, external affairs, and communications. This arrangement lasted until the mid-1970s, when internal political changes and a referendum led to the abolition of the monarchy and Sikkim's full integration into India.

32. (C) Strategically or culturally unique central territories
Union Territories are established for various specific reasons that make them unsuitable for full statehood. These reasons include their small size, strategic geographic location, or unique cultural heritage that requires special protection. Some territories, like Delhi, serve as the national capital, while others, like Chandigarh, are designated to serve as shared administrative hubs for neighboring states.

33. (A) 22nd Amendment
The 22nd Constitutional Amendment Act of 1969 authorized the Parliament to create an autonomous state within the state of Assam. This was done to satisfy the aspirations of the people in the Khasi, Jaintia, and Garo hills. This autonomous entity, Meghalaya, was later granted full statehood in 1972 following the North-Eastern Areas (Reorganisation) Act of 1971.

34. (C) 1951-1956
India's First Five-Year Plan was launched in 1951 and concluded in 1956. This plan primarily focused on the agricultural sector, aiming to increase food production and improve rural infrastructure through irrigation projects like the Bhakra Nangal Dam. It was based on the Harrod-Domar model and sought to lay the foundation for economic stability in the newly independent nation.

35. (A) 1 November 2000
Chhattisgarh was officially formed on November 1, 2000, as the 26th state of the Indian Union. It was carved out of the southeastern districts of Madhya Pradesh to fulfill a long-standing demand based on regional identity and developmental needs. This reorganization was facilitated by the Madhya Pradesh Reorganisation Act, which was passed by the Parliament earlier that year.

36. (B) Theocracy
Jawaharlal Nehru envisioned a modern India built on the foundations of democracy, secularism, and socialism. He strongly opposed theocracy, believing that the state should remain neutral in religious matters and protect the rights of all citizens regardless of their faith. His commitment to secularism was vital for maintaining social

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56. (B) 1971
The North-Eastern Areas (Reorganisation) Act was passed in 1971 and came into effect in early 1972. This legislation fundamentally reorganized the administrative map of Northeast India. It granted full statehood to Meghalaya, Manipur, and Tripura, and converted the Mizo Hills and the North-East Frontier Agency into the Union Territories of Mizoram and Arunachal Pradesh, respectively.

57. (D) Farming, irrigation, and power hubs
The First Five-Year Plan prioritized agriculture to address severe food shortages and the needs of a largely agrarian population. Significant investments were made in irrigation and power projects, including the construction of major dams. The government aimed to achieve self-sufficiency in food grains and lay the groundwork for rural development, which was seen as vital for national stability.

58. (B) II and III only
After its liberation from Portuguese rule in 1961, Goa was not immediately made a state. Instead, it was combined with Daman and Diu to form a Union Territory. It was only much later, in 1987, that Goa was granted full statehood, becoming the 25th state of India, while Daman and Diu remained as a separate Union Territory.

59. (C) It strengthened unity by democratic accommodation.
Contrary to early fears that linguistic states would lead to disintegration, the policy actually strengthened Indian unity. By recognizing and accommodating regional languages and cultures, the democratic system reduced feelings of alienation and marginalization. This accommodation provided a institutionalized way for diverse groups to participate in governance, thereby fostering a more inclusive and stable national identity.

60. (D) Bihar
Jharkhand was created on November 15, 2000, by bifurcating the southern part of Bihar. This new state was formed to fulfill the long-standing demands of the tribal (Adivasi) populations who sought a separate administrative entity. The movement focused on protecting tribal land, culture, and ensuring that the mineral-rich region's resources were used for local development.

61. (C) Self-help and active people's participation
The Community Development Programme, launched in 1952, was designed to improve the standard of living in rural India. Its core philosophy was based on the principle of self-help and encouraging villagers to participate actively in their own development. The programme aimed to coordinate various government services at the local level to foster holistic growth in agriculture, health, and education.

62. (C) Sukumar Sen
Sukumar Sen, an Indian Civil Service officer, was appointed as the first Chief Election Commissioner in March 1950. He was responsible for organizing India's first general elections, a task of unprecedented scale and complexity given the country's vast size and high illiteracy rates. His successful management of the democratic process earned him international acclaim and laid the foundation for India's electoral system.

63. (C) Capping landownership to aid the landless poor
Land ceiling laws were introduced to limit the maximum amount of agricultural land an individual or family could own. The objective was to identify surplus land held by large landowners and redistribute it among landless laborers and small farmers. This reform was part of a broader strategy to achieve social justice, reduce economic inequality, and improve agricultural productivity in rural areas.

64. (A) P-3, Q-4, R-1, S-2
The Panchsheel principles established a framework for peaceful international relations. Mutual respect involves acknowledging each other's territorial integrity and sovereignty. Non-aggression means refraining from military attacks. Non-interference requires abstaining from intervening in the internal affairs of other nations. Finally, peaceful co-existence emphasizes the ability of different nations to live together in harmony despite having different political or social systems.

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between the central government and the Naga People's Convention. This was a significant step in addressing regional unrest and recognizing the distinct cultural and ethnic identity of the various Naga tribes within the Indian constitutional framework.

47. (B) Soviet Union (USSR)
The concept of centralized economic planning via Five-Year Plans was heavily influenced by the Soviet Union's model. Jawaharlal Nehru was impressed by the Soviet progress achieved through state-led industrialization. Consequently, India adopted a similar approach, albeit within a democratic framework, to coordinate resource allocation and drive rapid development across various sectors of the national economy.

48. (C) 36th Amendment Act
The 36th Constitutional Amendment Act, passed in 1975, granted full statehood to Sikkim. This amendment followed a referendum in which the people of Sikkim overwhelmingly voted to abolish the monarchy and join the Indian Union. Consequently, Sikkim became the 22nd state of India, marking the end of its status as an Indian protectorate under the Chogyal.

49. (A) 2, 3, 1, 4
The chronological order of these bodies begins with the Dar Commission in June 1948, followed by the JVP Committee in December 1948. The Fazl Ali Commission, or States Reorganization Commission, was appointed later in 1953. Finally, the Srikrishna Committee was established much later, in 2010, to look into the specific demand for a separate Telangana state.

50. (A) P-4, Q-3, R-2, S-1
Several new states were carved from larger parent states to satisfy regional aspirations. Chhattisgarh was created from Madhya Pradesh, while Uttarakhand was formed from the northern part of Uttar Pradesh. Jharkhand was bifurcated from Bihar to address tribal and regional development needs. Lastly, Telangana was established in 2014 by separating ten districts from the state of Andhra Pradesh.

51. (C) Democratic Socialism
Jawaharlal Nehru envisioned a path of democratic socialism for India. This model sought to achieve social and economic equality through democratic institutions rather than revolutionary means. It involved a mixed economy where the state controlled key industries through the public sector while allowing private enterprise to coexist, all within a framework of parliamentary democracy and individual freedoms.

52. (C) 1987
Arunachal Pradesh and Mizoram both attained full statehood in 1987. Prior to this, they were administered as Union Territories. Their transition to statehood was part of a broader effort to provide greater political autonomy to the regions of the Northeast and to settle long-standing ethnic and regional grievances through democratic integration into the federal structure.

53. (D) Telangana
In the year 2000, three new states were established: Chhattisgarh, Uttarakhand, and Jharkhand. These were created to address regional developmental imbalances and the aspirations of local populations. Telangana, however, was not formed during this period; it only achieved statehood in 2014 following an intense and prolonged movement for separation from the state of Andhra Pradesh.

54. (C) A government executive order
The Planning Commission was established in March 1950 by a resolution of the Government of India. It was neither a constitutional nor a statutory body, meaning it was created via an executive order rather than by the Constitution or an Act of Parliament. Its primary role was to assess the nation's resources and formulate plans for their effective utilization.

55. (D) Srikrishna Committee
The Srikrishna Committee was appointed by the central government in February 2010 to examine the situation in Andhra Pradesh. The committee's mandate was to consult with various stakeholders and recommend a solution regarding the demand for a separate Telangana state. After an extensive review, it submitted its report in late 2010, presenting several options for the state's future.

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public outcry, Prime Minister Jawaharlal Nehru announced the formation of a separate Andhra state, which was eventually inaugurated the following year in 1953.

19. (B) III and IV only
The States Reorganisation Act of 1956 was primarily based on the Fazl Ali Commission's findings, not the JVP Committee, which had earlier opposed immediate linguistic reorganization. Furthermore, the Act initially created fourteen states and six union territories rather than sixteen states and three union territories. The legislation successfully abolished the complex four-fold classification of states and established Zonal Councils.

20. (C) A is true but R is false.
The formation of Andhra in 1953 certainly intensified demands for similar linguistic states elsewhere in India. However, the government did not immediately pass the States Reorganisation Act that same year. Instead, it appointed the States Reorganisation Commission in late 1953 to study the issue thoroughly. The actual Act was not passed by the Parliament until three years later.

21. (D) Haryana
In 1966, the Punjab Reorganisation Act was passed to address the demands of the Punjabi Suba movement. This led to the creation of Haryana as a new state for the Hindi-speaking population. Concurrently, the hilly areas of the former Punjab were transferred to Himachal Pradesh, and Chandigarh was established as a Union Territory serving as a shared capital.

22. (B) It strongly recommended the immediate creation of a separate linguistic state for Marathi speakers.
The JVP Committee, consisting of Nehru, Patel, and Sitaramayya, expressed significant reservations about reorganizing states solely on language. They prioritized national security and economic stability in the aftermath of partition. While they acknowledged linguistic sentiments, they did not recommend the immediate creation of a Marathi state. Instead, they urged a delay to ensure the consolidation of the new nation.

23. (D) Fazl Ali
The States Reorganization Commission of 1953 was headed by Fazl Ali, a retired judge of the Supreme Court. Because of his leadership, it is frequently referred to as the Fazl Ali Commission. Alongside members K. M. Panikkar and H. N. Kunzru, he evaluated numerous petitions and historical data to provide a framework for the future administrative map of India.

24. (D) Marathi and Gujarati speakers
The bilingual Bombay State became a site of intense political conflict between Marathi and Gujarati speakers. Marathi speakers sought a unified Maharashtra with Bombay as its capital, while Gujarati speakers campaigned for a separate Gujarat. These competing aspirations led to the Samyukta Maharashtra and Mahagujarat movements, which eventually forced the bifurcation of the state into two distinct entities.

25. (B) Part A, B, C, and D states
Under the original 1950 Constitution, Indian states were categorized into four groups. Part A states were former British provinces, Part B were former princely states, Part C included chief commissioners' provinces, and Part D was specifically for the Andaman and Nicobar Islands. This complex system was viewed as cumbersome and was eventually abolished by the States Reorganisation Act of 1956.

26. (D) Priority on administration over linguistic identity
The S. K. Dar Commission, appointed in 1948, concluded that the reorganization of states should be based primarily on administrative convenience, geographical contiguity, and economic viability. The commission warned that forming states strictly on linguistic lines could jeopardize national unity and create regional imbalances. This stance was met with disappointment by proponents of linguistic provinces, particularly in South India.

27. (B) 1960
Following years of persistent protests by the Samyukta Maharashtra Samiti and the Mahagujarat Janata Parishad, the central government decided to bifurcate the bilingual Bombay State. In May 1960, the new states of Maharashtra and Gujarat were officially

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65. (D) B. R. Ambedkar
Dr. B. R. Ambedkar served as the Chairman of the Drafting Committee of the Constituent Assembly. He is widely regarded as the "Chief Architect of the Indian Constitution" due to his profound influence on its legal and philosophical structure. He worked tirelessly to ensure that the document protected fundamental rights, promoted social justice, and established a robust federal framework.

66. (D) Jawaharlal Nehru
Jawaharlal Nehru served as both the Prime Minister and the Minister of External Affairs for the first seventeen years of independent India. He personally shaped the country's foreign policy, emphasizing the principles of non-alignment, anti-colonialism, and global peace. His vision allowed India to maintain its independence of action in a world increasingly divided by the rivalries of the Cold War.

67. (D) Abolition of the Zamindari system
The most successful and immediate land reform measure after independence was the abolition of the Zamindari system. This move eliminated the class of intermediaries who collected rent from peasants on behalf of the state. By removing these feudal structures, the reform aimed to provide ownership rights to the actual tillers of the soil and improve the social status of rural populations.

68. (D) Citizenship
While the bulk of the Indian Constitution was implemented on January 26, 1950, certain provisions took effect earlier, on November 26, 1949. These included articles related to citizenship, elections, and the provisional parliament. This immediate implementation was necessary to address pressing administrative requirements, such as defining who the citizens of the newly independent nation were during the chaotic post-partition period.

69. (A) Avoid joining US or Soviet power blocs
The Non-Alignment Movement was a cornerstone of India's foreign policy, designed to keep the nation away from the military alliances led by the United States and the Soviet Union. By remaining non-aligned, India sought to maintain its sovereignty, pursue independent economic policies, and act as a mediator in global conflicts, thereby promoting international peace and stability during the Cold War.

70. (A) A three-tier system of Panchayati Raj
The Balwant Rai Mehta Committee, in its 1957 report, recommended a three-tier system of rural local government known as Panchayati Raj. This system included the Gram Panchayat at the village level, the Panchayat Samiti at the block level, and the Zila Parishad at the district level. The goal was to ensure democratic decentralization and involve rural communities in development planning.

71. (B) Mutual interference in internal political affairs
The Panchsheel Agreement consists of five principles for peaceful relations: mutual respect for sovereignty, mutual non-aggression, mutual non-interference in internal affairs, equality, and peaceful co-existence. The idea of "mutual interference" is the direct opposite of these principles. Non-interference is essential because it respects the right of every nation to choose its own political system and manage its domestic matters without outside pressure.

72. (A) P-3, Q-1, R-2, S-4
Early nation-building involved several key milestones. The Planning Commission was established in 1950. The first general elections commenced in 1951 and concluded in 1952. The Community Development Programme was launched in 1952 to transform rural life. Finally, the States Reorganisation Act was passed in 1956, leading to a major redrawing of internal boundaries based on linguistic and administrative considerations.

73. (D) Adult franchise in an illiterate society
The most revolutionary aspect of the 1951-52 elections was the implementation of universal adult franchise in a country where the majority of the population was illiterate. Many international observers were skeptical about the feasibility of democracy in such conditions. However, the use of simple symbols and extensive voter education successfully enabled millions of poor and uneducated citizens to exercise their voting rights.

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commercial interests, as well as the Gujarati-speaking community, favored making Bombay a separate entity or a joint capital. The persistence of the pro-Maharashtra movement eventually led to the city's inclusion in Maharashtra in 1960.

93. (A) Judicial vs Political composition
A key difference between the two bodies lay in their membership. The Dar Commission was a judicial committee headed by a retired judge, S. K. Dar, and focused strictly on administrative and technical feasibility. In contrast, the JVP Committee was a high-level political committee consisting of the top leaders of the Indian National Congress, who evaluated the issue from the perspective of national politics.

94. (A) Referendum to abolish the monarchy
In 1974, political instability and public protests in Sikkim led to the holding of a referendum. The voters overwhelmingly supported the abolition of the Chogyal monarchy and sought a closer relationship with India. Following this democratic expression, the Indian Parliament passed the necessary amendments to first make Sikkim an "associate state" and then a full state of the Union the following year.

95. (A) Delhi
Under the States Reorganisation Act of 1956, Delhi was officially designated as a Union Territory. Because it served as the national capital, the central government believed it required direct federal administration rather than being a full state. This status allowed the center to manage the city's strategic functions while providing for local administrative bodies to handle municipal affairs, a structure that has evolved over time.

96. (B) Hilly geography and culture
The demand for Uttarakhand was rooted in the unique geographical and cultural characteristics of the Himalayan region. Proponents argued that the needs of the mountain people were fundamentally different from those in the plains of Uttar Pradesh. They believed that a separate state would allow for more focused development of the hilly economy, protection of local environmental resources, and preservation of distinct hill traditions.

97. (D) Hyderabad
While most princely states signed the Instrument of Accession before August 15, 1947, Hyderabad did not. Its ruler, the Nizam, initially hoped to remain independent or join Pakistan. This led to a period of tension and internal unrest. Eventually, the Indian government launched a police action in September 1948, leading to Hyderabad's integration into the Indian Union and the end of the Nizam's rule.

98. (B) Dravidian nationalism
The renaming of Madras State to Tamil Nadu was a core objective of Dravidian nationalism. This ideology emphasized the distinct linguistic and cultural identity of the Tamil people and sought to move away from names associated with colonial or pan-Indian administrative units. The change reflected a broader movement to assert regional pride and ensure that the state's name represented its primary language and heritage.

99. (B) Meghalaya
Meghalaya was uniquely designated as an "autonomous state" within the state of Assam in 1969. This was an experimental administrative arrangement created to satisfy the demands for tribal autonomy in the hill areas while keeping the state of Assam geographically intact. However, this status was temporary, and Meghalaya was eventually granted full statehood just a few years later in 1972.

100. (D) Bharat Scouts and ICWA body
H. N. Kunzru was a distinguished public figure and a member of the States Reorganization Commission. Beyond his political and administrative roles, he was deeply involved in social and international affairs. He was a founding member of the Indian Council of World Affairs (ICWA) and played a significant role in the development of the Bharat Scouts and Guides, reflecting his lifelong commitment to service.

101. (B) Madhya Pradesh Reorganisation Act, 2000
The state of Chhattisgarh was created through the Madhya Pradesh Reorganisation Act, 2000. This legislation was passed by the Indian Parliament to bifurcate the state of Madhya Pradesh, carving out sixteen southeastern districts to form the new state. The act detailed the distribution of assets, liabilities, and administrative personnel between

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representatives elected by provincial legislatures and nominees from princely states. Although the partition of India eventually changed the assembly's composition, it remained the primary venue where the nation's leaders debated and finalized the fundamental law of the land.

84. (C) Nehru, Tito, and Nasser
The Non-Alignment Movement was founded by a group of leaders from newly independent or developing nations. Jawaharlal Nehru of India, Josip Broz Tito of Yugoslavia, and Gamal Abdel Nasser of Egypt were the primary architects of the movement. They sought to create a third path in global politics that avoided the influence of Cold War superpowers while advocating for decolonization.

85. (C) 1951-1952
India's first general elections were conducted between October 1951 and February 1952. This massive exercise involved nearly 173 million voters, most of whom were voting for the first time. The logistics required setting up hundreds of thousands of polling stations and training personnel. The successful completion of these elections demonstrated that democracy could function effectively in a developing nation with diverse social challenges.

86. (D) Legal gaps and benami transfers
The implementation of land ceiling laws faced significant hurdles due to legal loopholes and the practice of "benami" transfers. Large landowners often transferred titles to relatives or fictitious persons to avoid losing their land. Furthermore, the ability of wealthy owners to challenge these laws in court caused long delays. These factors severely limited the amount of surplus land available for redistribution to the poor.

87. (C) 1954
The Panchsheel Agreement was signed on April 29, 1954. It was formally included in the preamble of the "Agreement on Trade and Intercourse between the Tibet Region of China and India." These five principles of peaceful coexistence became a model for diplomatic relations and were later endorsed by various international conferences, representing a significant contribution of the global south to international law.

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88. (A) Both A and R are true and R is the correct explanation of A.
The Community Development Programme initially struggled to achieve its goals of rural transformation. This was primarily because the program became overly bureaucratic, with top-down decision-making that failed to engage the actual villagers. Without meaningful people's participation, the initiatives often lacked local relevance and sustainability, leading to the eventual recommendation by the Balwant Rai Mehta Committee to decentralize power.

89. (B) Non-Alignment Movement (NAM)
The policy of Non-Alignment was developed to ensure that India remained independent of the two major power blocs during the Cold War. It was not a policy of isolation but one of active participation in global affairs without being tied to military alliances. This approach allowed India to maintain its autonomy and focus on its domestic development and the decolonization of other nations.

90. (B) 26 November 1949
The Constituent Assembly officially adopted the Constitution of India on November 26, 1949. This date is now celebrated annually as Constitution Day. On this day, the members of the assembly signed the final document, signifying the completion of their historic task. While most provisions came into force later in January 1950, the adoption marked the birth of India as a constitutional entity.

91. (A) Judge of the Supreme Court of India
Fazl Ali, the chairman of the States Reorganization Commission, was a distinguished legal professional who had previously served as a judge of the Supreme Court of India. His judicial background provided him with the necessary expertise and impartiality to handle the sensitive and complex task of redrawing state boundaries. His leadership ensured that the commission's work was grounded in legal and administrative logic.

92. (C) Bombay should be included in Maharashtra.
The Samyukta Maharashtra Samiti strongly insisted that the city of Bombay must be the capital of a unified Maharashtra state. This was a major point of contention because many industrial and

harmony in a country characterized by immense religious diversity.

37. (D) Nagaland
Nagaland was the first state in the Northeast to be carved out after the major 1956 reorganization. It was inaugurated in 1963 as the 16th state of the Indian Union. The creation of Nagaland was a response to persistent demands and an armed movement by Naga nationalists seeking autonomy and the protection of their unique tribal identity.

38. (C) 2014
The state of Telangana was officially formed on June 2, 2014, becoming the 29th state of India. It was created by bifurcating the state of Andhra Pradesh following a decades-long movement for regional autonomy and fair distribution of resources. Hyderabad was designated as the joint capital for both states for a maximum period of ten years.

39. (D) Adult franchise
Mass poverty, high illiteracy, and food insecurity were critical socioeconomic challenges inherited by independent India. In contrast, the adoption of the universal adult franchise was a significant political achievement and a deliberate constitutional choice. It granted voting rights to all citizens regardless of their education or wealth, establishing India as a pioneering democracy despite its prevailing developmental hurdles.

40. (C) Operation Vijay
Goa was liberated from Portuguese colonial rule in December 1961 through a military action known as Operation Vijay. After diplomatic efforts failed to persuade Portugal to peacefully withdraw, the Indian government deployed armed forces to reclaim the territory. Following the successful operation, Goa, along with Daman and Diu, was integrated into the Indian Union, initially as a Union Territory.

41. (B) II, III, and IV only
The Planning Commission was established in 1950 through an executive order, making it a non-statutory body. Jawaharlal Nehru served as its first chairman. The First Five-Year Plan focused on agricultural development, while the Second Five-Year Plan, influenced by the Mahalanobis model, emphasized rapid industrialization and heavy industries. These plans were central to India's early economic strategy.

42. (A) Andhra Pradesh, Nagaland, Haryana, Sikkim
The chronological formation of these states begins with Andhra state in 1953, the first linguistic state. Nagaland followed in 1963 to address ethnic aspirations. Haryana was created in 1966 during the reorganization of Punjab. Finally, Sikkim became a full state of the Indian Union in 1975 after a referendum abolished its monarchy and integrated it with India.

43. (A) Administrative ease and economic growth
In recent decades, the creation of states like Chhattisgarh, Jharkhand, and Uttarakhand has been driven by the need for better administrative reach and focused economic development. These regions often felt neglected by their parent states due to geographical distance or specific local needs. Reorganization aimed to bring governance closer to the people and facilitate more effective management of resources.

44. (C) Uttar Pradesh
Uttarakhand, initially named Uttaranchal, was carved out of the northern Himalayan districts of Uttar Pradesh on November 9, 2000. The movement for statehood was based on the region's distinct hilly terrain, unique cultural identity, and specific developmental challenges that differed from the plains of Uttar Pradesh. It became the 27th state of the Indian Union following legislative approval.

45. (A) Harrod-Domar Model
The First Five-Year Plan (1951–1956) was based on the Harrod-Domar model, which emphasizes that economic growth depends on the level of savings and the capital-output ratio. This model guided the government's focus on increasing investment in the agricultural sector and infrastructure. The primary goal was to stabilize the economy and address the immediate food shortages after independence.

46. (B) 1963
Nagaland achieved full statehood on December 1, 1963, becoming the 16th state of India. Its formation was the result of an agreement

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the parent state and the newly formed entity, ensuring a smooth transition.

102. (A) 4, 3, 2, 1
The sequence of events in state reorganization began with the Dar Commission in 1948, followed by the JVP Committee's report in 1949. Public pressure eventually led to the creation of the first linguistic state, Andhra, in 1953. This event immediately prompted the central government to establish the States Reorganization Commission (Fazl Ali Commission) later that same year to address the issue nationwide.

103. (A) Indulal Yagnik
Indulal Yagnik, popularly known as Indu Chacha, was the most prominent leader of the Mahagujarat Movement. He led the Mahagujarat Janata Parishad, which spearheaded the protests for a separate Gujarati-speaking state. His leadership was crucial in mobilizing students and local communities, eventually convincing the central government to divide the bilingual Bombay State into the separate states of Gujarat and Maharashtra in 1960.

104. (C) Malayalam
The state of Kerala was formed for the Malayalam-speaking people of southwestern India. During the 1956 reorganization, the Malayalam-speaking regions of the Malabar Coast, the state of Travancore-Cochin, and parts of the South Kanara district were united. This move fulfilled a long-standing aspiration for a unified homeland where the people could be governed in their own language, fostering cultural and social cohesion.

105. (B) 12th Amendment
The 12th Constitutional Amendment Act, passed in 1962, formally integrated Goa, Daman, and Diu into the Indian Union. This amendment followed the military liberation of these territories from Portuguese rule in late 1961. Initially, these areas were collectively administered as a single Union Territory, ensuring that the central government could oversee their transition and stabilization within the sovereign territory of the Indian republic.

106. (D) Historical and colonial convenience
The administrative map of British India was not based on linguistic or cultural logic. Instead, provinces were created according to historical circumstances, military conquests, and colonial administrative ease. This resulted in large, multi-lingual provinces that often combined diverse populations with little in common. Correcting these "accidental" boundaries to reflect linguistic and cultural identities became a primary goal of the post-independence state reorganization process.

107. (D) NEFA
Before it was renamed Arunachal Pradesh, the region was known as the North-East Frontier Agency (NEFA). It was an administrative division in British India and later in independent India, managed by the Ministry of External Affairs through the Governor of Assam. This strategically important frontier region was gradually integrated into the national administrative structure, eventually becoming a Union Territory and then a full state.

108. (C) K. M. Panikkar
K. M. Panikkar was a renowned historian, diplomat, and statesman who served as a member of the States Reorganization Commission. His deep understanding of India's historical geography and his diplomatic experience provided valuable insights into the complexities of boundary adjustments. His contributions helped ensure that the commission's recommendations balanced regional linguistic aspirations with the overarching requirements of national unity and historical continuity.

109. (A) Punjab
The Shah Commission was appointed in 1966 to determine the boundaries for the reorganization of Punjab. This was a response to the Punjabi Suba movement's demand for a linguistic state. Based on the commission's findings, the state was divided into Punjabi-speaking Punjab and Hindi-speaking Haryana. The commission also recommended the transfer of certain hilly areas to Himachal Pradesh and the creation of Chandigarh.

110. (A) P-4, Q-3, R-2, S-1
Many modern Indian states were known by different names before reorganization or renaming. Tamil Nadu was formerly part of the Madras State. Karnataka was initially the

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application of reason, logic, and the scientific method to social and individual problems. He believed that fostering an analytical mindset would help the nation overcome superstition, backwardness, and irrational traditions while promoting technological and social progress for all citizens.

129. (D) Directive Principles of State Policy (Article 45)
The original Constitution of India included the goal of free and compulsory education for children as a Directive Principle of State Policy under Article 45. These principles were intended to guide the state in making laws and policies. While not legally enforceable in court at the time, they represented the foundational commitment of the nation to provide basic education and reduce illiteracy.

130. (D) Reconciling regional and national identity
The implementation of the States Reorganization Act addressed the challenge of balancing diverse linguistic identities with the need for national unity. By creating states based on language, the government successfully integrated regional aspirations into the democratic framework. This policy prevented secessionist tendencies and ensured that citizens felt their local cultures and languages were respected within the overarching structure of the Indian Union.

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including its status as a centrally administered territory, before it finally achieved full statehood to satisfy the political aspirations of the various Naga tribes.

120. (D) Bengal Presidency
The consolidation of Kannada-speaking regions into the state of Mysore involved transferring territories from several different administrative units. This included parts of the Bombay and Madras Presidencies, as well as the princely state of Hyderabad. The Bengal Presidency, located in eastern India, was not involved in this process, as it had no significant Kannada-speaking populations or geographical proximity to the Deccan region.

121. (D) Combined public and private sector participation
A mixed economy was a core feature of India's development strategy, where both the public and private sectors played essential roles. The government believed that the state should control "strategic heights" like heavy industry and infrastructure, while leaving consumer goods and other sectors to private enterprise. This model aimed to achieve rapid growth and social welfare while maintaining democratic freedoms and individual economic initiative.

122. (C) Bhakra Nangal Dam
The Bhakra Nangal Dam, built on the Sutlej River, became an iconic symbol of India's post-independence progress. Jawaharlal Nehru referred to such large-scale industrial and irrigation projects as the "temples of modern India." The dam was crucial for providing irrigation water and hydroelectric power to several states in northern India, significantly boosting agricultural productivity and supporting the nation's early industrialization efforts.

123. (C) Keeping the state united with local empowerment
The Srikrishna Committee's report offered several options to resolve the Telangana issue. Its most preferred recommendation was to keep the state of Andhra Pradesh united while providing statutory measures for the socio-economic and political empowerment of the Telangana region. However, the intensity of the pro-separation movement and subsequent political developments eventually led the central government to choose the option of full bifurcation.

124. (C) Sardar Vallabhbhai Patel
Sardar Vallabhbhai Patel, as the first Home Minister, is credited with the integration of hundreds of princely states into the Indian Union. Using a combination of diplomatic persuasion and, when necessary, firm action, he convinced the rulers to sign the Instrument of Accession. His vision and decisive leadership prevented the Balkanization of India and established a unified national administrative and political structure.

125. (A) Finance Commission
The Finance Commission is a constitutional body established under Article 280 of the Indian Constitution. Unlike the Planning Commission, which was created by executive order, the Finance Commission is a constitutional requirement. Its primary task is to recommend the distribution of tax revenues between the central government and the states, ensuring a fair and transparent system of fiscal federalism in India.

126. (D) It deepened participatory democracy in India.
Political scientists argue that the creation of linguistic states has significantly deepened Indian democracy. By aligning administrative boundaries with linguistic communities, the state became more accessible to common people. This allowed citizens to interact with the government in their own language, fostering greater political awareness and participation. Ultimately, this accommodation of diversity has been a key factor in the long-term stability of Indian federalism.

127. (A) Bhoodan Movement
The Bhoodan Movement was a voluntary land reform initiative started by Acharya Vinoba Bhave in 1951. He traveled across India on foot, asking wealthy landlords to voluntarily donate a portion of their land to be redistributed to the landless poor. This movement aimed to achieve social justice through a change of heart and non-violent means, complementing the state's formal legislative land reforms.

128. (B) Scientific temper
Jawaharlal Nehru advocated for the development of a scientific temper as a fundamental pillar of modern India. This concept emphasizes the

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state of Mysore before its name was changed. Arunachal Pradesh was administered as the North-East Frontier Agency (NEFA) for decades. Uttarakhand was originally named Uttaranchal when it was first carved out of Uttar Pradesh in 2000.

111. (D) Tribal (Adivasi) populations
The creation of Jharkhand was the culmination of a long struggle by the tribal populations of the Chota Nagpur plateau and Santhal Parganas. These communities felt that their unique cultural heritage was being eroded and that the region's vast mineral wealth was not benefiting the local people. The new state was intended to provide them with greater political autonomy and control over their own development.

112. (D) Mahatma Gandhi
Potti Sriramulu was a dedicated follower of Mahatma Gandhi and adopted many Gandhian principles, including non-violent protest and fasting as a political tool. His commitment to social causes and his eventual fast unto death for the creation of Andhra state reflected his deep-seated belief in self-sacrifice for the welfare of his community, a hallmark of the Gandhian approach to activism.

113. (B) Part A State
Prior to the 1956 reorganization, Madhya Pradesh (which then included the Central Provinces and Berar) was classified as a Part A state. These states were former British provinces that were governed by an elected legislature and a governor. The 1956 Act eventually merged this region with other territories, such as Madhya Bharat and Bhopal, to form a much larger, reorganized state of Madhya Pradesh.

114. (A) Assam District → UT → State
Mizoram's journey to statehood began as the Lushai Hills district within the state of Assam. Following a period of ethnic insurgency and political negotiations, it was upgraded to a Union Territory in 1972. Finally, after the signing of the Mizoram Peace Accord in 1986, it was granted full statehood in 1987, becoming a significant example of successful conflict resolution and democratic integration.

115. (D) Bombay (Mumbai)
The city of Bombay was the capital of the bilingual Bombay State and was the primary source of conflict during the reorganization debates. Both Maharashtra and Gujarat claimed the city due to its economic importance and mixed population. After intense agitation, the central government decided that Bombay would remain with Maharashtra, while Gujarat would receive financial assistance to build a new capital city, eventually choosing Gandhinagar.

116. (B) Pattabhi Sitaramayya
In the JVP Committee, the letter 'P' stands for Pattabhi Sitaramayya, who was a prominent leader from Andhra and a historian of the Indian National Congress. His inclusion in the committee, alongside Nehru and Patel, was significant because he represented the strong linguistic aspirations of South India. The committee's report, however, urged caution and a delay in forming linguistic states for the sake of national unity.

117. (B) Associate State
The 35th Constitutional Amendment Act of 1974 introduced the unique status of "Associate State" for Sikkim. This was a transitional phase that provided Sikkim with a closer relationship with the Indian Union while it still technically maintained its monarchy. This arrangement was short-lived, as the people's demand for full integration led to the 36th Amendment the following year, which made Sikkim a full state.

118. (A) 4, 1, 2, 3
The milestones of early India occurred in a specific sequence: the First Five-Year Plan was launched in 1951, followed by the commencement of the first general elections later that year. The historic Panchsheel Agreement with China was signed in 1954. Finally, the States Reorganisation Act was passed in 1956, marking the most significant administrative overhaul of the nation's internal boundaries during the Nehruvian era.

119. (D) Assam
Before Nagaland became a separate state in 1963, the region known as the Naga Hills-Tuensang Area was administered as a part of the state of Assam. The movement for a separate Naga identity led to several administrative changes,

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